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Shall Never Perish.**

Sixty-fourth year.

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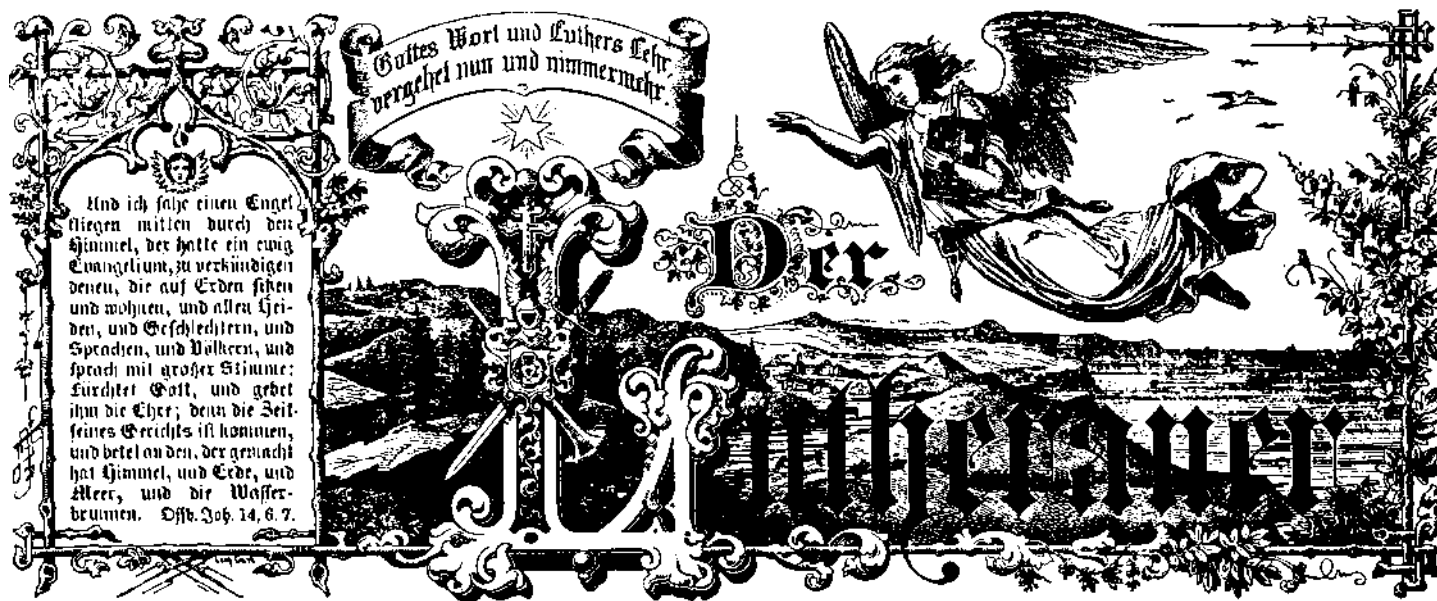
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No. 1.

Prayer.

To thee, O Lord, our Baier, our supplications as ye give us food and that they need again as before!

Thy Barn' hallowed be This day and at all times From us here on earth, As he is in heaven.

Thy kingdom read; to us come In this new year, That with all the pious we may greet Thee evermore.

Let thy holy will be done unto us at all times, And let it be fulfilled in us, And let us go thy way.

for their salvation, Grant that the body may not lack its daily bread.

What we have lacked in life, By grace and mercy forgive, As we forgive the debtors their debts. Teach us to look to Jesus, that we may be united with him in temptation, when the evil enemy lures us.

At last from all evil, From all fear and red, Thou wilt deliver us, O Lord, By a blessed death.

...and their works. They are often spoken of as things more solid than brass. But they also belong to the glory of man, which is like the flower of grass. It blossoms at first, but soon it has faded. The history of mankind has shown this a hundred and a thousand times.

But one thing remains and stands firm and immovable. That is the word of our God. It endures forever. "I have seen the end of all things," the psalmist confesses to his beloved, "but thy commandment endureth." And it endures precisely because it is not the word of man, but the word of the Lord. God is eternal. His years endure for ever and ever. He remains as he is, and his years have no end. As he is, so is his word. It remains as it is. His yes is an eternal yes, and his no is an eternal no. It suffers no change nor change. It is not replaced by another word. It is the truth, the one truth, and the pure truth. Therefore, though heaven and earth pass away, God's words do not pass away.

This word of the Lord, which abideth for ever, we find in the Holy Scriptures, and there alone. St. Peter tells his readers: "This is the word which has been proclaimed among you. But what the apostles preached orally, they also recorded in writing. Both words are the word of the Lord. Therefore St. Paul once exhorts his readers, "Stand therefore, brethren, and hold fast the statutes which ye are taught, whether by our word or epistle," 2 Thess. 2:15. The written word of the apostles and prophets is the word of the Lord, which abideth for ever, and is the one foundation of the church.

This word, which is now written, Is firm and immovable: Though heaven and earth pass away, God's word abideth for ever: No hell, no plague, no last day Can destroy it. Therefore to them shall be their everlasting good, Who follow it aright.

To the new vintage.

The word of the Lord endures forever. 1 Petr. 1, 25.

With these words of the holy apostle we begin the new year of our journal. This word should again give us direction and light for the new year. The now completed 63 years of the "Lutheran" proclaim to us, just as every departing year of time, that all flesh is like grass and all the glory of men like the flower of grass. The grass has withered and the flower fallen away. The generations of men come and go. The founder of this paper and his associates have long since sunk into the grave. Among the thousands of its readers there are at most a few who have known and read it from the beginning. Since its first appearance in 1844, the third generation is now growing up.

And as the life of men, so passeth their word

And the "Lutheran" wants to "judge himself rightly" according to this. That the word of the Lord remains forever is his confession. It stands and falls with the eternal validity, the sole truth, and the complete inerrancy and infallibility of Scripture. - That the word of the Lord abides for ever is also a fine motto. For he will proclaim and testify to this word in his own part; all that he contains must be according to this word and not contrary to it; all that he brings must further the course of this word. - The fact that the word of the Lord remains forever is also his consolation. If he only holds fast to this word, then he has right and truth and everything on his side. "If ye continue in my word," saith the Lord, "then are ye my disciples indeed, and shall know the truth; and the truth shall make you free."

May the Lord God also give happiness and prosperity to the course of this paper in the new year. May he make his testimony clear and strong and bless it in many hearts and souls. May God's name be hallowed, may His kingdom come!

L. F.

The Lodges and the First Commandment.

I.

If one says to a Lodge man who claims to still be a Christian that he has transgressed the first commandment by his membership in the Lodge, one usually finds that he denies this quite decisively and affirms that he has not denied the true God by joining the Lodge, but still believes in the triune God of the Bible. This last assertion, namely, that he believes in the God of the Bible, may well be correct, so far as his person is concerned; for it is a fact that many a lodge-brother personally believes in the triune God, and is not aware of the fact that by joining the lodge he denies this very God, by acknowledging other gods besides this true God. Yes, he may not know it, that by belonging to the Lodge he is continually transgressing the first commandment. And yet it is so.

Let us first of all look away from the individual members of the Lodge and consider the Lodge, and indeed any Lodge, as a Lodge, in its entirety, as a body. The Lodge as a Lodge requires of its individual members that they believe in a God, in a higher being; indeed, some Lodges even refuse admission to those who emphatically believe in no God. Thus the Lodge as a Lodge confesses a God.

But now the Lodge leaves it free to the individual in which God he wishes to believe. The Christian may believe in his triune God, the Jew may hold to his God, the Turk to his own, and the naturalist to that which he believes to be God. So the Lodge does not make any regulations as to which God the individual members should acknowledge.

From this it follows that the Lodge, as a Lodge, acknowledges any God, that it acknowledges, besides the God of the Christians, also that of the Jews, and that of the Turks, and that of the Naturalists; that, therefore, the Lodge acknowledges other Gods besides the true Triune God, who has revealed Himself to us in Scripture; that, therefore, it quite evidently transgresses the first commandment,

which is, "Thou shalt have no other gods beside me." For although the Lodge expects its members to believe in one God, in a higher being, it leaves them free to believe in whatever God they wish. And thus the God of the Jews is just as good to the Lodge as the God of the Christians, and thus it quite grossly transgresses the first commandment.

Now we come to speak of the individual members of the Lodges, and especially of those who still believe in the Triune God in their hearts and are willing to bow down to the Word of God. Every man who belongs to any body, by such membership, makes himself a partaker of all that the body as such does. For example, if one is a member of a gang of thieves, he makes himself a partaker of all the sins which that gang of thieves does as such, even if he personally never went out with them on thievery. So also here; if you are a member of a lodge, you thereby make yourself a partaker of all that the lodge does and tolerates as a lodge. Now we have seen that the lodge, as a lodge, acknowledges other gods besides the true God, and that it therefore transgresses the first commandment. By being a member of such a lodge, one becomes a partaker of this sin of idolatry, without perhaps willing or knowing it. But what does the Scripture say? "Neither make thyself partaker of the sins of others," I Tim. 5:22. This is true of every Christian, and this is true of thee also. Therefore, as long as you belong to a lodge, you make yourself partaker of this strange sin of idolatry. Can a Christian still remain in the Lodge with a clear conscience?

But there is another way of looking at it.

II.

Yes, yes, one can look at the matter differently; and I look at it differently, you say, and find nothing wrong with the lodges. When I go to the meeting, I do not care what the Lodge does as a Lodge, nor what God the others worship; I think only of the Triune God of the Bible when I pray. - Now, dear friend, we are quite willing to believe that you think of the right God when you pray in the Lodge, but it is important to know whether the prayer of the Lodge is addressed to the right God at all. To answer this question, let us look at the matter from another angle.

So in the Lodge there is prayer, and not every one prays silently for himself, but all pray together, there is communal prayer; also the Lodge has for this purpose not only a special chaplain, but often also prescribed prayers. If the chaplain says one of these prayers in the name of all, to which God is this prayer addressed?

Let me give you an example. Once there were three men together who wanted to pray together. One was a Christian, the other a Jew, and the third a naturalist. The Christian said, "We pray to the Triune God, for He alone is the true God." The Jew said, "No, never, never do I pray to the carpenter's son, this Jesus of Nazareth: we will pray to my God, who made heaven and earth." The Naturalist said, "Nor do I pray to that God; I believe in no Personal God at all, I worship only the Divine Power."

manifested in nature." Thus they could not agree as to which God they should name in their prayer. Then a lodge chaplain came along the way and said, "People, do not quarrel; I will advise you. I'll pray for you all and address the prayer to 'the higher being'; then in doing so, each of you can interpret to yourselves what you will." No sooner said than done. Now who and what was this "higher being"? Was it the triune God of the Christian? No, to that the other two would have objected. Was it the Jewish God? No, neither the Christian nor the naturalist wanted to pray to him. Was it the naturalist's natural crast? No, the other two would not have understood each other. Well, what kind of god was it then? It was a new god, which the chaplain of the Lodge had talked the three into believing: it was a god that fits all, and by which one can imagine anything - it was the "commonplace god" of the Lodge. What do you think, could the Christian have prayed to it? Was he allowed to pray to a God whom, if necessary, the Jew, even the heathen, could accept? Did not the Christian there actually deny his, the triune God? For if he had confessed his God there and prayed to him alone, then the others would certainly not have joined in the prayer; but since he now prayed to a God who was also for Jews, Turks, and Gentiles, he had evidently denied the true God.

This is how it goes in the Lodge. There people pray together who believe in different gods for their own person; one is a Christian, the other a Jew. They are not allowed to pray to the Christian god, because the Jew would take offense at it; nor to the Jewish god, because the Christian would refuse. So both are pushed aside, and one prays to a "higher being," to a "great spirit," to the "great architect of the universe," that is, to a God with whom one can think what one likes, who fluffs for everyone. What kind of God is this? Truly, not the God of the Bible, for he does not fluff for all men, that is, whom all men do not wish to acknowledge. What kind of God is it, then? It is the "commonplace God" of the lodges, which has become generally stupid nowadays. Can a Christian still go along with that? No, a Christian will not join in prayer where he is not allowed to worship his Saviour, the Son of God, just as he worships the Father. The true God says in his words, "I the Lord am my name, and will not give my glory to another, neither will I give my praise to idols," Isa. 42:8. And Christ testifies, "Whosoever shall confess me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father," Matth. 10, 32. 33. E. K.

It was in February. We went one evening to Manelawadi, a Sudra village an hour away from our mission homestead. We took a seat on a veranda and began our music. Soon there were about 150 listeners. The moon was shining bright and friendly. People sat down on the opposite verandas, some also close to us directly on the village path; others stood. Nothing disturbed talking and listening. I began my sermon, as follows:

Our most important question on this earth is not, "What shall we eat, what shall we drink, wherewith shall we clothe ourselves?" Our chief cares are not those about fields, and cattle, and houses, and, above all things, money-unfortunately, most people make these their chief cares-but our chief question is, "How shall we attain to eternal blessedness?" Our lifetime here is a very short one; if things come up it will last seventy or eighty years. Children may die, old men must die; no one is sure even for one day that God may not let him die -- and then what? Then we go to a place where we have to be eternally. He who goes to hell must remain eternally in hell; he who goes to heaven remains eternally in heaven. Therefore, our most important question must be, "How do we go to heaven?" Yes, how do we go to heaven? Let me tell you. If you are right, you will go to heaven. People must be right and completely without fault, then they will go to heaven. He who worships idols, stones, images, and figures is not right; but he who fears, loves, trusts, and worships the God who made heaven and earth, the God who also made all men, above all things, is right. He who, without hearing God's word, lives on this earth is not right. He who despises father or mother, disobeys them, or even beats them, is not right. He who has a perfectly gentle heart is right; but he who provokes his neighbor to anger, quarrels with him, is full of wrath, and may even strike him dead, is not right. He who is faithful to one wife is right; but he who is impure in heart toward the opposite sex, who has several wives, who lives in fornication and lewdness, who has impure words and looks, is not right. He who earns his daily bread by diligent work is right; but he who is lazy, cheats, plays for money, or steals is not right. He who speaks the truth is right, but he who bears false witness against his neighbor in court or in life, and tells lies in general, is not right. Whose heart is full of evil lusts and desires after women, money, luxury, eating, boasting, and other things, he is not right. Who then is right on this earth? (Many of my hearers say, "Not one is right either!") You have rightly answered, "Not one is right either." Therefore, not even one can attain eternal life by himself.

That was the first sermon. I sat down. There was playing and singing. Then the teacher Samuel stood up and showed with the story of the Fall how it came about that people are not right. After playing and singing again, I preached the following:

There are many unmistakable signs of sin: besides the ungodliness of men, which we perceive all around us-

From our East Indian mission.

A pagan sermon in the moonlight.

Missionary Freche writes in his penultimate quarterly report, as follows:

The preaching to the Gentiles took place, except during the last month, as usual on the moonlight evenings, and in the manner already often described. One such sermon is described here in more detail.

and which rise from our own hearts, many other signs. One such sign is shame. Why do all men wear clothes? Not only because of the cold, but because they beautify themselves by going naked. This is a sign of the estates. Another sign is fear: how much fear is not in men's hearts! Fear is known to you, is it not? (Several shout, "Yes, we know fear!") Yet another oak of the hour is sweat and toil. Still another sign is the host of diseases in this world, even that; men are born with pain. And the diseases are harbingers of death. Cedar pain and every sickness tells us, "Thou muht die!" All men must die because all men are sinners. "The wages of sin is death." "Death" means to be forsaken of God. When sinners have died, they come to the place of death, the place of being forsaken of God. That is hell; that is the place of great sorrow and woe. The king of hell is Satan. Isn't that the place we all don't want to go? We do want to go to heaven, the place of eternal joy and bliss. That's the place of communion with God. We do not want to fall into the place of death, but to enter into the place of life. But is there now for us poor sinners a Savior and a salvation from death? (Many heathen say, "There is no salvation.") But there is, I answered them, a Saviour from sin, death, and the devil. You just don't know him. It is to make this Saviour known to you that I have come here today. This Savior must be our representative before God. We are sinners. We're not right. Therefore, we must have a substitute before God who is perfectly right. We are sinners. We are not right. God had a holy wrath over that. Or will he be silent to our being wrong, to our sins? (Here many heathen cry, "How can he be silent on this?") Therefore he must punish us by right. Or we must have a substitute to be punished in our stead. If we have a substitute who is right, and a substitute who bears the punishment that should otherwise come upon us, we are free; then it is just as good as if we were quite right; then it is just as good as if we ourselves had been punished, and were now through all the punishment. Then we cannot fall into hell; then we cannot see death; then we certainly enter heaven. That is salvation. And our Substitute, because we are human beings, must be a true human being. (The tamuls understand the expressions substitute and vicarious. The simplest tamule knows what a substitute is.) But since our sin is directed against God, because we are not right as God wants us to be, because our sin is enmity against God, only God can redeem this sin of ours; therefore our substitute must also be the true God. Well, we have such a substitute. This substitute is truly God and truly man in one person. His name is Jesus Christ. He is the Son of the living God. - How he came into this world, and several of his words and deeds, the Teacher will now tell you.

This was followed by singing again. Then the teacher told

in quite a vivid and subtle way, the story of Jesus' birth and some of his miracles, especially the raising of the dead. Then I painted before the inner eye of my listeners the suffering and dying Saviour. Samuel then preached again on the resurrection, ascension and judgment. He was interrupted by the question when the Last Judgment would take place? He replied, "We do not know; the day will come suddenly, like a thief in the night. But signs will precede it." He did not elaborate on the question, but went on preaching. In my last sermon, however, I took up this question.

I said: You asked when the Last Day would come. The Teacher answered you, "We do not know." That was a good answer. The Last Day may dawn this night or tomorrow. (Some listeners were frightened at this possibility.) Also, the Teacher told you that signs will happen before the Last Day. I will now tell you some of these signs. (They listen very attentively.) We silld come to you tonight to preach to you. You listen, and we tell you God's word. This is a sign before the Last Day. For before the last day it shall be preached in this manner in all the world. This saith the Lord JEsus our representative. - Further, did ye not see the eclipse of the moon a month ago? (All cried out, "Yes.") Behold, eclipses of the sun and moon are also signs before the Last Day. Earthquakes also, especially shipwrecks, wars and war cries, of which the earth is now full, are all signs before the Last Day. So the Day will soon dawn. On that Day there will be miracles. You have heard before of the wonders which our Saviour did when he was on earth to save us. Perhaps some of you have thought, "What good are these miracles if they do not happen now? But on the last day the Lord Jesus will do even greater miracles, and then we will see all His miracles. On that day he will raise all men from the ashes and dust of death. What a great miracle of raising the dead that will be! And all his other miracles will take place again. The lame who died as believing Christians will rise with sound limbs. The blind who died as believing Christians will rise with seeing eyes. And as it was said when the Lord was on earth, "The blind see, the lame walk, the deaf hear, the speechless speak, the lepers are cleansed," so it will be said on the last day. Then shall all they that have believed on their Substitute, JEsus Christ, enter into everlasting glory, as the Lord JEsus saith, "Verily, verily, I say unto you, If any man keep my word, he shall never see death." Our Substitute, JEsus Christ, by His substitution has blotted out all our sins. For His sake, the Heavenly Father forgives us all our sins and remembers not our iniquities. For his sake we are all to be happy, blessed beings in heaven, and that without ceasing. We are to behold God and be blessed in his fellowship. Do you not want to get there? Whoever does not get there will surely go to the devil in hell. Come to me, learn his word, be baptized, and thereby become true Christians. Christ was for

all of us right, therefore the door of heaven is open to us. Blessed are they that enter in! -

So I have described quite literally what we preach on such a Gentile sermon evening. That was in Manelawadi. Likewise, people listened in Kalandra and Ambalore. In February, however, we were unable to gather people in Gudukallipalli because a young man had fallen into a well and drowned that very day. The funeral ceremonies to be held took up the whole village. But a month before, in January, we had an audience of about 150 in this village. In Siunamurtur we had our sermon interrupted in front of a large audience. A somewhat drunken man kept interrupting us. And when he could not get away with it, he stood on the neighbour's veranda and preached a counter-sermon with loud shouting. - But thanks be to the Lord that we were again able to preach the divine truth to many Gentiles during these months!

C. M. Z.

To the ecclesiastical chronicle.

America.

"Statistical Yearbook." All those who have not yet sent in their reports for the "Statistical Yearbook" are cordially and urgently requested to do so without delay.

L. F.

The "Lutheran Messenger", which has been

published for 24 years by our brethren on the coast of the Southern Ocean, will appear with the new year in a changed form and shape. Hitherto it has been a church paper in the full sense of the word, appearing twice a month to the extent of eight pages, and bringing doctrinal articles, missionary reports, etc.; henceforth its scope is to be reduced, and it is to become only a local paper for the California and Nevada districts, bringing, besides an edifying review, shorter stories and news of the congregations there. As one reason for this change, the San Francisco Pastoral Conference, which was entrusted with the editorship and publication of the "Ambassador," states that our Synod has a principal organ, the "Lutheran," to which the "Ambassador" had always only wanted to prepare; this purpose it now believes it has achieved. For in the past 24 years the 6 congregations had become about 60 congregations, and in almost all of them the "Lutheran" was known. And if it is not yet so widely read as would be desirable, some would like to use the "Messenger" as an excuse, since they are unable or unwilling to keep two larger church publications. - We rejoice in this decision of the brethren and churches in California. Not as if we had ever considered the "Ambassador" or any of the other papers published in the circle of our Synod as a kind of competing paper. We are firmly convinced that the "Ambassador" had a task and that it fulfilled this task admirably. It was founded at a time when our synod was still weakly represented in the far West and the few congregations there were not yet so closely connected. There he was one of the tools to keep the pure confession high, to gather the scattered Lutherans and to bring them into closer contact with each other. But we are equally certain that it is only beneficial for our synod to serve unity in spirit and to bring the widely separated areas of our synod closer together.

if the one main organ of our Synod is read as generally as possible. If there are still special needs to be taken into account in any circle - and this is undoubtedly often the case - this may be done by a local paper; only take care that the interest in the general is not thereby impaired. If, however, the special need is satisfied and the purpose of a private paper is achieved, then the paper should be changed accordingly, or it should be discontinued altogether. We are convinced that all who have to do with the publication of such private papers in our circles share our opinion and do not want to make the "Lutheran" superfluous, but necessary. They do not want to stand in its way, but to pave the way for it. L. F.

But in order that the above aim may be

attained, and the different parts of our widely ramified Synod be brought nearer to each other through the "Lutheran," several things are desirable and necessary, and we will mention them on this occasion. One is that reports should be diligently and regularly made from the various districts concerning the missionary work. Every reader of the "Lutheran" knows that this is done only in part and not generally. But how much closer would the West and the East, the South and the North, be brought to the more central districts of our country, if we were told of the experiences and successes, the difficulties and obstacles of the mission in this and that part of the country. At the same time we think of another way. Why could not our district presidents, for example, report from time to time from their districts and about them in the "Lutheran"? One district suffers especially from a lack of pastors, another has great success or perhaps special difficulties in missions, a third is concerned with the language question, a fourth would have something to say about the care of the parochial schools, and so on. In this way, many a pleasant as well as many a painful thing would be reported, and joy, intercession, but always participation and interest would be evoked in the other areas of the Synod. This would bring the individual circles closer together and make them better acquainted with one another. Especially our common works should be presented to the readers of the "Lutheran", the missions of the General Synod, and not only when there is a need in the treasury; reports on the educational institutions and how they are doing and standing should be given more diligently and more often; it need not always be a longer article. We must not forget that only a few of our congregation members know our educational institutions from their own experience, only a very small number can attend the synods as deputies, and that therefore the great majority is dependent on what they hear from their pastor or read in the "Lutheran". L. F.

Professor D. Adolf Hoenecke, the long-time director of the Lutheran Seminary for Preachers at Wauwatosa near Milwaukee, Wis. passed away on January 3 at the age of nearly 73. His passing means a severe loss to our sister synod of Wisconsin, Minnesota, Michigan and other states. He was their most outstanding theologian and for years their theological teacher and leader. The great majority of the younger and middle-aged pastors of that Synod were his disciples. And his name was also known far beyond the limits of his synod. Not only did the entire synodical conference respect and revere him as a highly gifted, faithful Lutheran theologian, but even his opponents will not deny him the testimony of a learned and astute theologian. He has, in the doctrinal struggles which have been the province of the Synodical Conference for the past thirty years, been a

He taught and defended the two main doctrines, namely that Lot's word alone should be the article of faith and that we are saved by grace alone. Thus our Synod and the whole Synodal Conference feel the death of this confessional and deserving theologian as a heavy loss. May God provide our dear sister Synod with the right man for the important position at her seminary, and give our whole church, when the faithful fathers are torn from her, pious and faithful teachers again. - D. Hönecke was born in Brandenburg on February 25, 1835, stayed in Switzerland for several years after completing his theological studies, and then came to America at the beginning of the sixties of the last century to serve the American Lutheran Church. First pastor of a congregation near Watertown, Wis. he soon became a professor at the theological seminary of the Wisconsin Synod connected with the Watertown institution. When that seminary was temporarily abolished, he took charge of St. Matthew's congregation in Milwaukee, which he continued to serve for a number of years after the reopening of the Milwaukee seminary in 1878. From 1890 he devoted all his time and energy to the Seminary, and, as before, exercised an influential and beneficial activity in speaking and writing. Spry and active to the last, he died after an illness of only two weeks. His funeral took place on January 7 with a very large attendance. In the morning Praeses Bading held a funeral service in the house for the relatives and the professors and students of the seminary. Then the body was transferred to the church of the above-mentioned St. Matthäusgemeinde, where the actual memorial service was held in the afternoon. The speeches were held by Praeses Ph. v. Rohr, P. C. Gausewitz and Prof. J. Ph. Köhler; quite a number of representatives of synods and teaching institutions of the Synodal Conference addressed shorter speeches to the funeral assembly. Burial took place from Union Cemetery in Milwaukee.

L. F.

The "Ev.-Luth. Gemeindeblatt," the organ of the General Ev.-Luth. Synod of Wisconsin, Minnesota, Michigan and other States, begins its forty-third year in a changed form and under a new editorship. For a long series of years the now blessed O. Hönecke was one of the principal workers on this paper, and in recent years the principal editor. It was through this paper that he served his Synod and became known in wide circles. Still the last number of the old volume contained one of his well-known, beautiful Scripture reflections. Some months ago, however, the Synod decided to change the form of the paper for the new year and to hand over the editorship to a committee of five pastors. Serving as members of this committee are Pastors Bergmann, Dornfeld, Gausewitz, Hagedorn, and Nommensen, all of whom reside in Milwaukee. The first number of the new volume is now published. We welcome the paper also in its new form, and wish it God's blessing on the way.

L. F.

As a result of the prohibition movement that has been spreading in our country lately, the question of what should become of the celebration of Holy Communion is being discussed again. As is well known, in one state, Georgia, a strict law has been in force since January 1, according to the wording of which the use of wine in Holy Communion is also forbidden. All confessing Lutherans must obey God more than men. Christ wants the Holy Supper celebrated and not omitted. "These things do in remembrance of me," he says. The celebration of the

The celebration of Holy Communion, in the way Christ has ordered and instituted, is a part of our religion, the unhindered practice of which is guaranteed to us by our national constitution. He who celebrates the Lord's Supper otherwise, and uses water instead of wine according to his own convenience, has no Lord's Supper. It is therefore contrary to Scripture and contrary to the Lutheran Confession when the *Lutheran Evangelist*, appearing in the General Synod, says that where unfermented grape juice is not available, one should rather use warm water or not partake of the Lord's Supper at all. But even unfermented grape juice is not wine, and though Christ does not use the word "wine," but the expression "growth of the vine," Luk 22:18, yet he doubtless meant wine fermented after the manner of the Jews, and used such at the last Passover meal and first supper. Our synod has no congregation in Georgia that would be affected by this law; but the sects, as they do not lead the right doctrine of the holy supper, do not ask for the right celebration of the sacrament. Unfortunately, in both respects, some who bear the Lutheran name also join them.

L. F.

Abroad.

From India comes the news that our missionary candidate Gutknecht has arrived happily, and soon after his arrival has traveled with Missionary Hübener to Travancore, at the very southern tip of India. Missionary Huebener will stay there for a time in missionary matters, and Candidate Gutknecht will begin his language studies.

L. F.

Our Fr. Poch, who has happily returned from his trip to America a few months ago and is again waiting for his ministry, writes the following from **London**: "God has opened a new door for me in this gigantic city to speak the mystery of Christ. Through the so-called 'Home Office' I have been asked to take pastoral care of the prisoners of German descent in the large state prison 'Holloway Prison'. For a month now I have been visiting this prison regularly every week, and have already been able to make beautiful experiences of the power of the Word of God on the human heart in this place of misery. - As for the other missionary work, it is constantly increasing. I am very happy about a young man whom the Lord God has brought to us in a wonderful way, like so many others. He is a Roman Catholic by birth and is now eager for the pure milk of the pure Gospel. He has written an eighteen-page letter to his sister in Vienna, telling her what happiness and peace he has found with us. He has also sent her a number of our writings. A young lady, who was also a Roman Catholic by birth, converted to us, and on the first Sunday of Advent I married her to one of our young master bakers. Yes, the Lord still has his rest, even in London. - How good it would be to have a brother minister at my side, I learned again this week, when I was informed that in a district in the very northwest of the city there are about 200 German families who are completely unchurched. The harvest is truly great. If only we had more workers!"

L. F.

"Christians," Jews and Gentiles are uniting and going together in what is called the World Religious Congress. This held its first meeting in Boston a few weeks ago and is to meet again in Berlin in 1910. The invitation was issued by the Unitarians of our country, who support the doctrine of the Holy Trinity, of redemption through Christ, and in general all the fundamental articles of the Christian faith.

They deny the existence of the Holy Spirit and stand outside Christianity. Their comrades in spirit in Germany are the free Protestants, who were also represented at the Congress by Professors Pfeleiderer of Berlin, Rade of Marburg, and the much-named unbelieving Pastor Fischer of Berlin. But these Unitarians quite logically also declare "the progressive movement among the Jews to be in essential accord with the Unitarian spirit," and have also linked up with the so-called Brahmo-Somaj, a "progressive" movement among the heathen Hindus in India. So really an association of those who still want to be Christians and bear the Christian name with Reform Jews and Reform Pagans. But the God they claim to worship is an idol. "He that denieth the Son hath not the Father," 1 John 2:23, and they all deny the deity of Christ, and the reconciliation made through Him.

L. F.

A warning against fraudulent Syrians, Persians and other Orientals was recently issued by D. Lepsius of Berlin in the "Christian Orient". These people roam around Europe and America and often have all kinds of testimonies and certificates to show. They collect for burned villages, destroyed churches, needy orphans, and similar causes, appeal to Christian charity, collect a great deal of money, and yet are liars and deceivers. This is not to say, of course, that all such travelers are swindlers, but caution is certainly called for. And even if one is willing to believe one or the other and to give them help, one should be careful not to give them anything in writing or even to write one's own name in their book, which they then show to others and to which they refer. This should only be done after thorough and exact investigation, which is usually very difficult, time-consuming and often almost impossible.

L. F.

The revival in the English province of Wales, which attracted so much attention some years ago, has, according to recent news, come to a complete end. Great hopes had been attached to this movement in sectarian circles, prayer meetings were held everywhere, the drunkards gave up drinking and came to church, the leader of the movement, Evan Roberts, a plain man by birth, was highly praised and revered, a mass conversion among the people was expected. Now it is all but over. The prayer meetings have ceased, the edification books remain unsold in the bookstores, the drinking houses are in full swing again, and Roberts is a sick man, suffering from nervous overstimulation, and is undergoing a cure. The whole movement was rapturous, and now falls to the lot of all rapture. The right way to convert men is not by exciting appearances and acting on feeling, but by continuing plainly, but in evidence of the Spirit and power, to preach the word of God, to preach law and gospel. This was the manner of the apostle Paul, 1 Cor. 2, 1 ff; Acts 26, 18. 26, 18. By this the church is built, and souls are won for the kingdom of God.

L. F.

What is it to me that it should do my neighbor ten harms at once? Then you see how this saying so bluntly and impudently goes not only against Christian love but also against natural law. What then should be good in merchandising? What should be without sin, where such injustice is the chief and rule of commerce? Thus commerce can be nothing else than robbing and stealing the neighbor's goods. For when the miser's eye and the miser's stomach perceive that one must have one's goods, then he makes use of them and makes them expensive; then he does not look at the value of the goods or only at the service of his toil, but badly at the need of his neighbor, not to help him, but to use it for his profit, but to use it for his profit, to increase his goods, which otherwise he would leave unimproved, where the neighbor's need would not be there, and thus by his avarice the goods must be worth so much more, as much as the neighbor suffers great need, that the neighbor's need must have the same value for him as the goods. Tell me, is not this unchristian and inhuman? Behold, this and such abominations must follow, where it is said, I may sell my goods as dear as I can and will.

But it should not be thus, but thus: I may give my goods as dear as I ought, or as right and fair is. For your selling should not be a work that is freely in your power and will, without all law and measure, as if you were a god who is bound to no one, but because such your selling is a work that you practice against your neighbor, it should be written with such law and conscience that you practice it without harm and disadvantage to your neighbor, and rather take care that you do him no harm than as you gain.

So you ask: How much shall I pay for it? Where do I find the right and the fairness, that I do not take advantage of my neighbor in trade? Answer: This, of course, will never be established by any writing or speech. The reason is that the goods are not all the same, so that one is bought from farther away than the other, so that nothing certain can be set here, since it may happen that the same goods cost more this year than the year before, or some other accident occurs that leads to more costs than at another time. But it is right and just that a merchant should gain so much from his goods that his costs are paid and his toil, labor, and danger rewarded. A farmhand must have food and wages from his work. Thus says the Word of God: "A laborer is worth his wages." (Luther.)

No time!

No time! That is the watchword of our generation, everywhere it sounds cold and uncomfortable to us. Who still has time today for that contemplation in oneself which the soul needs if it is not to wither away? Even the pauses for rest, the evenings of celebration and holidays are filled with all sorts of trinkets and junk, so that even over the threshold of the evening of celebration and of Sunday there stands the gray, grief-stricken working-day word: No time! The peaceful twilight hour, in which the soul used to be allowed to stop for a moment, is no more. The generation of today knows it only from hearsay and as a memory from long gone, often longed for again father time. The peaceful Sunday mood has almost fled from life into the hearts of poets and dreamers. How many people say on a day of rest: early to business, in the afternoon and in the evening to pleasure! The world of today has no time for that which makes Sunday a sunny day of blessing.

Of the chewing trade.

Many merchants have a common rule among themselves, that is their main saying and the reason for all their finances, that they say, "I may sell my goods for as much as I can and want. They consider this a right, because it makes room for avarice and opens all doors and windows to hell. What is this but to say, I ask nothing of my neighbor; if I had

She also has no time to cherish family life and cultivate a sense of family. For many, the home has become a place to sleep and a place to eat. The children are often used either as a temporary plaything or as a whimsical distraction, becoming alien and distant from the parents, at least from the fathers. There is not enough time to delve into their development and nature. In former times it was a widespread and beautiful custom to keep a child's book, to record the small, simple and yet so delicious experiences of the child, its first word, its first smile, its first joke. It is a thing of its own about a child's soul. To watch it with the love of one who sees in it a piece of one's own soul is a delicious delight. And to refresh one's observations at the hand of a child's book affords a refreshing, rejuvenating joy. The generation of our day has no idea how cruelly it deprives itself when it thinks it has no time for it.

It was also a nice custom to keep a family book in which the happy and the sad events of the house and its members were recorded. Often this family memorial book lay in the Bible or was attached to it. Such a book represented the embodied family lore. Today, few have time to record their sufferings and joys. That is why memories are fading more and more; that is why the family is losing its connection with the past, that is why it stands torn down and without support in the present, that is why the support of the family is weakening even where there is still some family life. If the family traditions dwindle or are not cultivated, then the sense of family cannot strengthen, cannot last. Hence the drifting apart which cannot be recovered! Hence the flight of the family, which has no centre and therefore no support! Hence the callousness or callousness that is seen in the eyes of so many people.

No time! We would not know a less comfortable, but also a less true word. Most people have no time only because they are the slaves of time, because, if one may say so, time has them. Busyness is a fashionable disease, and because it is morbid it does not produce anything healthy. In spite of the tremendous demands which our time makes upon the strength of the individual, the soul must not be deprived of its right. This will be bitterly avenged, perhaps late, but surely. The mad, restless haste that allows itself no time because it believes it has no time must in the long run make the soul ill. Therefore, away with the word: No time!

The power of the word.

Our Bible remains not only a book worthy of veneration, it is still today a hammer that shatters the rock-hard human heart, a two-edged sword that pierces through marrow and bone, a power of God that makes a new creature out of the sinner. Years ago in Geneva, a splendid-loving lady, Claudine Levet, at the urgent entreaties of a friend, decided to hear a Protestant preacher. She hung amulets on herself, rubbed herself with virgin wax, put verbena leaves to her temples against the evil sorcerer, and then sat, crossing herself often, scorn and derision in her face, immediately before the unprepossessing preacher. During his speech their countenances changed. When he concluded, she asked, "How do you know that what you say is true?" "It is written here." "Give me the book!" Silently she went home, ordered that no one should disturb her, and remained locked in her room for three days. She came out, a totally different one. "She is lost to us."

lamented her high friends; "she wants to know nothing more of feasts, splendid dresses, and amusements, wants always only to visit the poor and the sick, and to read her Bible."

In England a few years ago there was a pugilist, a giant strong, extremely rough and feared man. A Bible word struck him like a bolt of lightning. Shortly after, a rival, who had heard that he had gone to the muckers, met him, mockingly challenged him to a fight, and struck him in the face so that the blood spurted. The stricken man wiped off the blood and spoke calmly: "If I did not know the Bible, I would strike you dead. I forgive you, and will not fight with you."

In Vienna a poor, formerly very active, much-travelled man in his prime lies in hospital, for years incurably paralysed, so that he can only move his head and hands, and is often plagued by severe pain. A comfortless and hopeless existence, you may think. - Not true! He has his Bible now, and writes to me, "Not only the days, but the nights are short to me, to thank God with exultation and tears of joy for all that he gives me in his word."

Three examples only out of hundreds of thousands.

Thousands have scoffed at this divine word; millions have despised it; but scoffers and despisers have passed away and are forgotten; few know their names. But of the whole Bible not one verse, not one line, has passed away, nor will pass away, as long as this world stands. "The grass is withered, and the flower is fallen: but the word of the Lord endureth for ever," 1 Pet. 1:24, 25.

Warned.

A legend says that one day Death made a contract with a man in which he undertook to warn him before his last hour, so that he would have time to prepare himself for dying.

Years went by. Suddenly death stood there and told man to follow him.

"But you didn't warn me!" cried the dying man in despair.

"Not warned?" the implacable messenger retorted. "Every day I have warned you. Have not your eyes grown gradually dimmer? Have not thy ears closed? Have not thy hair bleached, thy steps grown unsteady, thy strength waned? And you say I did not warn you! How often, moreover, have I made you meet the funeral processions in the city! Daily I have shown you in the newspaper a series of deaths; more than half of them were people carried off in the prime of life. I have entered into your own family. And you say I did not warn you! Now, ready or not, come and follow me!"

Being ready to die is the secret of living rightly. But to be ready to die means: to have forgiveness of one's sins, to be freed from the power of the devil, to be God's child and heir. This great salvation Jesus Christ has purchased for all men through his death and resurrection. Everyone who desires it can have it, and whoever does not yet have it, let him take hold of it today in right faith, since God offers it to him in his word.

Look deep inside!

A traveler had himself driven on Silver Lake in Florida; he had been told that he would see the silver sand on the bottom through the clear tides. He gazed longer

time in vain into the depths, and at last said to the boatswain, "I see nothing." "Just keep looking in," was the reply. He followed your advice; a few minutes passed, and then the silver sand shone out at him—a delightful sight.

It is often the same with the study of the Word of God. A brief or superficial glance does not yet reveal to us the beauties that lie in the depths of the holy book; but if we persevere, if we continue to look into it, we shall surely be rewarded. The silver of delicious assurances and the gold of glorious promises are revealed to our eyes and gladden our hearts.

Catechism exams.

In a village near Berlin, a public discussion of the truths of faith was to be introduced on Sunday afternoons by the preacher with all the members of the congregation. However, the pious pastor Porst feared that the adults would not answer his questions out of false shame. He complained of his concern to the patron of the church, Minister von Prinz. "I will come to church myself," replied the latter, "and then only ask me too; I will answer. But ask me quite a lot, and then others, and then me again. I hope no one will then be afraid to answer." And so it happened, and now no one had the decency to answer.

Eternal life.

I have known a good preacher, who, when he thought of eternal life, said: "Scholars, when they try their best art in describing heavenly bliss, seem to me like children playing in the sand, and thinking that the oven they have made is a splendid building; or they seem to me like children when they talk of great princes' dealings. For all talk of eternal life does not reach the majesty and power of things. It is to be briefly considered here, and the longer experienced in heaven. Therefore the Scripture is so brief when it speaks of eternal life. (Valerius Herberger.)

"My hour has not yet come."

The pious Countess Agnes von Wittgenstein consoled herself on her sickbed: "There is a great difference between Christ's hour and Mary's hour. Flesh and blood is dear to Mary's hour, because we would all like Christ to work miracles in our distress soon, soon, soon. But we must await Christ's hour, and this I will gladly do."

New printed matter.

Proceedings of the first and third annual general meeting of the Synod of the Lutheran Free Church in Saxony and other states. Zwickau. Published by the Schriftenverein. To be obtained from Concordia Publishing House, St. Louis, Mo. 140 pp. 512X81L. Price: 35 Cts.

This synodal report of the Saxon Free Church, our German sister synod, contains first of all a beautiful synodal address by the former faithful President Willkomm on Gal. 1:10, then his official annual report on the events in the synodal alliance, followed by an instructive

A treatise on repentance on the basis of theses put forward by the newly elected Praeses Kunstmann (110 pages), and finally the business negotiations. We commend this report, which at the same time can be regarded as a greeting from the circles of our German brethren in the faith, and also note a double fact. The total sum of support granted by this Synodal Assembly for the maintenance of the preaching ministry in the smaller and poorer congregations amounts to 13, 400 marks (\$.3350.00). The report says: "The Synod, after serious deliberation, joyfully approved this sum, trusting in the eternally rich God, who has never allowed us to become desecrated," and then encourages the members of the Synodal congregations to contribute willingly to the Synodal Inner Mission Fund. We here in America, however, do not want to forget that the Free Church congregations are not able to raise this sum on their own, but need our support in doing so, which has been promised for years. This support has decreased by about \$.225.00 in the last fiscal year, but should increase because of present conditions in the Free Church. The other thing we wish to notice concerns the paper published by the Synod, the "Ev.-Luth. Freikirche." Its subscribers now number 1162, but the number of readers here in America has decreased by 75 in the last two years. Would that new readers of this excellent paper, which reports a great deal from Tensschland, could be found, especially among our "older church members" who come from Germany! L. F.

Our first emigrant missionary, Fr Stephanus Kehl. Prepared for printing at repeated request by Paul Rösener. St. Louis, Mo. Concordia Publishing House. 88 pages 5X7. Price: 20 cts, paperback; 30 cts, bound in cloth with gold title.

It is an instructive and interesting picture of life that Fr. Rösener has skilfully drawn on these sheets. What Blessed Key! was to the emigrants coming to our country is common knowledge. Many of the readers of this paper have experienced it themselves and will gladly reach for this booklet which tells them about the life of their friend and benefactor. Others have seen how Key! so warmly welcomed the immigrants, tirelessly assisted them in word and deed, and knew so well how to point out to them the one thing that is needed. But Key! was also already a faithful, diligent, God-fearing pupil and student, and it is quite edifying to read what is communicated from his diary. We would like to see this booklet widely distributed in the hands of young and old. L. F.

Fourth Reader. Illustrated. Standard American Series.

St. Louis, Mo. Concordia Publishing House. 156 pages bound in cloth with cover imprint. Price: 35 Cts. We do not venture to pass a final judgment on this new "Reader" as a text-book. Such a judgment may be made by practical schoolmen. But this we would like to say, that the selection of the 50 reading pieces presented seems to us very fortunate. Poetry and prose alternate, each reading passage is preceded by the new words used in it with the necessary explanations, and at the end there is a complete list of words with an indication of the lesson in which the word in question occurs. The pictures are very beautiful and clean, in general the whole equipment is excellent. We hardly need to draw the attention of our teachers to this new reading book. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On the 2nd Sunday, the Adv.: P. H. A. Klein in the congregation at Wittenberg, Mo. assisted by the 1st > W. Zschoche and Wilder by P. H. Schmidt.

On the 3rd of Sunday, the Adv. Rev. E. Seltz in the congregation at Town Moltke, Minn. by Rev. H. Böttcher.

On the 4th of Sonnt, d. Adv: Bro. W. Albrecht in the parish at Hubbell, Mich. assisted by Bro. G. Traub of Bro. A. Kring.

On Sunday, n. Peujahr: P. R. Kretzman in the churches at Aurorahville and Island, Wis. by P. J. W. Kruger.

Introduced as teachers in parochial schools were:

On the 1st of Sonnt, d. Adv: teacher E. L. Marquardt as teacher in the school of Immanuel parish at Squaw Grove, Ill, by P. F. Kroger.

On Sonnt, u. d. Ehrstag: teacher E. E. Kasten as teacher in the school of Immanuel parish at Granite City, Ill, by P. A. H. Almstedt.



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Blessed Dying.

Lord, now you let your servant go in peace.
 Luk. 2, 29.

When this leaf comes under the eyes of the readers, many of them will have just heard a sermon about the presentation of the newborn Christ child in the temple. Wherever this Gospel is preached, the memory of that venerable old man who held the infant in his arms with loud praise of the Lord, of whom we sing, will be remembered:

I beseech thee, dear Jesus, Come to me in my heart, That I may
 delight in thee, Like Simeon in the temple today.

But the only thing that the memory of the pious old Simeon should bring us is a blessed death. As then the church sings in supplication:

Lord, let us also succeed, that in the end, like Simeon, every
 Christian may catch the beautiful sound of the swan: My
 eyes are now closed in peace, after I have already seen the
 Saviour.

That the Father in heaven may deliver us from all kinds of evil of body and soul, good and honor, and finally, when our hour comes, bring us to a blessed end and take us with grace from this vale of tears to heaven - this is the most ardent wish and longing of all true believers: Christians who have not only experienced the hardship and tribulation of this poor life, but also the great danger and temptation in which the soul is daily suspended, the difficult struggle with the world, the flesh and the devil, and who are still constantly in it, but who also, in true faith in their faithful Saviour, rejoice and take comfort in the fact that when their last hour comes, the Lord will deliver them from all evil and take them to heaven.

will help them to his heavenly kingdom, as he himself calls them to pray in the seventh petition of the holy Lord's Prayer.

Of course, only such a heart can have a right and true desire for a blessed dying hour, which has grasped the promise of eternal life in true faith, and has learned to say with the holy: Apostle Paul, "I desire to depart and be with Christ." "For Christ is my life, and to die is my gain." Where this is not the case, man can only think of his last hour with fear and trembling. For since death is the wages of sin, it also remains a king of terror to all who do not in true faith enjoy the consolation of the forgiveness of their sins through the blood of the Lamb of God, JESU Christ. Oh, all who spurn this consolation must, through fear of death, be and remain servants here already throughout life, and at last also the prey of eternal death. The dreary certainty that death will bring an eternal end Glory brings an eternal end, then everything that accompanies death and belongs to the kingdom of death, the last struggle, the separation of body and soul and the separation from all loved ones here on earth, the thought of the dark grave and decay, the uncertainty of when death will come and where it will go, and above all, the guilt of an evil conscience, reminding us of God's judgment and the woe of eternity - all these must necessarily fill the heart of an unbelieving worldling with fear and terror; and it makes no difference whether it is a king or a beggar, a rich man or a poor man, a vigorous youth, a blooming maiden or a decrepit old man: ...they all tremble at death, and yet cannot escape its terrible power. Far from longing to die, they flee from every thought of the end, lulling themselves ever more firmly into carnal security, immersing themselves ever more in the pleasures of this world, seeking their heaven here on earth, and having no more ardent desire than that their glory on earth should never come to an end.

Others often wish for death, but why? Not because they would like to cast off the old garment of sin and look upon and praise the Saviour of their souls forever, but because they are tired of their unhappy lives. They grumble against God for sending them so much misfortune; they do not want to humble themselves under God's mighty hand; they do not want to recognize that they have earned temporal and eternal misfortune with their sins, and therefore do not want to seek comfort in God's grace through Christ, but would rather be dead than live so unhappily. Their desire to die is therefore not a desire that comes from faith but from desolate despair, which is why so many lay hands on themselves and take their own lives. Oh, wretched men, who hope that death will put an end to their torment, while they have no confidence in the mercy of God in Christ, no comfort of faith, and no hope of eternal life! Ah, wretched death! Who would want to die like that, without comfort, without hope, dying temporally and perishing eternally?

How differently the pious, venerable old man Simeon approaches his departure from this world! Through the enlightenment of the Holy Spirit, Simeon was in the right knowledge of Jesus Christ, whom he confessed with joyful praise as the Saviour of the whole world of sinners. Simeon stood in the faithful service of the Lord, following the promptings of the Holy Spirit. Simeon prayed confidently and was sure that his prayers would be answered in faith. Simeon was pious and God-fearing, and that not hypocritically or only in appearance, but from the heart; for not he himself, but the Spirit of truth tells us through St. Luke, that Simeon was pious and God-fearing. So Simeon exercised himself in the love of God and neighbor, in patience under the cross. Simeon sought eternal life with patience in good works, and his heart was filled the longer the more with longing for heaven. But Simeon did not place his comfort and hope in his piety and fear of God, not in his godly walk, not in his good works (all of which were still lacking and imperfect in him), but he waited for the comfort of Israel, for the Savior of God, for the Christ of the Lord. The hope and longing of his heart had long been directed toward this, that the time would finally be fulfilled when help would come from Zion over Israel, and the Lord would deliver his captive people, as had long been promised, which was also the highest wish and longing of the old fathers. On this sure foundation of faith, the precious redemption through Christ, Simeon built up his comfort and his hope, so that even the fear and terror of death had to flee from him, and he could exclaim with loud rejoicing: "Lord, now you let your servant go in peace."

What good fortune! we exclaim, and wish from the bottom of our hearts that we too might one day be granted such a blessed journey home. Well, this may well happen, and for this very reason this dear man of God is presented to us in the Word of God, that we may learn by his example how to journey in peace. For if we ask with wonder, Why are you so joyful, dear Simeon? we have now heard the answer. If Christ lives in our hearts through faith, we will grow in peace.

Grace and knowledge of our Lord and Saviour JESUS Christ, let us be led by His good Spirit on a level path, let us diligently practice godliness, but above all, and especially when it comes to dying, let us place our poor heart's comfort and hope solely in the most holy merit of our sin-bearer JESUS Christ, then we too are assured of the inheritance of all saints in the light of eternal life, then we too, like Simeon, can go in peace.

If death comes upon us, we shall still be glad, because he who has long conquered death is in our hearts.

With him, his beloved Saviour, every Christian has long since made a silent covenant of the heart for the time of his departure:

There I will look after thee, There I will faithfully press thee
close to my heart; He who dies thus, dies well.

That's why we all say:

Yea, Lord Jesus, with thee I will abide, In joy as well as in sorrow;
With you I'll stay, to you I'll commit myself in time and eternity.
Thy call I am ready to hear, Even the call out of this world; For
he is ready to die, Who cleaves to thee alive. Amen.

Ms. S.

Three lectures on the sinful world being.

I.

It is a special occasion that has brought us together today in the house of God of our dear mother church. Following the kind invitation of the preachers and church council members of all the sister congregations of our city, we have gathered here to sit down at the feet of Jesus in order to be instructed, encouraged and strengthened in our faith by him, our heavenly Lord and Master, from his holy word through the mouth of his called servants in a special matter.

The Lord has caused the seed of His pure gospel, which our fathers, now long since at rest in God, sowed here, to bear abundant fruit in grace through supplication and understanding. From the one congregation planted here seventy years ago, a whole garland of congregations has sprung up, whose members number in the thousands; and all of them, thanks to the grace of God, have inherited, and to this very hour still own, the most beautiful, most delicious, and most costly heritage which our blessed fathers left in Christ. In our midst, in our schools, from our pulpits, the pure gospel of the grace of God in Christ JESU is abundantly taught and preached. This precious, pure gospel is our treasure, our crown, for it is the word that makes our souls blessed, the word that comforts us when we are afflicted by sin, the word that brings heavenly glory and joy in the tears of this earth's tribulation.

The word that is our rod and staff even in the dark valley of death and leads us to life, to eternal life. Who will number them, the dear children of God in our churches, to whom this dear, pure gospel has become a sure golden bridge, on which they have entered into the joy of their Lord, into the Jerusalem that is above? Who will count them, the dear children of God in our congregations, who, with this staff of the gospel in their hands, their hearts full of blessed, certain hope, are still making their pilgrimage through this land of dreams toward the bright father city that Christ has opened for us?

And yet, beloved, as much as all true Christians, even all the angels in heaven, rejoice over this glorious victory and success of the precious gospel, there is one who is filled with wrath over it, and that is Satan, the arch-enemy of God and his kingdom. And the longer the evening shadows of the world become, the more the end of all things approaches, the more active and zealous he is to do harm to the kingdom of Christ and to destroy souls. He prefers to take away the word of God from the church, where he can, because then he has won the game. If he cannot do this, he stabs out the unwholesome seeds of false doctrine. Oh what hot doctrinal battles our dear synod and its congregations have had to endure! But the Lord has not allowed the pure gospel to be taken from us or to be obscured. But because of this the wicked enemy does not rest. He is using a new trick. He approaches the individual Christians of our congregations who are still under the sound of the pure Word, and seeks to prevent the Word from producing fruit among them. He seeks to make them indifferent to the Word, sluggish and careless in the use of it. He seeks to distract their hearts and minds from the word.

For this purpose Satan makes use of the world as his faithful ally. The world must help him. He drives the world, the unbelievers, to dissuade Christians from the Gospel by mockery and scorn, by contempt and persecution. Or, what is much more dangerous, he leads the world to approach Christians with a friendly face and to offer them their friendship and brotherhood, thus gradually entangling them in their sinful doings and luring them away from Christ and their salvation. Satan and the world have succeeded in this before, as then a Paul must lament of his assistant Demas, "Demas hath forsaken me, and loved this world." And has not the evil enemy already succeeded in this with many a Christian in our congregations?

Because the world in our day no longer, as it did in earlier centuries, attacks Christians with fire and sword, with gallows and rope, with red-hot rust and all kinds of torture and torment, it is often thought that the world today is better with Christians, that it has become more tolerant in the sense that it has nothing against Christians wanting to remain Christians. But this is a great mistake. The world of today, the respectable and the vicious world, is also in trouble, as the Scriptures say. They may approach Christians in an outwardly friendly and flattering manner, but in the depths of their hearts there is hatred and enmity against Christ and his followers.

his gospel, which they despise and reject. And if the unbelievers can give the Christians the impression that they, the children of the world, are quite good people after all, indeed sometimes much better than the Christians - as one can then often hear such incomprehensible speeches even from those from whom one should not expect it - they have already to a great extent achieved with the Christians what they are out to do, namely, to make them their equals. So such Christians begin to become indifferent to the sinful doings and nature of the children of the world; their Christian conscience becomes more and more blunted, and they can now soon hear that, read that, do that, which formerly would have repelled them. Soon they are careless church-goers, but diligent visitors to the places - even in inhospitable weather - where people meet to drink up what has been poured, diligent visitors to the dance-floors where the world indulges in carnality; diligent visitors to the theatres where eyes, ears, and hearts are poisoned by lewd, immoral, sin-glorifying spectacles. They also join one or other of these societies, where they do not, as is the case with the lodges, practise a false religion without Christ, without the only salvation for poor sinners, but where they do now and then arrange worldly amusements and merrymaking. And before we know it, the world has attained its end; it has conformed Christians to itself, so that they run with it into the same desolate and disorderly being, and that the longer the more they lose their taste for Christ and his gospel.

Hand on heart, beloved brothers and sisters in the Lord, is there no sense of this danger among us, in our churches? We think so: Truly yes! The temptations to become entangled in the sinful nature and doings of the world are becoming greater and greater even in our city. One dance hall, one theatre follows another, and every effort is made to attract people; more and more associations are formed which have put worldly amusements on their programme. And how has the world so far lured in vain all the members of our congregations to take part in its carnal service? Have all the members remembered their baptismal vows, forsaking Satan and all his nature and works? O would to God that we could answer these questions with a cheerful yes! But say it yourself, is it not a fact that some, some of our Christians have allowed themselves to be entangled in the desolate, disorderly nature of the world?

We do not believe that they did this because they had completely fallen away from Jesus and his word, because they no longer wanted to know anything about him who loved their souls even unto death, for that would be quite terrible if it had come to that with them; but we do believe that they have allowed their right Christian judgment to be clouded over what belongs to a Christian and faithful confessor of the Lord Jesus, and over what belongs to the sinful nature of the world.

And how can this be helped? Not in such a way that we simply forbid by congregational decisions that we take part in this activity of the world, but only in such a way that we introduce the precious Word of God, this light on our path, into our lives.

Let us, then, with the help of God's grace, do this in these meetings of our community. This is what we want to do, under God's grace, in these meetings of ours.

A. L.

Mission and Pastoral Care in the Insane Asylum.

Among the most pitiable people are without doubt the insane. Anyone who has ever visited an insane asylum must have been extremely saddened by such a visit. In tort, human misery comes face to face with all its nakedness. An insane asylum is therefore rightly called a house of pain. If physical suffering is already a heavy affliction, it can bear no comparison with the suffering of a poor man whose spirit is dampened and who, moreover, is in most cases incurably ill. The mentally ill are therefore especially in need of our Christian love and faithful intercession. To them our Christian compassion is due in the first place. In order to counter the often erroneous opinions about lunatics and insane asylums and their spiritual treatment, I will write something from my own experience about these unfortunates and their whereabouts.

In the two insane asylums near Milwaukee, Wis. where I have been for years pastor and missionary, there are over 800 patients, 235 in the asylum for incurable lunatics, and over 500 sick in the hospital for curable cases. In the latter asylum the work of the City Mission has proved very beneficial, as will be shown later. First, a few remarks may be permitted on the disease itself. What is likely to appear most striking to a visitor on his first visit to an insane asylum is the delusions of the senses of the sick. There, for instance, lies a sick person who for weeks has not uttered a loud word except a few prolonged and vehement vituperations, and who, on approaching, immediately waves away vigorously with his hand; there again stands a young figure gazing silently and steadfastly at the sky, and whose features are enlivened by a transfigured smile; in the corridor someone is walking with a sad face, looking about anxiously and with a ringing hand; here another is walking excitedly, sometimes listening with all his attention to one part of the wall, sometimes speaking loudly and with a lively gesture out of the window. It finds noisy illusions of the senses and their effects. The silent person has heard a voice which forbids him all intercourse and loud words with his surroundings; the young person sees heaven open and sees God and the angels looking down on him, which makes him happy; the sad figure is a melancholic one, to whom inward voices are always reproaching all the supposed follies of the past life; and the last-named hears soft or louder voices speaking to him from the wall, and sees from the window persons with whom he is in lively verbal intercourse. These delusions of the senses are almost invariably inseparable companions of insanity, and are frequently the beginning of the disease.

There are two kinds of illusions, namely hallucinations and illusions. Hallucinations are sensory perceptions to which no external object corresponds; illusions, on the other hand, are those which are caused by an externally perceptible object, but which misinterpret it. The hallucinant hears noises and voices, sees persons and figures which do not exist; the illusionist gives a false interpretation to all that he really sees and hears. Hallucinations, for example, are when the sick person sees rats and mice and all sorts of other animals around him that are not there at all; illusions, on the other hand, are when he thinks, for example, that the patterns on the wallpaper are grimaces.

It would go too far to describe the various forms of insanity. I would like to mention only a few forms, because they are encountered in predominant numbers in the asylum. In melancholia the sick person is in a sad and painful state of mind, whether it be only supposed or real sorrows that put him in such a state. His thoughts revolve only around his own sorrow. The former pleasure in sociability, the interest in spiritual pleasures of a higher kind have disappeared; above all, the pleasure in the accustomed work and the profession which had become dear to him dwindles in a precipitous manner. From these beginnings of melancholy the most diverse forms of melancholy gradually develop.

Another form of insanity is paranoia. In paranoia the most diverse delusions are formed. The paranoiac feels and acts just as if his delusion were reality. The delusions that arise in different ways are infinitely varied. To this form of insanity one counts the persecution delusion, because the poor sick person imagines himself persecuted and a terrible fear appears. Delusions of grandeur are also a form of paranoia, as the patient pretends to be an emperor or king or prince, and demands honors from those around him. Another form of this disease is religious insanity. Peculiar to this form of the disease is the religious content of the delusions. Usually such patients are without special endowment; their limited sense is unable to grasp the very essence of religion. In their delusions they often appear as apostles, as reformers, even as Christ. Such a sick man of the local asylum calls himself, "Christ, the Lamb of God." It would not be advisable to encourage such sick persons to attend meetings for worship. - I will refrain from describing other forms of insanity in this article, as it would lead too far. Now, sad as the condition of these poor sick is, we may say that the state takes good care of them. Whatever medical art and science can do is applied to alleviate their sad lot. In some cases a cure is obtained. In other cases the condition of the sick person improves so that he can again do easier work. He learns to accept his fate until the Lord delivers him from all evil.

But what about the spiritual care of the insane? For years the local city mission, in whose service the writer of this article is, has taken care of the insane in the asylums. In the hospital for

We hold regular services for the mentally ill. These services are attended by an average of about 80 patients who are already closer to recovery and belong to the convalescents. It is a misconception that it is unseemly and useless to encourage the insane to attend church services. In many cases, the mentally ill are especially in need of and receptive to pastoral encouragement. Inner helplessness, desolation and need of consolation, weakness of will, supposed or real worries are in many cases the special concomitants of the illness. All this makes the insane in innumerable cases persons whose pastoral treatment is necessary and successful. It is true, of course, that missionary work among them causes much trouble and anxiety, and often the whole of spiritual strength and experience is called upon in order to be able to work in their midst with some benefit after all. To-day, for instance, they sit quietly, absorbed in themselves, and seem not to care for the whole world outside of them; to-morrow they may be just the opposite, lively, talkative, and confiding, and yet this is gone again after a short time; once cheerful and well tempered, accessible and grateful for friendly encouragement, after a few days sad and gloomy, out of tune or full of excitement. For one sick person a friendly greeting, a brief word is all that is needed, for another I may have to pass by in silence so as not to raise a storm, but a third longs for a pastor before whom he can complain without fear, to whom he may reveal all his pains and sufferings, who listens calmly to all his wishes and desires and above all shows him compassionate participation and has a word of comfort and hope for him.

As for the preaching in the asylum, it must always be adapted to the circumstances. The gospel of Christ is preached to the sick in simple, plain words. I prefer to preach to them about the healing of the sick by the Saviour. The singing is done by a quartet, alternating with instrumental music. There is a peculiar audience before us: the weak of spirit, who can hardly grasp the simplest things, alongside those who are convalescing and those who are already fully recovered, who require a stronger spiritual nourishment, the finely educated alongside the very simple listeners. Besides, I find listeners who anxiously listen to the words of the preacher in order to find in them a confirmation of their ideas and views, or who twist the words until they fit their ideas: some indicate by nodding their heads or other signs whether they agree with the speaker or not. If a deeply saddened and grieved heart has been relieved by our Lutheran services, if a word of comfort has even for a moment awakened a joyful emotion in a poor heart, if a sick person has been edified by the beautiful uplifting singing of our choirs, then we are well satisfied with our work in the insane asylum.

Our Lord and Master Jesus Christ says: "Truly I say to you, whatever you did to one of the least of these my brethren, you did to me. Let us then also remember the poor insane, and not forget them in our prayers.

E. Dlg.

To the ecclesiastical chronicle.

America.

The Wittenberg Synod, belonging to the General Synod, passed the following resolution: "If men who bear the title of pastor in the Christian Church - and some of them are Lutherans - take upon themselves to promote speculative transactions, and call for the investment of funds in such transactions, since they thereby bring their office into ill repute in the eyes of the world, and since such speculations may easily turn out to the detriment of those who invest their money, be it hereby resolved that, in our opinion, grave harm is being done to the Church by such conduct on the part of their credentialed representatives. and be it further resolved, That we find ourselves compelled to censure such conduct seriously, and that we hereby warn all our people to engage with such men and business ventures in any manner whatsoever." Such a reminder and warning, however, does not seem superfluous in our day. We also think that pastors should be very careful before they give their names to any business ventures. As a rule, one of two cases will take place: either pastors can only superficially concern themselves with the enterprise in question and have no exact insight into the state of affairs, the financial situation, the business prospects, etc., and then it is unseemly for them to permit the use of their name, whereby others can easily be enticed to take part in the enterprise in question; or else they concern themselves thoroughly with the matter, are really active in such an enterprise, and this then does not want to be compatible with their office. Blessed D. Walther, in his "American Lutheran Pastoral Theology," cites the following words of Rambach: "There are advantages and benefits which are permitted and lawful to all other Christians in all kinds of states, but of which a teacher (of the divine word) cannot avail himself without reproaching his office. It would always be indecent for a teacher to conduct a lawsuit in court, or to prescribe prescriptions for patients, or to go on guard duty as a soldier. Nor is it fitting for him to engage in trade and commerce, or even to pursue a profession." (P. 388.) L. F.

It is worthy of notice that the most foolish and perverse false teachers gather riches upon riches, and live in lavish splendor and glory:, namely, the new prophets and "saviors" of our day. What the "mother" of the Christian Scientists, Mary Baker G. Eddy, and the lying prophet John Alexander Dowie, who died some time ago, have profited by their religion, has become generally known through the trials that have been conducted over their money and property. The Scientists' religion book, published by the Eddy in ever new editions, has already netted her more than a million. Dowie has lived like a prince in lavish splendor year in and year out. Now it is reported by a leader of the Theosophists, Mrs. Catharine Tingley in California, that the park alone around her house cost \$300,000. Likewise, Frank W. Sandford, founder of the "Holy Ghost and Us" crusade, has raised large sums for himself. It is true of the deceived followers of these ravings that they tolerate it when someone makes them servants and flays them and takes from them, 2 Cor. 11, 20 f., and it is true of the lying prophets themselves that they teach what is not good for the sake of shameful gain, Tit. 1, 11.

L. F.

Abroad.

In Palestine, as Jewish papers report, the number of Jews has risen from 85,000 and has thus exceeded the number of Christians there (80,000). About 5000 Jewish colonists have settled in 27 settlements and work quite considerable lands. This is an effect of the so-called Zionist movement, which has diminished considerably, but has not yet ceased. Most of the Jews, of course, do not want to know anything about it. They are establishing themselves everywhere, especially in the big city of New York, and the idol they serve is Mammon.

L. F.

From World and Time.

A Millionaire and Boys' Education. Dr. A. E. Winship, of Boston, was lecturing to the teachers of Minnesota these days on education. He emphasized how most parents care so little for their boys. If their cattle seem to lack anything, they rush to the veterinary surgeon and gladly pay him for his services; if one's property is impaired, they go soon enough to the lawyer, who is to set the matter right and send the bill. But how many parents ask experts for advice when all is not right with their son, or think of what valuable services have been rendered them when advice is given them in matters of child-rearing. If money can be acquired or other earthly gain extracted, fathers may already devote time and attention to the matter; but who comes to hear a lecture on education, or reads a book on the subject? When the speaker was lecturing in Iowa recently, the chairman, just as he was about to begin, said to him, "You see that man coming in there? That is quite an important business man; it is to him that our city owes all its prosperity. He is an energetic character; with him you must become more intimately acquainted." After the lecture he was also introduced, and when the speaker congratulated him on his great successes in life, the latter said, "It is true that I have built this city, and that I have made it cost me labor and effort, and that I possess millions, and yet my life is a total failure (I am a total failure in life): I have five sons, and they have all become good-for-nothings (they have gone to the devil). What have I done in the world, then, that I have not even brought up my own boys properly!" Th. B.

A judgment of God. The following case was reported from Ada, O., a few weeks ago: When Amos Clarke, a farmer of forty years of age, residing twenty miles south of here on the Lewiston Reservoir, was publicly challenging God on Sunday evening, he was suddenly snatched away by death. Clarke had been known for years as a denier of God, and that evening had again asserted in the presence of his family and several neighbors that there was no God, and had challenged God to punish him if there was. He had scarcely uttered these words when he was struck by the blow, and a few minutes later was a corpse. His family professes Christianity, the children having been secretly instructed in it by their mother. - God does not always intervene so suddenly. He lets many mockers and blasphemers of his name and word pass away until they realize in death that there is a God after all. But sometimes he stretches out his almighty hand and strikes them down, that it may be known at once that he will not be mocked.

L. F.

From the monopolies.

If some of them are otherwise unable to set up their monopolies and selfish purchases, because there are others who also have such goods and chattels, they go to them and give their goods so cheaply that they cannot get along against them, and thus force them to the point that they either cannot sell, or must sell with their ruin as cheaply as those. So they come to the monopolion after all. These people are not worthy to be called men, or to live among men; indeed, they are not worthy to be instructed or admonished, for envy and avarice are so coarse and impudent here that they bring others to harm even with their harm, so that they may ever be alone in their place. The authorities would be right to take everything they have and drive them out of the country.

It is also a matter of self-interest that three or four merchants have one or two kinds of merchandise in their hands, which other people do not have or do not sell. And when they perceive that such merchandise is in demand, and that every day the price of it is increasing, they gather together, and give the others credit for it, saying that such merchandise is much sought after, and that there are not many that have such merchandise for sale. But if there are some who have such things, they must send for a stranger, and let him buy out all such goods. Because they have all the goods in their hands, they make a covenant with each other in this way: Because there are no more of them, we will put such and such a price on them, and whoever gives them at a lower price will forfeit such and such a price.

Item, that is also a fine thing, when one sells to the other with words in the sack the goods, which he himself does not have. Namely, a strange merchant comes to me and asks whether I have such and such merchandise for sale. I say, "Yes, and yet I have none," and I sell him the same for 10 or 11 guilders that one usually buys for 9 or 8 guilders, and I promise to give him the same for two or three days. Meanwhile I go quickly and buy such goods together, knowing beforehand that I would buy them far cheaper than I give them to him, and hand them over to him, and he pays me for them, and so trades with his, the other's, own money and goods without all driving, toil and labor, and becomes rich. That is, to live on the road by means of other people's money and goods, and not to travel over land and sea.

All such financiers are called throat-slitters and throat-cutters, but are thought to be great and skilful people.

(Luther.)

Not our will, but God's, be done.

A mother had an only child, a little son; this child became so dangerously ill that people could not think otherwise than that he must soon die. The mother could not and would not give herself up to it, and when the sickness quite evidently led to death, she became as if senseless and full of raging despair, for the child was dearer to her than the whole world and than God himself. When the preacher heard this, he went into the house to offer the mother consolation and surrender, but it was all in vain. Then he tried another way; he stood by the bedside of the terminally ill child, and prayed aloud, among other things, thus: "O Lord, if it be thy will, restore this little child to life and health." The mother heard these words of prayer and cried out as if in a rage, "Not if it is his will, I cannot stand that, it must be his will; he must not let my child die to me!" The Preacher

was frightened by these words and went home. But behold, against all human thinking and to the immeasurable joy of his mother, the child became healthy and grew up.

Yes, he has grown and grown, that child whom the mother did not want to let die by force; he has grown and grown in body and - in wickedness. From year to year the boy caused the mother more and more annoyance, shame and heart-breaking sorrow. And at last she experienced that the son committed a crime worthy of death and was executed by the executioner.

Do not reach into the arms of God's will with speeches of sin and with defiance of sin, otherwise he might let your will be done, which would often be a great misfortune.

**This is a precious thing, to give thanks unto the LORD,
and to sing praises unto thy name, O most High. Ps. 92, 2.**

Let us not be like those who have harps and timpani and pipes for everything, but not for the work of the Lord and for the work of his hands. When the heart is full, let the mouth overflow. Let us speak of God's leading! Let us praise his wondrous ways! Let us sing of his love! Let us preach of his deeds! Let us proclaim to the world in word and scripture how wise and true, how mighty and righteous, how good and great he is! And if the indifferent heart will not warm to it, and the indolent mouth will not open to it, then let us take up the glorious songs to which our godly poets were inspired in contemplating the great deeds of God in the work of creation, preservation, and government, and especially in the work of redemption and beatification of the lost world of sinners. But above all, let us go to the Scriptures and immerse ourselves in them; in them is sung the praise of eternal love, such as no human poet has ever sung nor ever will sing, and we shall learn to sing and speak adoringly with and among ourselves of the great deeds of God.

A faithful steward.

The late Henry Thornton, who was always ready to subscribe to missionary contributions, once wrote £5 sterling (about \$25) to a collector in his list. Before the ink was dry, a dispatch was brought to him. He vomited the envelope, read, and turned pale; then said to his visitor, "I have had bad news, for I have lost many hundreds. Give me back the lifts!" The collector must have thought Thornton meant to cancel the five pounds; but the latter changed the 5 to one. 50, saying, "God is just now teaching me that I may not long be the possessor of a fortune. Therefore I must use it well while I have it." Did he lose anything by that? Did he die a poor man? No; God's rich blessing continued to rest upon his business, he remained one of the richest merchants of his day, and to the end of his life he devoted his wealth, influence, and time to the service of the Lord JEsu, as whose steward he always regarded himself.

Our baptism.

Remember, O believing soul, the abundant great grace that was shown to you in baptism, and give God the thanks that is due to Him. The more abundantly, by the way, we are blessed

The more grace has been communicated to us through baptism, the more diligently we must watch over the gifts we have received. For we are buried with Christ through baptism into death, that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. - We are made whole, that we henceforth sin no more, lest any evil thing befall us. We have put on Christ's righteousness, our most precious garment of honor, therefore we should not stain it with the stains of sin. Our old man was crucified and died in baptism, therefore now the new man shall live. We are born again in baptism and renewed in the spirit of our mind, therefore the flesh shall not rule over the spirit. Old things are passed away; behold, all things are become new. (John Gerhard.)

Obituaries.

On the night of the 20th to the 21st of January, by an accident of misfortune, came to his death Bro. Johann Friedrich Köstering, for many years a faithful pastor and minister to various congregations of our synod, for over 50 years he labored in the preaching ministry, and first from 1853 to 1858 in Adams township, Allen Co., Iowa, then from 1858 to 1861 at Frankenthal, Spencer Co., Iowa, from 1861 to 1864 at Arcadia, Hamilton Co., Ind. from 1864 to 1887 at Altenburg, Perry Co., Mo. and from 1887 to 1904 at St. Paul's Parish, St. Louis. Soon after celebrating his fiftieth anniversary of ministry, he retired and spent the last years of his life here in St. Louis. He reached the age of 77 years and 11 months. May his memory remain in blessing!

_____ L. F.

On December 28, in JEsu, Karl Alwes, a Tertian, passed away at the age of 16 years, 7 months, and 24 days, in his parents' home at Seymour, Ind. After long suffering and repeated joyful confession of his faith, this hopeful disciple has now also passed on to see. His pastor, I>. Ph. Schmidt, delivered the funeral sermon on Luk. 22, 42. fellow students acted as bearers. M. Lücke.

New printed matter.

Fourteenth Synodal Report of the Kansas District of the German Lutheran Synod of Missouri, Ohio, and Other States. St. Louis, Mo, Concordia Publishing House. 1907. 71 pages 514X814. Price: 15 Cts.

In this report, the doctrinal negotiations on the duty of Christian parents towards their children (speaker: P. N. Mießler) have been brought to a conclusion. (5s The present synodal report, together with the two previous ones of the same district, now forms a pedagogical handbook for Christian parents, and a very comprehensible and useful one at that. In the report just published, it is especially discussed that and how Christian parents should faithfully advise their children in the choice of their profession and a spouse. These are two highly important chapters. - A thorough work by Father Wagner on good works, which was begun at this meeting of the District, has been postponed for the time being with the consent of the District President, so that the report will not be too extensive.

K.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On the 25th Sunday, n. Trin.: Kand. L. Rehfeldt in the congregation at Sao Miguel dos Dois Irmaos and on the following Sunday in the congregation at Hintern Teewald, Rio Grande do Sul, Brazil, by P. R. Müller.



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Edited by the faculty of St. Louis Theological Seminary.

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No. 3.

A good parishioner.

It shall be a sacred cask, for honour, useful to the master of the house, and prepared for all good works.
2 Tim. 2:21.

There are good church members and bad church members.

What do you want to be, a good church member or a bad church member?

Who is hurry good parishioner?

Only one who is a true Christian, who considers himself a lost and condemned sinner, but believes in his Saviour Jesus Christ, who has redeemed and accepted him, only such a one can be a good church member. For he that is not such a true Christian is no church member at all in the sight of God, much less a good church member, but he is an unchristian, he is a tares which the enemy has sown among the wheat, he is a filth which has clung to the garments of the church in her walk through this world.

But not all who are Christians and church members before God are also good church members. The apostle says in a parable: "In a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honour, and some to dishonour", 2 Tim. 2, 20. So also in the church there are members, of whom it cannot and must not be said that they are unbelievers; but they are not like vessels of gold and silver, but are rather of wood and earth; and they are not an honor either in the church or to the church, but cause the church much trouble and dishonor. A good church member is, as the apostle goes on to say, and also parable, "a hallowed barrel, fit for honour, fit for the master of the house, and prepared for every good work." A good member of the congregation is like a barrel or vessel in a

A good member of the congregation is a precious and honourable thing, chosen and set apart, which the master of the house may well use with joy and pride, for he is prepared and made for all good and fine work. A good member of the church is sanctified by God through his Word and his Holy Spirit, God honors him, he is a true and proper honor for the church, Christ, the master of the house in the church, wants to use him and uses him to benefit his dear church and to create eternal happiness; he is prepared by the Holy Spirit for every good work.

Now who is a good church member?

Above all, he who is humble. The greater the faith, the greater the humility. The greater the faith, the more one knows and recognizes what a wretched and miserable sinner one is in oneself; that one is adopted as God's child only and solely by grace; that one owes everything good that one finds in oneself only and solely to grace; That one does not use the grace and gifts of God faithfully enough, but on the contrary weakens and hinders them through sin; but that God is merciful, gracious, patient, and of great grace and faithfulness, and forgives all sin abundantly every day. This makes one deeply humble. And such a humble person is a good church member. For he also is gentle and patient, and bears with the other members of the church in love, and is diligent to keep unity in the Spirit through the bond of peace, Eph. 4:1-3. Such a one does nothing by quarreling or vain glory, but through humility he esteems others higher than himself. And he looks not to his own, but to the things of others, Phil. 2:3, 4. Yes, only such a humble man is a good church member. For if a man be also very zealous and active in the church, and do many great things in it, but be not humble, but proud, opinionated, and intolerant, he is like a man that buildeth a house on one side, but ruthlessly trampeth down and mangleth all else. Such a one is not a

good parishioner. Such a one is feared in the church. The more humble a Christian is, the better a church member he is.

But with and in all humility, a good church member is firm, unshakably firm in things pertaining to God's Word and faith. In things that concern only himself, his own person and preference, there he gladly yields, yes, there he also gladly and willingly lies underfoot. And in so-called "middle things," which are neither commanded nor forbidden in God's Word, there indeed he counsels to the best of his knowledge and conscience, but there he yields to the majority, yea, there also he yields to a minority for the sake of love and peace. But in matters concerning God's word and faith, he is firm, unshakably firm, he yields to no one, he stands and holds to the statutes which he has been taught from God's word, he holds to the confession and does not waver, 2 Thess. 2, 15; Hebr. 10, 23. For here the most high God speaks, here God has long since established and decided everything, here God has arranged everything in the most wise and merciful way for our salvation and our blessedness. Here no man may slacken anything, neither for humility, nor for meekness, nor for patience, nor for compatibility, nor for love, nor for the sake of unity and peace. Here a Christian must only be firm, hold fast, confess, assert. And he who does this is a pillar in the house of God, a good member of the church, who holds the church in his part on the right united ground, on which: One, what is necessary, on God's word and faith.

Yes, yes, a church member who is so humble and firm in the faith, that is a good church member, a sanctified barrel, fit for honor, useful to the master of the house, and prepared for every good work.

Such a Christian, such a member of the church, is prepared for all good works. The Holy Spirit, who has worked in a Christian to make him humble and steadfast in the faith, has prepared him for every good work, so that he may be useful to the master of the house for his dear congregation.

May I show by a few examples, very briefly, how such a Christian is prepared for all good work and is therefore quite useful to the master of the house for his dear congregation?

First and foremost for his own person, such a Christian does what is pleasing to God, what is a good work in the sight of God.

He leads a pious, Christian walk before God and man, as God prescribes in His law. What God commands, that he seeks to do; what God forbids, that he seeks to refrain from. If he lacks against God alone, he asks God for forgiveness in Jesus' name; if he lacks against his neighbor, he asks God and his neighbor for forgiveness. With much prayer he seeks to instill such a Christian nature in his own.

He attends the services with joy and air and nourishes his poor soul with the preached word. To this he also urges his own.

In his house he holds daily devotions from God's word with prayer with his own.

His children, if he has any, he sends to the Christian

The reason for this is that they are Christian children and not Gentile children.

For his church and school, for the spreading of the kingdom of God, he gives gladly and with pleasure according to need and according to all his ability.

And if he is a man of full age, he lets himself be accepted into the circle of voting members, attends the church meetings diligently and takes an active part in what is done there for the church and otherwise for God's kingdom. It is very far from his mind to withdraw lazily or indifferently and let others do the work.

And to that which he himself does for his own person, he seeks also to instruct, to urge, to spur on others: to Christian walk, to attendance at the divine services, to sending children to the Christian school, to the use of the divine word in the Hanse, to willing giving, to entering into the circle of voting members, and to active participation in the church meetings. He exhorts the erring and lax brethren, and because he does it - remember this! - and because he uses only the eternally powerful word of God for this purpose, and because, as everyone knows, he leads by his own good example, this does not remain without much fruit of blessing.

That's enough. I could say a lot more. But why? He who is as I have said is a good member of the church, a holy vessel, fit for honor, useful to the master of the house, and prepared for every good work.

Have I in any way said anything that is hyperbole? Certainly not. Any church member who is not yet a member can become one. God is pleased to give his grace.

And in what blessing would our churches then stand!

Well, reader?

C. M. Z.

Three lectures on the sinful world being.

II.

Dear brothers and sisters in the Lord, the great God cares more for our salvation than for ourselves, for he did not spare even his own Son, but gave him up for us all. He knows that nothing good dwells in our flesh either, that it lusts after the vain, sinful pleasures of the world; and since everything is important to him that we remain in faith and reach the blessed goal of our short life on earth, he does not lack admonitions and warnings in his words to keep us unspotted from the vain, sinful nature of the world, not to make us like the world.

There are three pieces of the sinful nature of the world that we want to consider together in these meetings in the light of the divine Word:

One, the worldly dance.

2. the sinful play.

3. sinful intercourse with the world.

Let us now consider first of all the common dancing of the world, as it is done in dance halls and in homes. Is this a pleasure in which a Christian can take part?

I have purposely said that we want to speak here of the customary dance of the world, as it is almost universally practiced today. For there is also a dance which is not only not a sin, but a joyful testimony of thanksgiving for God's goodness and mercy, and therefore may be called a service of God. When, for example, we are told of David the king - when the ark of the covenant, rescued from the hands of the Philistines, was brought back into the city of David: "And David danced (leaped and jumped with shouts and trumpets) before the Lord"; and when we are told that Miriam, the sister of Moses, after the people had been led dry-footed through the Red Sea by God, took a kettledrum in her hand, and all the women followed her with kettledrums in the round dance, grasping each other's hands and leaping and jumping for joy: this was dancing to testify to the joy of the Lord. But let us mark well, David danced for himself alone, and he danced before the LORD, to the praise of his name. And Miriam and the women danced for themselves alone to the praise of God's wonder. Nowhere in Scripture do we find an example of God's faithful children, men with women, young men with virgins, dancing together.

Nor are we speaking here of the dances which little children perform at their games, for instance, to the sound of music, as they skip and jump merrily together, in which both young and old can take pleasure.

We are speaking here of the customary dance, as it is practiced at balls and dances on the dance floor and in the houses. Is it so that the maidens alone come together and perform a round dance for themselves, and so do the men and young men likewise? Not at all. If that were the case, then very few would take part in it. No, they have paired off, man and woman, youth and maiden, they embrace each other in a way that everyone, if it happened outside of the dance, for instance in the street or in the parlour, would regard as shameless behaviour. After a wild dance music that unleashes the passions, "that horrible distortion of the noble art of music," the couples whirl around in circles, arm in arm, nestling together. Will not the evil lust of the wicked flesh be kindled and kindled? Will not heart and mind be poisoned? Do they heed the word of the Lord: "Keep thyself chaste"? Is not such a shameless embracing of a female person a lewd gesture? And even if one does not feel such evil lust oneself - because perhaps one's conscience has unfortunately already been dulled - do you know whether you do not arouse it by your conduct in your partner in the dance?

That such worldly dancing does not befit a child of God, a confessor of Jesus, should not be difficult to recognize for one who has learned the sixth commandment and knows how seriously God's Word punishes even the covetous regard of a woman as a sin. Even among the worldly there are those who are honest enough to admit that this worldly dancing is shameless and immoral. It was not long ago that such an unbelieving man of the world came to one of the pastors of our city and asked him to introduce his daughter into the circles of the virgins of the congregation.

and make them known there, for he would like to keep them away from the shameless dancing amusements that are being held more and more in our city, because he fears an evil influence from them. - Another man of the world spoke even more plainly about dancing in a secular paper of his time, the *Bay City Chronicle*. He wrote: "The closeness of personal contact in dancing is greater than is permitted under any other circumstances in respectable society. Not even the established friends of the family are allowed such liberties as are granted in dancing to comparative strangers. It would be an unpardonable insult on the part of a gentleman, even if he were a welcome visitor and friend, to wrap his arm around a lady in the visiting room, pressing her hand and drawing her so close that he could feel the beating of her heart. And yet these liberties are conceded to the ball-room acquaintance. We do not, therefore, despair of finding here and there one who agrees with the proposition that among all the deceitfully immoral powers which still find recognition in respectable society, the dance justly occupies the first place."

My dear Christian, must not such confessions, even from worldly men, open your eyes to the abomination of worldly dancing? And now say, can you help to organize such a "pleasure"? Can you take part in such a "pleasure" and be mindful of the Word of God: "All that you do in word or in deed, do it all in the name of the Lord Jesus"? Can you say, "I do this in faith in Him who, to atone for the sinful lust of the flesh on my behalf, shed His precious blood of God on the trunk of the cross and descended into the deepest floods of suffering? This my Lord Jesus I take with me, this I serve, this I will honor? Does it not sound like blasphemy even to say such a thing?

It was around the middle of the last century that a devout Lutheran preacher lived and worked in Hanover, Germany, who was a powerful witness against worldly dancing in his congregation. It was the preacher Philipp Spitta, who was also known as the poet of many delicious spiritual songs. He had a maid who was very devoted to dancing. The faithful pastor had often warned her against it. One evening she came to him and asked him somewhat sheepishly if she might go out tonight and stay out a little longer. "O certainly," he said, "where are you going?" Then she turns crimson, but honest as she is, she tells the truth: "I want to go to the ball!" Then Spitta only calls out to her the words, "Well, only take the Lord Jesus with you!" She does not at once understand what Spitta means; she is quite astonished at his speech, for while he has usually spoken against dancing, he now apparently admits it. Cheerfully she hurries up the stairs to her chamber and dresses herself festively for the dance. She goes out into the street toward the dance hall. But, behold, a voice within her kept on and on saying, "Only take the Lord Jesus with you!" But she feels as if the Lord Jesus does not want to go with her. But she wants to try. Secretly she prays: "Lord Jesus, go with me, go with me!" But how strange, the more often she speaks these words, the more powerfully does the

Voice inside her: "I'm not going; I'm not going!" Closer and closer she comes to the dance hall, but more and more her inner restlessness grows, her fear? She dare not enter the hall, but hastily returns home. Barely a quarter of an hour had elapsed since she left. Astonished, she asks Spitta, "Why here again?" She answers, "I asked the Lord JEsu to go with me, but he would not, so I had to turn back again." And from that time her heart was changed. Yes, my dear Christian, you cannot go to the dance and ask the Lord JEsu to go with you, and if you do, he does not go!

Another incident from Pastor Woltersdorss tenure in Germany is recalled here. He was invited to a wedding in his parish, where he had recently moved in. After the meal they wanted to begin with the dance. The faithful pastor begged and warned them not to do so, as it was not proper for Christians. But everything was in vain, the old custom was invoked. At last the distressed pastor asked them to at least do him the favor of singing the song, "O head full of blood and wounds!" before beginning the dance. This was done. The musicians played and the guests sang the song. And behold, no sooner was the delicious song ended than all desire to dance was gone.

And we hope, my dear Christian, it hath been the same with thee in thy dancing. God rest his soul.

A. L.

Our emigrant mission in Baltimore.

How is the emigrant mission conducted in Baltimore, and what is the work of the missionary? I will give you a brief account of that, dear reader. Ten to twelve hours before the arrival of a steamer, the missionary is notified by telephone by the officials of North German Lloyd when the ship will dock. At the hour the steamer is due, things come alive on the great landing place (pier) of the Baltimore and Ohio Railroad, costing nearly a million dollars. Emigrant and Customs officials, North German Lloyd shippers, and railroad employees have hurried over and are standing around chatting or watching for the steamer. Hundreds of people, either guests just staying in Baltimore to watch a steamer dock, or residents of Baltimore to greet arriving friends and relatives, have come and are impatiently awaiting the steamer. At last the cry is heard, "There she is!" and just then the steamer turns the corner of the Patapsco and slowly approaches the landing with her one or two thousand passengers. There is a bustle of life on the steamer; everything that has legs and can use them has hurried on to the deck to watch the steamer dock. It is easy to tell where the immigrants are by the richness of colour that prevails there. The Slovak or the Pole or the Russian has put on her most colourful cloth, which shimmers in all the colours of the rainbow, in order to enter the shore of her future homeland festively dressed. Anxious questions must arise in the immigrant's heart: Will I

be allowed to land? Will I be sent back? Will I be separated from my loved ones? For strict are the laws, and without mercy they are enforced. At last the ship lies fast at the landing-bridge, and the disembarkation of the passengers begins, first that of the cabin passengers, and then that of the steerage passengers. The waiting-rooms are cordoned off, for no one comes in contact with the immigrants who has not permission and profession to do so. The officials of the Emigration Board, the inspectors and interpreters have taken their places, and now the first passengers are arriving. The citizens of the country are not molested or delayed; it is only in the next large hall that the customs officers receive them and search their baggage for articles liable to duty. But non-citizens, whether they have travelled in cabin or steerage, are subjected to a sharp examination, first by the doctor and then by the inspectors. In long lines, in delineated aisles, the immigrants approach. There comes about a family, father and mother and four or five children. The doctor may have discovered trachoma, the terrible contagious eye disease, in the mother, while the other members of the family are healthy. The mother is mercilessly separated from her children, the wife from her husband. Heart-rending lamentations filled the room: "Oh, it can't be; my eyes were always healthy, weren't they? Surely it cannot be that I am being sent back?" The children cling to their mother, sobbing; the father begs and pleads in a voice choked with tears, and promises to do what is possible and impossible, if only the family will stay together. But all is in vain; he who crosses over with a dangerous, contagious disease must return by the next steamer, such is the law, and so it is carried out, for the country must protect itself. If the man feels like going back niit, he can do so; if he wants to stay here, he is also free to do so. If the father of the family is afflicted with a contagious, dangerous disease, the whole family must return, unless the relatives undertake to provide for those who are now without a breadwinner. Thus last summer an old educated German lady came over to conclude her old age with her sons near Pittsburg. The doctor diagnosed trachoma, and so she was to travel back on the next steamer. All wringing of hands, all wailing, "This is the death of me! I have no one left in Germany! I would at least like to say goodbye to my sons!" was of no avail; she was taken to the so-called detention house to be brought back on the next steamer, which left the same day. At my request the commissary postponed the execution for a week, and I telegraphed for one of the sons to come and say good-bye to his mother. He came, and the next day I took him to the detention house, and there mother and son celebrated a reunion so touching that even the guards, who were already numb to many a misery, wept with him. With the exclamation, "My dear, dear son!" "My poor, poor mamma!" they embraced each other and held each other silently for a long time. In the case just narrated, the undersigned hastened with the son to Washington to the chief officer, and succeeded, with God's help, in unchaining the mother, so that her

treatment in Baltimore was allowed, and finally their landing permitted, which hardly ever happens in a thousand cases.

But let us pass on to the work of the missionary. While the immigrants are being examined and dismissed by the inspectors, the missionary has set up in the office of North German Lloyd and is watching to see whether the people passing through are wearing the Mission's card. The representative of our mission in Bremen, Mr. Gillhoff, draws the attention of the immigrants to the missionary, gives them our card and advises them to wear it visibly. In this way the immigrants immediately approach the local missionary with trust, whereas they are otherwise very suspicious. When the missionary has procured the ship's card for an immigrant, he knows exactly on which steamer he is arriving; he then goes to the inspector, through whose corridor the person in question must pass, and asks him to notify him when he is to be examined. This the inspectors are quite pleased to do, and so the missionary is able to assist the stranger until he is on the railway train. The immigrant is finished once more as quickly and is treated much more kindly and courteously when the mission takes care of him. Incidentally, the immigrants are more comfortable here than in New York, where they have first to go from Hoboken to Ellis Island, and after the examination of Ellis Island, back to Jersey City. Here they go from the ship to the landing-place, and then, without leaving it, into the railway train. When all the immigrants have been cleared by the inspectors, the missionary goes into the large waiting room, sweeps through the rows, and inquires of the Germans where they are going and to what church they belong. If they belong to our church, he exhorts them to keep diligently to God's word, gives them our magazines, solicits their future address, and then communicates it to a pastor of the synodical conference, if there should be one at the immigrant's destination. Thus, in the six months that the missionary has been here, he has directed 306 emigrants, mostly families, to our churches. Even if only one-fourth of these families have been won to our congregations as a result, that is already a great, beneficial work. 1394 calendars were distributed during these six months, 2816 German and Polish tracts, and 1674 German and Polish church bulletins. During these six months 2163 letters and 294 postcards were sent out in the interest of the mission.

The missionary would like to make a heartfelt request to the pastors and members of our congregations, namely, that everyone should see to it that all those who travel to and from the mission obtain their ship's tickets through the mission. So many of our members do not want to know anything about the missionary when it is a matter of getting the ship's ticket, but when they are in need, they quickly write or telegraph to the missionary that he should help. One has lost his baggage; the missionary must help him to it again. Another wants to be picked up at the station, but he already has the ship's ticket in his pocket. A third has lost a money order for \$1000.00 and does not know which bank in Baltimore issued it; immediately the request comes: "Dear missionary, find out the bank, prevent the payment and send me a second money order! But when it came to redeeming the ship's ticket, he did not think to turn to the missionary.

Some agent is given the earnings from the ship and the tickets, which could go to the mission, but the missionary is expected to do the toil and labor, the worries and troubles, the running and expenses. Should it be so? Surely all right-thinking people will say: No, it must be different, and it should be different, and then it will be different.

May our dear Lord Jesus Christ bless the emigrant mission in Baltimore!

In the name and on behalf of the Emigrant Mission
Commission

E. Totzke, missionary.
241 8th Last Ave., Baltimore, N6.

In memory of the blessed Father F. Hahn.

B. F. Hahn, whose death has already been briefly reported in the "Lutheran," was born at Hillsdale, Mich. in 1865. After his confirmation he entered college at Fort Wayne and completed his studies at St. Louis in 1887, in which year he was ordained and inducted at Otis, Kans.

He has faithfully served six churches as pastor: one in Otis, Kans. one in Detroit, Mich. three in Montague, Mich. and one in St. Clair, Mich. In all these churches he has also taught in their parochial schools himself. The last parish he has been permitted by God's counsel to serve scarcely two years. But in that short time, by his kindness and openness, by his faithfulness and diligence, he gained the full confidence of his congregation and many other people. The little tried congregation had reason to hope that God would strengthen and bless them again through this pastor of theirs. Last winter, however, he began to ail, and it finally appeared that a cancer was eating away at his life. Examined and advised by reliable physicians, he decided to submit to an operation, and committed himself into the faithful and strong hands of God. The operation succeeded very well with God's help, and the wounds healed beautifully. However, after a few days, inflammation of the kidneys set in and caused his death. He died in the hospital at Fort Wayne on August 2 of last year, aged 42 years and 7 months.

So it was God's will to call this worker home to heavenly rest and eternal triumph. The blessed man had prepared himself for this long before. It was clear to him that there was little reason to hope that he would again be able to preside over his family and congregation. In true devotion to God he often spoke of this and always declared, "Only as God wills!" That God's grace in Christ, which he had so often, joyfully, and forcefully preached as the only comfort of sinners, was also his whole comfort, he confessed after the last sermon he heard from the undersigned. In this last it was particularly emphasized that the very fact that eternal life is a gift of the free grace of God in Christ JESU is the most blessed consolation for us poor sinners (Epistle on the 7th Sunday after Trinity). After the service he declared: "Dearly beloved

Friend, should it be God's will that I should not recover, let this be my comfort and hope, which I heard last in your sermon." And so it was. As often as he had light moments in the last days of his sickness, beautiful confessions of the sinner's salvation came from his lips. There is no doubt, therefore, that he died blessed in the faith of Christ Jesus.

On August 4, his deceased body was buried in the ground with great participation in St. Clair, Mich. The undersigned preached the German sermon on Matth. 11, 29, and P. Th. Engelder the English one on Matth. 6, 10 b. Father J. M. Gugel, in the name of his congregation, which the deceased had served for five years, addressed words of comfort to the mourners. H. C. F. Otte officiated at the grave.

The deceased is survived by his deeply bereaved wife, Maria, nee Mullerweis, 4 children, the oldest of whom entered college at Fort Wayne this fall, his parents, P. J. L. and Hanna Hahn, and eight brothers and sisters.

May the Lord, who called this faithful preacher and confessor of his word home so early, confess him also once before the circle of the earth as a faithful servant and adorn his transfigured head with the crown of heavenly glory. May he comfort the dear mourners with the words of life and fill them with the joyful hope of a blessed reunion. But may the faithful God also relieve the sorrowful widow of her dear children and let her experience the truth of his promises: "Blessed is he who puts his trust in the Lord," for "your heavenly Father knows what you need."

R. Smukal.

To the ecclesiastical chronicle.

America.

The submission of parochial reports for our "Statistical Yearbook" is often accompanied by messages from the life of the individual parishes. If we print some of these letters here, it is because these messages can serve as encouragement, joy and comfort in other places. But we withhold names and places. From one of the old synodal districts a pastor writes: "Enclosed is the report of my congregation. It has not grown in number of souls, which is probably due to the fact that one cannot hope for growth from outside. Judging by the report, our school is also in a sad state. But this is not the case. All the children except two attend our school; those two live nine miles from the church. The congregation is at present in a transitional stage: the old have no children left who are of school age, and the young are not yet ready. In about three or four years our school may be attended by about 40 to 45 children. Following on from this, I must tell you a little story which I am sure you will enjoy. About a month ago, as I was sitting at my desk in the evening writing my sermon, my overseer X. came to me and asked me to show him all the minutes of the congregation, because he wanted to look up something in them. But what this 'something' was, he would not tell me. After he had leafed through the oldest book for a long time, he gave the books back to me and said: I found it! 'I wonder what Mr. X. has in mind,' I thought to myself. But

I was not to be long in the dark about it. The following Sunday before the service he came to the vestry with the request that I announce a congregational meeting after the service at the request of the board. When I asked him to tell me what he was up to, he replied: 'Pastor, you don't know anything about it, but one love is worth another; you will learn everything else in the meeting.' I was satisfied with that. At the meeting held after the service, Provost X. stated his case something like this: 'Friday evening I was at the pastor's and found in the minute book that it will soon be such and such a number of years that we have broken away from the ----Synod and turned to the Missouri Synod for service. During these years the Synod has done much good to us; thirteen years it has supported us. Now I was reading the "Lutheran" on Sunday; the article about the debt in the Synod treasury was it. So, I thought, this is not right, this must not be. One love is worth another: how would it be if we celebrated a kind of church consecration festival and on that day took up a good collection and thus helped in our part to cover the debt in the synodal treasury. We can, after all, hold two services, in one of which our present pastor will preach, and in the other P. Y., the first Missourian pastor of the congregation.' So that was the mysterious 'something' of Pastor X. The above was then also raised to a resolution, and so we will soon celebrate a church consecration festival with two services. I am all the more pleased with this decision because since June we have already sent in two collections of \$30.00 and \$24.00 for the synod treasury. It shows again, after all, that our dear Christians are always willing; the fault usually lies with us pastors; we have not the courage to go at them again and again." - On the same matter, a pastor from another old district writes: "At the annual meeting, my congregation resolved to take a house collection in addition to the 8 collections for the synodical treasury." - From a younger synodal district a pastor reports: "Enclosed you will find my report on the state of the mission here. Although I cannot give any significant numbers (the congregation counts exactly 12 voters, 60 communicants, and 150 souls), I must nevertheless boast to the glory of God that my little congregation is building itself up in peace and strengthening itself in wholesome teaching. If we had not had to deal with constant change, we would also have grown outwardly. But even small congregations can, if everyone lends a hand, can accomplish great things. For example, we have been independent for two years and have had a small surplus in our coffers every year. In addition, we have paid off our debt (P300.00) to the Synod and spent H200.00 for improvements in the past year. Our congregational budget costs P700.00 annually. We have also contributed our mite for external purposes. Considering that our people are sick and poor, we cannot praise the grace of God, who has done everything, highly enough, and we cannot thank the ruler of our hearts enough.

Again, from an older synodal district, a pastor remarks: "Enclosed you will find the parochial report of my congregation for the year 1907. In terms of numbers, it does not differ very much from that of last year. Older rural congregations seldom change much in the course of a year, and it is not possible to calculate numbers about the inner growth or decline. But I think, thank God, that I can notice a growth. Outwardly, it is evident, especially at the bedsides, that God's Word is proving its power in the hearts." - Another pastor, on the other hand, has to complain. He writes: "We have not had a good year, especially as far as the number of communicants is concerned.

but have declined in one congregation by as ----- much as ----- years in -----another. I have also seriously reproached my congregations for this and shown them that a decline in participation in the sacrament is a bad sign for a congregation. May God improve it!" - Of his parochial school, a pastor standing at one of our younger churches in a city writes: "Quite a number of our school children are .foreigners do not belong to the congregation; but we try to do mission among the children by our school. Our church school proves that even an English church school can exist, if only the right understanding of the school is awakened and fostered by the pastor in the congregation." The congregation is an English-German one, and the school, kept by the pastor and a teacher and attended by 53 children, is entirely English. - Cheerfully writes a pastor from an old synodical district, "My congregation at its last meeting resolved that a parochial school should be commenced in the fall, so that, if God gives grace, there will be a report of the existence of a parochial school in the next annual report." - Another pastor at a country church of about 40 members informs us that his congregation had raised over \$800.00 for its own budget and \$104. 19 for out-of-town purposes. He remarks: "This may seem a small thing to rich congregations; but not to us, for we are not particularly rich in earthly goods, but mostly poor. But we are content. We have the one thing that makes us all rich and happy, even blessed, the gospel. With it we edify ourselves, as much as God gives us grace. For this we also want to become more and more grateful to the dear God. I hope that, God granting me life, I shall be able to send in a better report next year." - Of another rural congregation, about the same size, but situated in a more fertile region, it is written: "The local congregation has increased somewhat in number of members and zeal for the mission. In the past year H427.00 was raised for external purposes, compared to P325.00 in the previous year. Also quite a few new .Lutheran' readers and one more student have been gained for the college." - Finally, another pastor from a large city writes: "Enclosed is my report. We are holding our own! And that wants to be said of our

This situation means something. We are in the midst of the tangle of the world; seven theaters stand by the church," and from another large city it is written: "The requests for the distribution of the 'Lutheran' have not been in vain. I, too, am making the matter my concern. At the last congregational meeting we gained about 30 new subscribers." L. F.

In other places, too, steps are being taken to establish a parochial school. We read in the "Lutheran Messenger" which has just come to hand: "At the New Year's meeting the Trinity congregation at East Oakland, Cal., began a discussion about the founding and establishment of a congregational school. Hitherto our congregation has provided for the Christian education of its children by requesting its members to send their children to the school of Zion Church, Oakland, and by paying any tuition for them. Especially for the little ones, however, the way is long and quite dangerous, which is why our congregation is seriously considering establishing a congregational school in its own midst as soon as possible. God grant his blessing on this!" Such communications are good news. If the sixty years' history of our synod teaches anything, it is this, that the Christian parochial school is a planter of the church. And sad and foolish as it is when in some quarters the parochial school begins to be held in low esteem and considered expendable, it is gratifying and commendable to see the church school as a planting place of the church.

worth is to be mindful of the establishment of a parochial school from the very beginning of the establishment of preaching places and congregations. It is part of the prosperity of a Christian Lutheran congregation. It is usually much easier to establish a parochial school from the beginning than after ten or twenty years. And especially we look to our young pastors, who are mostly called to mission fields and to smaller congregations, to follow in the footsteps of the fathers of our synod, to faithfully preserve their heritage in this area as well, and not to let the effort and work of diligently holding school be neglected. It is certainly a service in the kingdom of God that will be well rewarded in time and eternity. On the other hand, as soon as the congregations are sufficiently strengthened, they should relieve their pastor of the task of keeping the school and appoint their own teacher for the sake of themselves, their school and their pastor. When looking through the parochial reports, we often have the thought that in many places a reminder is needed in these matters. L. F.

The Missouri Luther League, a federation of youth and lungmen's associations of our congregations in the New England States, which has been in existence for three years, held its sixth meeting at the congregation of P. Aug. BrunnS, in Holyoke, Mass. on January 19 and 20. Twenty-one associations, having a membership of about 1000 young Christians, sent delegates and guests for the purpose, whose number amounted to about 100. At three business meetings, which were numerous attended, and which were also attended by 8 pastors and 3 teachers, the affairs of the League, which is enjoying a beautiful prosperity and growth, were discussed with great zeal. Much usefulness was to be learned from the lectures delivered by the Rev. J. C. Strafen, of Middletown, Conn. and T. S. Keyl, of Plymouth, Mass. on the subjects, "How should the young people spend their free evenings?" and, "The duties of the officers and committees of our associations." On Sunday evening a well-attended convention service was held. Rev. W. von Schenk of Rockville, Conn. in his sermon, on the ground of John 2:2, put it excellently to the heart of the young people that they should invite, have and hold the Lord JESum at all times as a guest and member of their League and Associations. The collection of H30.00 made during the service is to be donated to the synod treasury. - The blessing of the League and its conventions to young Christians and their associations is not to be misjudged. A. B.

Pulpit Fellowship. On Sunday, January 12, at Baltimore, a stronghold of the General Synod, a newly built church was "opened" by a congregation belonging to that synod. "Dedicated" it was not, as was pointed out at the ceremony by the pastor, A. H. Studebaker, D. D., because it is still encumbered with a debt. Preaching at this "opening" in the morning service were the pastor of the church, I). Studebaker, and in the evening J. Weidley, D. D., of the Church of the Reformation, also belonging to the General Synod, at Washington, D. C. Nothing more could be said about it. According to the printed program, however, a second service was held on Monday evening, as a part of the opening ceremony; of this service, which was largely advertised in the Baltimore press, we desire to report. After the hymn of Cardinal Newman, who had converted to the Roman Church, "Lead, Kindly Light," a favorite song of the Spiritists at their meetings, had been sung, and some prayers offered by the local pastor, D. Studebaker came forward and explained to the congregation how he had come to order this "interesting" service. Seated with him, near the altar, were J. St. Clair Neal, a Methodist, D. D., D. H. Buchanan, a Presbyterian, Jude

W. Rosenau, P. D., the Episcopalian J. G. Murray, and the Lutheran W. H. Dunbar, D. D., of the General Synod. Baptist C. L. Laws, D. D., had not appeared, but had politely excused himself. Nor was there a Roman priest present, of which D. Studebaker expressed his hearty regret. To the building of this church, he said, all denominations had contributed without distinction. Even from Mohammedans and from members of the ancient Church of the Copts he had received gifts, as well as from associations and societies. Especially his "Episcopalian friends" would have given abundantly, as well as members of the Roman Church. He would have liked to have them here. He would have succeeded in doing so, he said, but the Roman Church had a rule according to which no priest was allowed to take part in any meeting that could be called "controversial" in any way. To this circumstance alone, he said, it was due that none of his friends from the Roman priesthood had appeared. "But," he said, "I should have wished to have them here." It was noticeable that while all the other present ministers were kneeling at the prayer with D. Studebaker, the Jewish Rabbi Rosenau kept his seat and mused at the assembled congregation. I wonder if he had any qualms about praying with these Christians. And will he be reproached about it in the church papers of those circles, like the "narrow-hearted Missourians," if they will not pray communally with those of other faiths? He need not have been so narrow-hearted, for the Lutheran, D. Dunbar, in his speech, called him, with heart-warming kindness, "my brother of the Jewish faith." Each of the above pastors made a speech to prove that his community was a "religious force." The Lutheran Church, of course, is also a "force" alongside these other "forces". Many things could be said about these speeches: how the Methodist preacher raved about his emotional Christianity, the Presbyterian stood up for his "strong creed", the Jewish rabbi stood up with the claim: "I represent the oldest biblical faith" and: "It is the task of Israel to teach righteousness"; the Episcopal preacher presented his plans for union and the Lutheran doctor described our church. But enough of this abomination. This is the way to inaugurate a Lutheran church in General Synod!

D. H. S.

The much-named false **teacher** Russell has shown himself to be a **blind leader of the blind** who will fall into the pit together with his successors. In a meeting in the Detroit Opera House, which had been announced long before, he tried to make it clear to himself, to a large audience and to the devil himself that we humans had been led around by the nose with the doctrine that there is a personal devil. This, however, pleases the natural man, and the devil himself does not mind if his existence is denied, for then he has such deniers all the more certainly in his kingdom and in his service. This blasphemer said, according to the reports, that several screws were loose in the upper room of all who taught and believed that there was a devil and a hell. He said it was ridiculous to imagine a "fireproof" devil who would stoke the fires of hell in the long eternity. With a saucy brow he asserted that there was not a word of this in the Bible. It is reported that the attendance was so great that thousands were denied admission, and that the police had to intervene to hold back the crowd that was trying to force its way in. How little, on the other hand, is the desire of most to hear the right doctrine!

A. E. Jr.

Abroad.

It is and remains a hopeful sign, in spite of all the sad and worrying perceptions, that the Holy Scriptures are becoming more widespread from year to year. Will' also

Certainly many Bibles have been purchased which are read little or not at all, the sowing cannot and will not remain entirely without fruit. Thus the "Christenbote" reports that the Bible Societies have distributed more Bibles within the German Empire in the last year than ever before, namely 1, 169, 405 Bibles and parts of Bibles. Among the Bible Societies which distribute the Holy Scriptures in Germany is the British and Foreign Bible Society, the largest Bible Society in the world. Its annual income was over P1,100,000, and for the first time in eight years the accounts closed without a deficit; though a deficit of about P600,000 remains to be covered from former years. The Bible has been printed in eight new languages, so that it is now offered in 409 languages to the peoples of the world. The representative of the British Bible Society in the Chinese city of Shanghai is also able to report that in the months of July and August, which are otherwise quiet for business, they have shipped 96,000 more sacred writings from their defeat than in the two corresponding months of the preceding year. The "Christenbote" remarks: "Would that all the many Bibles were read diligently! If one is eager to know the contents of a will by which one is appointed by a man to an earthly inheritance, how much more important to us should be the letter of God appointing us heirs of the kingdom of heaven!" L. F.

From World and Time.

Also a sign of the times is the formation of a beastly club, if we may infer from the names of the officers and the place of meeting. This club, lately formed in a suburban town of Detroit, chose for its motto: "There will be howling and gnashing of teeth." Notwithstanding this serious saying, the intention of the club, as the leader says, is not to indulge in serious thoughts, but, "to have a good time all the time." The chief officer calls himself: the royal grunt. One thinks here of the well-known animal, which shows its well-being by (strutting, when it can roll around in the Kote, zpmal also the meeting place is called "jungle". Here also applies: "Since they thought themselves wise, they have become fools." When man walks without the right guide, God's Word, he is like an unreasoning beast, gets into the devil's ways, rolls in the cote of all manner of shame and vice, and at last arrives at the place where there will be weeping and gnashing of teeth for him. A. E. jun.

A beautiful testimony is given to the recently deceased King Oskar of Sweden. He was not only a very learned and highly educated, at the same time an affable prince who was concerned about the welfare of his country; what is more, he was a devout, convinced Christian who never made a secret of his faith, a confessor of the Lutheran faith who also proved his faith in a moral life. A number of Christian songs have been composed by him. And as he lived as a Christian, so he also died as a Christian. To his relatives who stood around the deathbed, he nodded kindly once more in great weakness, saying, "God the LORD bless you!" At the commencement of the agony, the Queen, putting her arm about his head, cried to him, "The blood of JEsu Christ, the Son of God, cleanseth us from all sin." Then a mild glow slipped over the dying man's features, and he replied, "Thanks be to thee, my Redeemer!" These were his last words. Such princes are rare, and still fewer are those who profess the Lutheran Church.

L. F.

After two years.

She sent for me. What two years can do to a man-child! "Two years ago, Reverend," she breathed faintly, "do you remember?" And how I did not know! Yes, two years ago this pale shifter lying before me resembled a blooming rose. At that time she was literally foaming over with love of life and carefree frivolity -- and now?

At that time she said to me with a smile: "What do you want, Pastor? Life is there to be enjoyed; it is short, therefore it must be enjoyed soon. You don't always have to suffer damage to body and soul when you join in. Going to church too much is also harmful; it is so easy to become dull. Yes, when one has grown older, then it may be so. And you know, one also has duties to society; one also wants to play a role and show the world what one is and can do. That's what you're in the world for. You don't have to let your religion be stolen, it's private property." She found my remark, "The moth, which flutters around the light a lot, finally singe its wings," "hilarious," and said that the moth, by the way, belonged to a different species than she did. That was two years ago, and she, belonging to the other species, had scorched herself like a moth.

"What do you wish of me, dear lady?" "Oh," she said, her feverish eyes fixed on me, "you have a right to reproach me for - then."

"I did not answer your call for that purpose. When you renounced the congregation, I too had to cease to be your pastor. If you don't want the one, you'll have to give up the other. This does not give me the right to reproach you, for you would be badly served by it at the moment. Your conscience -"

"Yes, my conscience, dear pastor, it punishes and judges me. Two years ago I did not think it could torment so unmercifully. But I wanted to ask your pardon for my nonsensical speech then. Yes, the moth I laughed at then made me think, alas - too late. After I had separated myself from the congregation - inwardly I had already done so long ago - I then went great into the whirlpool of pleasures. The admonishing voice of the sermon did not keep me in check now. At first I was glad to be rid of it. I really was a fluttering moth. My club and association sisters could use just such a funny and agile sister as I was. I let myself be used. My name was soon in the papers. It tickled my pride. But - you don't understand, I'm sure - one gets tired of such things, even glutted. In such hours one does even worse to subdue one's reluctance. And then - there comes, like the limping messenger, the conscience, gently at first, one thinks, then louder and louder and -"

A coughing fit interrupted her. I let her speak, because I noticed that it did her heart good to give herself relief in this way. Now I said: "Dear woman, this should not be your first concern, that I forgive you. Have you not yet told yourself that you have offended your Saviour and Redeemer a thousand times more and more deeply than you are able to offend any man at all?"

"Oh, yes - yes, that's it! But I cannot win it over me to draw near to him. I feel, oh, too deeply, like a crushing burden, just against him my guilt and injustice. I am afraid - O that is a terrible feeling!"

"So you have allowed yourselves to be robbed of the best and greatest thing: trust in Him who forgives and heals sins.

...from all unrighteousness. And you were so sure that you could not be robbed of your religion."

"She was silenced soon enough, Pastor. Appearances confuse so easily; one plays with them, and scarcely notices how they blind. Oh, if I could hope, believe, that the Saviour would forgive me! I have tried to pray, but the words - the words, they fail me as soon as I start. I feel then how everything in me is mute and icily dead. O what have I forfeited, lost!"

"Now then, dear lady, fold your hands and seek to pray along in a low voice as I plead for you now to the Saviour. God grant that the ice around your heart may thaw and the bond of your tongue be loosed, so that you too may pray again and be saved into the arms of JEsu's love."

And so it was. On the next visit she greeted me with the words, "The band of my tongue is loose. Thank God, I can pray, believe, hope again!"

But what the two years had done to her body could never be eradicated. She languished, a flower destroyed by the melted dew. --

Some may endure longer in the "air of pleasure," outwardly, but inwardly - the spiritual life - sooner or later the collapse comes. Experience teaches it. Well, he who believes it, before he has to experience it in himself and then bitterly repent of it.

The Dance of Death.

Under this heading, some time ago, in an English political newspaper, was the following:

The police captain of New York says that eight-ninths of the fallen wenches took the first step to this sin at the public dances; and the Roman bishop Cleave says that the confessional might testify how, out of every twenty fallen wenches, nineteen were led into such aberrations by the pleasure of dancing.

This is a terrible indictment of dancing; but I fear that parents will nevertheless continue to teach their daughters how to waltz, to give them free access to the ballroom, and thus to push them forward on the road to hell, as it were. Oh, it is so beautiful when Maria and Katharina and Hanna know how to dance so daintily that nowadays all the other pieces of a young lady's education, as mair thinks, must take a back seat to this achievement! Dancing-schools are flourishing, and dancing-teachers are getting rich, because it is now part of a lady's education that she should know how to use her feet gracefully. To show how dangerous the mad passion for dancing has already become, I need only mention how, in a neighbouring village, a dancing school with over 2b pupils was brought into being in the space of an hour, and the teacher was paid a salary of

25.00 was secured, while it took a month's effort to get ten people to join a class to learn bookkeeping.

The waltz has rightly been called the "dance of death". As it is danced in the ballrooms of today, it is of evil, and that in all its movements. It is a fine but altogether effective weapon of Satan. In the intoxication of the waltz many a young girl has thrown off all restraint and crossed the boundary of virtue and shame. I know, of course, that it is not fashionable to talk about the waltz in this way. But something must be done to awaken in parents the consciousness of the danger which threatens their daughters in the public ballrooms. The liberties that

of the waltz are unlimited, and ungodly men take advantage of this freedom. Many a maiden has returned from her first dance with tears of deep shame at the shameless whispers, even insults of innocence, which she had to hear from her fellow dancer. But as she grew older and visited the dance hall regularly, she learned to be indifferent to the liberties the waltz allowed rejected men. So the road to hell was made smooth and easy for her.

It must be assumed that men and women will dance at all times. They do not let it, any more than they let sinning at all. What kind of dancing there will be in the future I do not know. But if I may make a deduction from the rapid and dangerous development of the dance in the past, it must be a ghastly one. We have gradually advanced from the comparatively harmless minuet, in which men and women were content to touch each other's hands, to the embrace of the fashionable waltz, which is all too often highly immoral in its character.

Let your gentleness be known to all men.

If we are offended, others must repay us in a moment. If someone has hurt us, there will be a bitter answer in a moment. If we are unpleasantly touched and displeased by even a small thing, our neighbors, mostly those who are dearest to us, must feel it immediately. Look to your Lord! He comes to the disciples from his soul-struggle in Gethsemane, his soul longs for the participation of his friends. He finds them asleep. This was all the bitterness of the pain we feel over deceived hopes, prepared by friends. And yet his mild reproach, "Can ye not watch with me one hour?" And then he ministers to them with his word, "Watch and pray." He finds them sleeping a second and a third time, and has nothing but the touching lament, "Ah, will ye now sleep and rest?"

Go on! How hard we find it to bear reproaches, even when they are justified! We feel them so easily as a personal slight. And now even when we are in the right! Just read Apost. 11, 1-17 and see how Peter bears the reproaches of the church! He came back from Caesarea, certainly rejoicing and exulting in his heart over the grace of the Lord, who had also given faith to the Gentiles and had chosen him to be the instrument of it. He hoped to arouse loud joy in Jerusalem by his report. And, behold, he finds nothing but disquieting faces, and hears reproaches and censures instead of joyful agreement in his praise! How we would have rebelled and answered with bitter words! And Peter? He tells the congregation in calm, mild words, without any bitterness or agitation, what he has experienced, not forgetting that he too was weak and did not want to follow the divine voice, that he needed a threefold invitation. - Learn from this: we are to think of our own, though perhaps only former, weakness! This will make us patient.

and its last rays still faintly gild the snowy summits of the mountains, the shepherd whose hut is on the highest point takes his alphorn and calls out as through a mouthpiece, "Praise the Lord!" All the neighboring shepherds stand at the door of their hut, and having heard the call, they repeat it in turn, and for a quarter of an hour, from rock to rock, from depth to depth, losing themselves in ever-increasing distance, the echo resounds, "Praise the Lord!" A solemn silence follows the last notes of the horn, and then all the shepherds fall on their knees with bared heads for evening prayer. And when at last darkness envelops the mountains, the horn sounds anew with a mournful, "Good night!" and in peace the shepherds now retire to their lonely homes to rest from the labors of the day.

Yes, this is a delicious thing, to give thanks to the Lord and to sing praises to your name, O Most High! Ps. 92:2 And when, in the singing of a choral piece in our houses of worship, the words "Praise the Lord" are often repeated in many ways, and the singers also sing the praise to the Lord with their hearts, and the listeners also say with their hearts, "Praise be to the Lord!" and say again and again, "Lord, praise be to your name forever and ever!"

He, the LORD, taketh honour from us
as his own.

The narrow way.

A pious preacher, who had long since entered into his rest, was once walking to a certain place and met some people on the way who were walking the same way. He asked them what their preacher was doing and how their congregation was doing. They answered that they were not satisfied with his representing dancing and gambling to them as sinful and dangerous. He defends the preacher and answers their objections. But since they would not be persuaded, and he was silent at last, it happened that they came to a very narrow path on their way. Now when they are all on the path, and are very careful, he says, "Dear friends, jump a little about out of this path; why then do you walk so gently and cautiously?" "Ei, sir," say they, "the way is too narrow, we may be in danger." "Well," says the preacher, "have ye not read in the Bible, or heard in preaching, that the way to heaven is also narrow? Now if ye cannot leap and skip on this narrow way without danger to your body and life, surely ye cannot play and dance on the narrow way to life without danger to your soul."

The Dancing Frenzy.

A medical journal has calculated the distance covered by dancers at a ball. "The whole series of dances at an ordinary ball," writes the paper, "beginning at 10 o'clock in the evening, and ending at 5 o'clock in the morning, comprises not less than 560,000 steps, or nearly 30 miles in a straight line. Think of a girl who would undertake to march 30 miles on foot at a rapid pace, resting only at short intervals! No wonder that some maidens of our time have deep-sunken eyes, pale complexions, and bloodless cheeks.

Praise the Lord!

In some Alpine districts of Piedmont and Savoy, where the inhabitants live scattered as shepherds, a beautiful and pious custom prevails, which affords the shepherds some substitute for the convivial life of their solitude. When the sun

Mr. Embarrassed by the thought. It is the poison that corrupts our race. Christians, rise up against this social evil!" Thus writes a paper from the medical point of view. But we say, Far greater is the danger to which the soul is exposed on the dance floor. Soul lost, all lost. "Love not the world, nor what is in the world! . . . The world perishes with its lust", 1 Joh. 2, 15 ff.

Resist the devil!

A field preacher told how he had been in a city which the Swiss were besieging along with some French people. Some captains had advised them to let them come quietly to the ramparts and the wall and only then to attack them, so that more of them would be killed. But there was an old man of war in the city, who did not admit it, but said that he knew the Swiss, and what men of war they were; and if they were allowed a foot wide, they would soon hold the whole city. - So, continued the field preacher, a Christian must not yield a hair's breadth to the devil, as his sworn and forsworn enemy, in spiritual temptations or in mortal perils, and must not yield the least bit from his right to the grace of God, the forgiveness of sins, and eternal life, or he would soon lose everything to him.

Once again, look deep!

An attentive reader of the "Lutheran" (No. 1, page 8) recalls a beautiful, fitting word of Luther: "The Gospel only wants to be looked at, considered, and taken deeply to heart. And no one will derive more benefit from it than those who keep their hearts still, shut out all things, and look diligently into it; just as the sun can be seen in still water and warms powerfully, but cannot be seen or warmed in the same way in rushing and roaring water. Therefore, if you also want to be enlightened here, to see divine grace and miracles, so that your heart may be inflamed, enlightened, devout, and joyful, then go, where you will be still and grasp the image deeply in your heart, there you will find miracles upon miracles."

Obituary.

On January 23rd our beloved teacher Wilhelm Helmkamp, for 54 years head teacher at the parish school in Addison, passed away. He was born on December 13, 1857 at Ewinghäusern, Hanover, studied at the local seminary and took office in 1882. Last summer he was allowed to celebrate his silver jubilee in office. By his death as a result of pneumonia his wife, his eight children, the local congregation and many others have been plunged into deep mourning. At the coffin the undersigned preached on the text chosen by the deceased, Ps. 103, 2. 3; Father J. T. Große also gave an address. In praise of God's glorious grace we may apply to the deceased the words of Christ Luk. 12, 42-44: "How great a thing is it for a faithful and prudent steward, whom the Lord sets over his servants, to give them their hire in due season. Blessed is the servant whom his lord finds doing so when he comes! Verily I say unto you, he will set him over all his goods." A. Pfotenbauer.

New printed matter.

Homiletisches Reallexikon nebst Index Rerum. By E. Eckhardt, Blair, Nebr. A and B. 466 pages 6X9, bound in cloth with gilt title. Price: H2. 20.

This book is intended primarily for pastors, but will also serve them admirably in their preparation for preaching and in their other studies. It is, in a sense, a general index of many important articles in the periodicals of our Synod and a number of other writings and publications. The preparation of this volume shows great diligence, and a number of spot checks confirm its reliability. Whoever is not yet acquainted with the work, let a single delivery come to him; then he will best see and realize what the work is and wants.
L. F.

The Lutheran Calendar. 1908. general council publication house, 1522 Arch Str., Philadelphia. 74 pages 7X9. Price: 10 Cts.

The main content of this well-known calendar (pages 26 to 74) consists of a valuable list of all Lutheran pastors in our country and all kinds of statistical information. We know that the editor of this part, P. W. M. Kopenhaver, has put much effort and diligence into it. If, nevertheless, individual errors occur, this is not surprising in view of the quantity of names and things.
L. F.

Certificate of discharge in card format 5X3. Price: 25 copies 15 Cts., 50 25 Cts., 100 40 Cts. postage paid.

It is good order that any communicant member of a congregation who moves to another place should receive a certificate of dismissal from his former pastor and be recommended to a sister congregation. And the new pastor should keep such a certificate, as he may wish to have it again later. Both, as experience teaches, are often overlooked. Our publishers have now printed a handy Dismissal Certificate in card format; only the name, place and date need be filled in. The cards are made in such size that they will fit into the "Standard Index Cabinets," and thus can be conveniently kept with the soul or communicant register, if the pastor has created such for himself in the card system. And as this is a congregational matter, we think that congregations should purchase such certificates of dismissal for their pastors.
L. F.

Homages before the Throne of Grace. A Collection of Short, Pleasing, and Easily Performable Ecclesiastical Choral Songs for Mixed Choir. Collected, edited and edited. given by A. H. F. Breuer, 151 Bushwick Ave, Brooklyn, N. N" and H. F. Aubke, 1410 Howard Ave, Megheny, Pa. Issue 3. 16 pp. 11X8.

This booklet of our repeatedly recommended collection contains 7 good church compositions from old and new times: "Nun kommt das neue Kirchenjahr" (Volkmann Schurig), "Ehre sei Gott in der Höhe", "Ehrstnacht" (I. W. Frank), "Singet dem HErrn ein neues Lied" (A. F. Häser), "Mein Gott, ich hoffe auf dich" (Richard Scheumann), "Nun weiß und glaub' ich feste" (G. Kittau) and "Abendlied" (L. Reichardt). The last number for three-part women's choir and the tender "Heil'ge Nacht, ich grüße dich" by Frank, who has often been mentioned here, are real gems. All the songs have German and English texts; the latter is by L. W. Bröcker.
L. F.

Frent euch, ihr Christen alle! Pentecost Cantata for mixed choir, solo, and organ, composed by Fritz Reuter, 975 N. Lincoln St., Chicago, Ill. 11 pp. 7X10 1/4. price: 20 cts.; price per dozen: P1. 75 without postage.

This festive hymn also bears witness to the composer's outstanding compositional talent and genuinely ecclesiastical taste. It consists of three parts, all with independent organ accompaniment, an ehor: "Rejoice, all you Christians," a lovely duet for soprano and alto (or tenor and baritone): "Verleih, dass wir dich lieben," an original chorale for half-chorus: "Von oben her uns sende," and the powerful final chorus: "Rejoice, all you Christians!" The duet lets

can also be used in the home. The composer has kept this piece somewhat simpler than earlier compositions, but we would recommend him to write still more simply, so that his beautiful songs may be spread in the widest circles and sung by even the most untrained choirs. But let us also say that we have heard his Christmas hymn, "Bist nun gekommen," performed quite well in one of our churches by untrained singers, and we think the choir in question has learned something, that they have not been deterred from rehearsing it by some difficulties. L. F.

JCsus Lives. Composition for mixed choir by **H. F. Aubke**, 1410 Howard Ave, Allegheny, Pa. 6 pp. 7X10⁴. price: 25 cts.; price per dozen: H1. 75.

Choir, duet for soprano and alto, choir.

O death, where is thy sting now? Easter hallelujah for mixed choir. 7 pages 714X1014. Price: 15 Cts.; price per dozen: Z1. 75 postage paid.

The Lord is Risen. Easter Hallelujah for male choir. 5 pages 714xii. Price: 15 Cts.; price per dozen: Z1. 50 postage paid. From H. B. Pröhl, 3616 S. Wood St., Chicago, Ill.

No. 1: Choir, Soprano solo, Choir, Duet for alto and tenor, Choir. - No. 2: Choir, quartet, choir. ' L. F.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On 3 Sonnt, n. Epiph.: Kand. J. Ballod, appointed for the Latvian Mission on the Pacisick Coast, assisted by ?? Haserodt and Liehe of P. G. A. Bernthal.

Ordained and inducted at the meeting of the district president concerned:

On the 3rd of Sonnt, n. Epiph: Kand. H. Reuter in the congregation at New Decatur, Ala. by P. F. W. Weidmann.

In the discharge of the respective district presides were introduced: On Sunday, New Year's Day, S. Maas in the congregation at Four Corners, Iowa, by P. C. W. Baumhöfener.

On the 1st Sunday, n. Epiph: Rev. H. Schlesselmann in the parish at Gordonville, Mo. assisted by the Brandt and Merz of Rev. W. G. Langehennig.

On the 2nd of Sonnt, n. Epiph: P. Ph. Lange in the church at Fox Point, Wis. voy?. H. G. Schmidt.

On the 4th of Sunday, n. Epiph: M. F. Abraham at St. John's parish, Arlington Tp, Minn, by P. K. Reuter.

Introduced as teachers in parochial schools were:

On the 3rd of Sonnt, d. Adv: Teacher R. W. Brandt as teacher in the school of the Emmaus congregation at Detroit, Mich. by P. C. G. Riedel.

On the 2nd of Sonnt, n. Epiph. teacher K. F. G. K a t h as senior teacher in the school of St. Paul's parish at Janesville, Wis. by P. C. I. Körner.

Initiations.

Dedicated to the service of God were:

The new church (50X9514 feet) of the Immanuel congregation at South Chicago, Ill (? Ferd. Sievers), on the 3rd of Sonnt, n. Epiph. Preachers: Eißfeldt, Wolter, and Pros. GSñßle (Engl.).

The new school (30X48 feet) of Zion's church at Indep ende nee, Kans. on the 4th Sunday, n. Epiph. Preachers: Karstensen and Mießler (and Engl.).

Church and Mission Festival.

The Immanuel congregation at Colorado Springs, Colo. celebrated their church consecration feast, as well as their mission feast, on the 22nd of Sunday, A. D. Preachers: I? Lüssenhop and Mieger. Collection: H27. 25.

Corrfeverrrranxeigerr.

The Waterloo - One Day Conference will assemble in Waterloo, Iowa, February 18. T h. Wolfram.

The annual winter conference of the Twin Cities will assemble, w. G., on the 25th and 26th of February at the home of the undersigned in St. Paul, Minn. Work: Homiletical work for a series of pasñion sermons: Fr. Pñotenhauer. Exegesis on Ps. 72: Pros. Heuer. Worship and communion on the first evening. Early registration requested. F. B u s s e.

The Louisiana - Pastoral and Teachers' Conference will meet, w. G., from Feb. 28 to March 2, at Bro. Siebelitz's parish at Gretna, La. Preached by UU. Kaub, Wenzel, Wismar. Confessional address: Fr. Müller (? Krämer). Sign in. A. Wismar.

Notice.

A new visitation district having been formed in the Buffalo Concern, Vice-President P. A. Senne is hereby appointed visitator for this new district. H. H. Walker, President of the Lstical District.

Election Resnltat.

Teacher J. T. Link at Decatur, Ill, has been elected to the vacant professorship at the school teachers' seminary at Seward, Nebr. as teacher O. Kolb has not accepted the H. Succop, Secretary of the Electoral College.

Election display.

For the professorship in the school teachers' seminary at Addison, Ill, made vacant by the death of Prof. Lindemann, find the following candidates have been issued:

1. P. H. Speckhard in Saginaw, Mich.
- TWO. P. E. H. Deletzke in Industry, Iowa.
3. P. Th. Schurdel in Indianapolis, Ind.
4. P. M. Wagner in Forest Park, Ill.
5. P. W. C. Kohn in Chicago, Ill.
6. W. Heyne in Decatur, Ill.
7. Prof. J. Schaller in New Ulm, Minn.
8. Fr. Th. Gräbner in St. Louis, Mo.
9. P. R. Biedermann in Indianapolis, Ind.
- 10th P. K. Schmidt in Mobile, Ala.
11. P. R. v. Niebelschütz in Eric, Pa.
12. P. Ph. Laux in Martinsville, N. P.
- 13 P. Eickstädt at Laporte, Ind.
14. P. Ed. Koehler in Knoxville, Tenn.
15. p. p. Matuschka in Plymouth, Nebr.
16. P. J. G. Nuechterlein in Montague, Mich.
17. P. H. Böster in Mishawaka, Ind.
18. P. W. Lüssenhop in Pittsburg, Pa.
19. P. H. Lindemeyer in Council Bluffs, Iowa.
20. P. H. Meyer in St. Louis, Mo.

Any protests or recommendations should be in the hands of the undersigned by March 10. H. Succop,

363 X. Uovrm ^vo., Cbionxo, 111.

The next meeting of the Electoral College

begins ten o'clock in the forenoon of March 10, at the residence of Vice-President Succop, 363 N. Hoyne Ave, Chicago, Ill.

L. Hölter, d. Z. Chairman.

To the dear congregations of the Western District.

The committee for the administration of the treasury for poor students again feels compelled to put their need to the hearts of our dear Christians. Our treasurer reported at the last meeting that the treasury is not only empty, but actually in debt. In addition to this, several new requests for support had been received, requests concerning whether we can grant them or whether the persons concerned will have to give up their studies. What should we do? Shall we write to them that we have no more money? Certainly not. No, we believe confidently when this need is made known to our dear Christians,



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Edited by the faculty of St. Louis Theological Seminary.

Vol. 64.

St. Louis, Mo., Feb. 25, 1908.

No. 4.

The fairest of the human children.

Through the world I have gone And for that which is eternally beautiful, My heart bears a hot desire: Over fields, valleys, heights I saw beauty poured out, River and lake in the sunlight, Many a flower has sprouted sweetly - But the most beautiful I did not find.

Through the halls, through the halls, Where art only reveals itself, I went, and with pleasure I saw many a noble picture, And with delight I dived brightly into the floods of beauty; But with longing looks I sought the source of beauty.

And as I wandered on I met companions young and old, Soon I saw one after another fair of face and form: High beauty I saw shining From many a dear face, Fairer than the brushes paint - But the fairest I found not.

And I stepped on a hill - There in the brightness of the sunlight I saw without image and mirror Uncovered face, Saw hanging on the cross One, without beauty and shape, Yet I found none more beautiful, And it drew me with force.

Yes, I have found you And looked into your face You, with thorns, blood and wounds Unspeakably beautiful adorned! Above all the sons of earth, Above world and heaven wide, Fairest of all the sons of men, Thine am I forever!

The word of the cross.

I did not think that I knew anything among you apart from Jesus Christ crucified. 1 Cor. 2, 2.

As this issue reaches the hands of our readers, we are once again on the threshold of the holy season of the Passion, the forty days which since the earliest times of the Church have been dedicated to the memory of the Passion and Death of our Saviour. During these days, we are preparing to follow the Passion

We are called to follow in the spirit the life of our Lord, and to enter into the mystery of his sufferings under the cross of Calvary. If of any time of the church year, it is of this that it is a holy time. If of any days, they are dripping with spiritual sail. "Come now the days of repentance for the forgiveness of sins and the salvation of our souls!" So goes the old Antiphon, the ecclesiastical acclamation at the beginning of the Passion season; and it is true.

These are and shall be the days of atonement. When we see and hear how the sins of men are visited upon the Holy One of God, let it resound in our hearts:

I and my sins, which are as the grains of the sand by the sea, Have caused thee the miseries that smote thee, And the sorrowful host.

And when God himself gives him up, and he cries, "My God, my God, why hast thou forsaken me?" let us confess:

It's me that should pay, bound hand and foot in hell. The blows and the bands, And what thou hast endured, That my soul hath deserved.

May the time of Passion be a time of penance for all of us.

But these are days of repentance for the forgiveness of sins and the salvation of our souls. Through the suffering and death of the Saviour we are reconciled to God. From his precious wounds springs the consolation of the forgiveness of our sins, and streams of grace and peace pour into our souls. Therefore, the word of the cross, the word of Christ crucified, is the center of the whole gospel. Paul, the great apostle to the Gentiles and preacher of the gospel, did not consider himself to be something

know, without only JEsu Christum, the crucified. When this gospel was almost lost through the deceitfulness of the pope, Luther tried to restore nothing to Christianity but the precious merit of Jesus Christ, before which all other merit that had been offered "for the shame of Christ's suffering" had to disappear. And wherever true Passionist preachers now appear, they come with no other message than the word of reconciliation, and exhort and entreat their hearers, "Be ye reconciled to God!" They proclaim the word of the cross, in which sinners find certain consolation, the suffering new strength, the dying eternal victory. Blessed is he who believes this word! He has forgiveness of sins, life and blessedness. May the time of Passion be a time of consolation for us.

But let us then also remember our task in these days. The word of the cross was an offence to the Jews and a folly to the Greeks. It is both folly and vexation to the people of our time. And many who should be the teachers of the Church and witnesses of her faith deny the very word of the cross, deny and fight the gospel full of reconciliation through Christ, God's Son and God's Lamb. It is an evil time in which we live. There we should lift up the confession of Jesus crucified as the only Saviour of sinners, proclaim this gospel far and wide, erect this holy name as a banner around which many lost and forsaken children of men gather. Blessed be the days of the holy Passion that are coming!

L. F.

Three lectures on the sinful world being.

III.

With joy we greet you, who have again come here today in great crowds to the house of the Lord, in order to be instructed, admonished and strengthened in the faith by God's Word. Blessed are the churches whose young people rally around God's Word, even when a truth bitter to the sinful flesh is to be proclaimed! Surely the Lord has many, many more who belong to his people and honor his holy name.

One of the tricks of Satan, the arch-enemy of God and his kingdom, is to make Christians, especially young Christians, believe that Christianity consists of a gloomy, depressed nature; true Christians, who try to keep to God's Word in all things, must always walk along with a sad, gloomy countenance and can never be quite happy in their lives. This is a horrible, shameful lie of Satan, the arch-liar from the beginning, but unfortunately it is believed by many and thus causes unspeakable harm. The world believes this lie, and that is why, as is well known, among the most popular mocking names with which it calls sincere Christians are these: "Head-hangers! Mucker!" Many a young or inexperienced Christian is filled with distrust of Christianity by such speeches. Every man, especially every young man, naturally longs for joy. If Satan succeeds in darkening the friendly face of true Christianity for such a person by slandering him that true Christians

always sad and gloomy that they are unhappy, he has won game.

Oh, do not let yourselves be so deceived, my dear brothers and sisters, especially you, my young friends! The very opposite is the case: there are no happier people on the whole wide earth than Christians; there are none among all the millions and millions of people who have ever lived and are still living who have more cause to rejoice and be glad than true Christians. True Christianity and true joy are so intimately united by the hand of our God, that they can never long remain separated, that they must always speedily come together again. The Lord and Saviour himself says in his high priestly prayer, "These things speak I in the world, that they may have my joy made perfect in them." The apostle cries to his Christians, "Rejoice in the Lord always. And again I say, Rejoice!"

It is true that the Christian also has his sorrows and tears. When once Peter, the disciple of the Lord, had so far forgotten himself that he denied his Master three times, and he now recognized this sin of his, it is said of him, "He went out and wept bitterly." And when once the great sinner had come to the knowledge of her error, she sank down at JEsu's feet, and wetted his feet with her hot tears, and dried them with the hairs of her head. Yes, Christians also mourn, and their highest mourning causes them their sin. But behold, it is in this highest sorrow that true Christianity proves to be the right source of joy. It preaches to poor, sorrowful sinners the glad tidings of heaven, the gospel: "Be of good cheer, ye shall not be cast out from the presence of God: for God was in Christ, and reconciled the world unto Himself. The blood of JEsu Christ, the Son of God, makes us clean from all sin. So God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O bring a poor man, terrified and grieved because of his sin, all the glittering joys, all the honors, all the goods and treasures of the world - they cannot fill his heart with true joy; only he who is the core and star, the Alpha and Omega, of all true Christianity, Jesus Christ, the Lamb of God, who bore the sin of the world; for in no other salvation, nor is there any other name given to men, wherein they shall be saved.

Yes, truly happy, truly joyful, can only he be who knows that he has forgiveness of his sins, that he stands in grace with God, that he has peace with God for Christ's sake. Such a one can lie down with joy; for he knows that he lies down in the Father's arms of his reconciled God, who has appointed his angels to watch over him. With joy he awakes; for he knows that his God has preserved him to give him new grace in the new day. With joy he goes to his work; for he knows God is also there with him. With joy he enjoys the good things God has given him, for he knows that God wants to please him with them. He also faces tribulation with comfort, for he knows that God wants to lead him to heaven by this path. With joy he finally looks death in the face, for he knows that God wants to lead him through this dark valley to life, to eternal life.

Life, bring. Yea, the wicked have no peace, neither have they any true joy: but the Christian hath fullness of joy; he rejoiceth in the Lord always.

Certainly there is a joy with which the true Christian, whether young or old, will never be able to reconcile himself; there is a joy in which he will never be able to find his delight. He may well be tempted to this joy, he may well be attracted to this joy by the corrupt flesh and blood that clings to him, but the new man in the Christian, who, as long as the Christian is still a true Christian, has the upper hand in him, will suppress, fight, conquer this pleasure. And what is this joy? This is the delight in sin, in that which is contrary to the will of God, in that which brought his faithful Saviour to death on the trunk of the cross.

Therefore, while the world seeks its joy in sin, the Christian does not make himself equal with the world in it; he does not become "the world's fellowman," he does not run with it into the same desolate, disorderly being.

If in our last meeting we placed the worldly dance under the light of the divine word, we want to let zero this divine light also once fall on the today's theatre system.

What is a theatre? It is a place where persons, called actors, put on shows. The performance of a play is a representation in living pictures, and these pictures talk or sing. Both the eye and the ear of the spectators and listeners are delighted. Both the image that unfolds before the eyes and the speech or song that is heard by the ear must be in harmony, so that the one does not disturb the other, but the one enhances the pleasure of the other.

In itself, it is certainly not sinful or wrong to put on, watch, or listen to plays that depict scenes from world history and the like for the sake of instruction or entertainment. This is no more wrong than, for example, writing or reading a good story, or painting or looking at a good picture. The injustice, the sinfulness, of the present-day theatrical system does not lie in the fact that persons appear before others acting and speaking or singing. Yes, it might well be the case that one could see and hear a play with benefit, whether for instruction or entertainment.

It will all, all depend upon what is represented, what is spoken, what is sung, in the question whether it is proper for a Christian to take part in the performance, or to watch or listen to a play, or not.

To know this, one does not need to be a visitor to the theaters. One need only look at the posters spreading all over the streets of the cities and the advertisements and reviews of the plays in the newspapers, and the Christian will soon realize: the theater of today also serves the lust of the flesh! It is poison, poison for the immortal soul, what is being spread there. With few exceptions, today's operas and plays teach or gloss over fornication, fornication, adultery, lying, and deceit. Murder, manslaughter, robbery, secret betrothals and kidnappings are praised and celebrated as heroic deeds. Nir

Nowhere is the sacred order of marriage more blasphemed, nowhere is vice and sin more boldly lifted up its head, nowhere is the most heinous sin more ridiculed than in the theatre. There one is amused at the sin of drunkenness, at the sin of betraying a spouse or a father. There one feasts one's lustful eyes on the shameless, lewd ballet dances. It is true that here and there attempts are made to ennoble the plays, to perform such pieces as are not supposed to be of an unchaste, impure nature; but those who attempt it regularly go bankrupt. Thus, a number of years ago, such a company went to pieces in Boston. But those who, in a quite luxuriant manner, by all the means of the performing arts, prepare a paradise for the flesh in the theatre, take a great deal of money; with them all the seats are sold out, until standing-room only is to be had.

But one might object here that we preachers see things too blackly in this respect. Well then, let us let those speak here who should certainly know the theatrical system of our time very well.

I. Claassen, a German writer, who was himself an actor for a time, but who came to the knowledge of Christ, and bade the theatre farewell forever, writes in his little book, "Kunst und Schauspiel, oder: Was ist vom Theater zu halten?" as follows: "To the decline of public morality, as well as of its foundation, the faith in God, the present theatrical system has contributed a great deal, and still does so, with or without intention, daily."

Another actor, S. F. Sothern, says: "In our day, even in our theatres, the performances are of such a nature that some of our best actors have found it necessary to attend a performance themselves before they would permit their wives and daughters to attend it, knowing that very little of moral purity is to be found in such places."

The much-named English tragedian Macready would not allow his own daughter to attend the theatre. The French playwright Dumas, the author of the play "Love Life of a Harlot", once said to a friend: "You will not allow your daughter to see my plays? You are right. I tell you once for all that you must not take your daughter to the theatre at all; not only is the representation immoral, but also the place."

The critic of a great English daily of Chicago writes: "Twenty-five years ago such performances as are now given every evening in the grossest manner in the newer comic opera would have brought the whole society almost to the police station."

Mr. M. A. Palmer, whose views were reproduced in the *North American Review* some years ago, admits the decay of the drama, and attributes it to the taste of the public. He continues, "Now, as always, human passions are chiefly paraded in the theatre: Ambition, which leads to murder; jealousy, which makes murderer; lust, which leads to adultery and death; anger, which runs out in frenzy."

My dear Christian, should not such sayings, even from worldly men, open your eyes to the fact that the present theatre is not the place where you should seek your joy?

should? Can you seek your joy in that which brought your Saviour to the cross? Canst thou delight and amuse thyself in that which has squeezed out the bloody sweat of the great Son of God, and plunged him into the dark floods of a nameless woe? Does he ask too much of you when he tells you in his words: "Do not love the world, nor what is in the world. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world perisheth with the lust thereof: but he that doeth the will of God abideth for ever"? Wilt thou sell thy true joy in the Lord for the vain lenth of the world's vain and corruptible pleasure?

It was in the summer of last year that I once visited the graveyard of our Lutheran congregations in another town, - where already 35,000 burial mounds are arching. It was a lovely evening, and in the departing rays of the setting sun, the gravedigger's kindly wife led me to a grave in which the faded corpse of a young husband was slumbering towards the great resurrection. The young man had died in the terrible fire of a theatre. He had - so I was told - not been a regular visitor to the theatre, but had rather realized vividly that the world there served the idol of carnality. But his young wife had not yet so clear a knowledge in this respect. She therefore persuaded her husband, with much pleading and entreaty, to visit the theatre with her. Unfortunately, the young man did not resist this pleading and urging of his wife, whom he loved dearly. He allowed himself to be persuaded and went along to the performance. The play was in full swing; but though others were amused by it, he found no pleasure in it. And when a passage occurred in the play where the most holy thing was mocked, he got up and said, "Come, dear lady, let us go out! This is no place for Christians." He made ready to leave the theatre. But behold, the next moment a bright blaze shot through the room, the building was in bright flames. All rose and rushed toward the exits in wild flight. The young man pushed his wife out into the corridor, into the stream of people hurrying away, and begged her to get to safety quickly, since he, as a man, would be able to save himself more easily. The wife happily reached the open air, but not so her husband. His half-charred body was found among the hundreds who perished there. What a comfort it was, no doubt, for the young wife to hear the above confession from her husband's mouth, that he had recognized his wrong and that he had wanted to flee from the place where the charcoal fire of worldly lust burned, and one may therefore confidently assume that he died as a believing Christian. But what a painful pang might run through the young wife's heart, as often as she remembered the unhappy hour when she had persuaded her husband to attend the theatre with her. The evening shadows had descended over the landscape at my friend's tale, but I still stood a long while pondering by the grave. Tell me, my dear Christian, don't you want to take a lesson home with you from this grave?

O let us never forget: "The world perishes with its lust!" A day is coming when the Lord God Himself will make an unparalleled spectacle on earth - a sorrowful spectacle for some and a joyful spectacle for others! A day is coming when this great edifice of the world will collapse in the thunder of the last judgment, when all the temples of the world's sinful lust and joy will be consumed in the fire of divine wrath, when the mad laughter of the children of the world will be turned into eternal weeping and wailing. And woe, woe also to all who will then be invented as "fellows" of the world, who have sought pleasure and joy in the sinful doings and doings and being of the world of their heart! They will then also be condemned with the world. This is why the apostle so emphatically cries out to us in warning, "Be not ye fellow-workers with them!" "Put not yourselves in the likeness of this world!"

But what a joyful play will then begin for those who have sought their joy in the Lord here! Their joy will not cease, it will be completed when the Lord will call out to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world! Then will begin the rejoicing which Jesus has already asked for His own in His high priestly prayer, saying, "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory which thou hast given me." God grant that ours may not be lacking there! A. L.

From the far northwest.

On a train of the Chicago, Milwaukee and St. Paul
Railroad, January 20, 1908.

Dear F.!

I am at present on a poor journey through North Dakota and Canada, and as you recently asked in the "Lutheran" for news from the Synodal Districts, I will, especially as the long "ice" train journeys give me time to do so, write short reports of my experiences and put them in the pocket of the "Lutheran" for its readers.

I left home last night. When I got up this morning, it was already dawn. The train took me through old familiar parts of South Dakota. This is where I had once scoured the area 25 years ago with a wagon train and established communities. As we passed the James River area, I remembered with gratitude to God how, when I was still ignorant of the way, he had saved me and a theological student and my team from sinking into the deep mud on the boggy banks of this sluggish river. At Aberdeen I had to change trains. This city has grown tremendously. At that time I preached in the city just laid out in a store. Now, after many struggles, we have a thriving congregation here with a handsome church property. And South Dakota has grown so ecclesiastically that it has become an independent synodical district.

The station at Aberdeen was crowded with passengers. Most of them wanted to go west to meet at the railway station under construction.

The new home is to be established on the transcontinental route of the Milwaukee Railroad. It also opens up new territory for our mission in the two Dakotas, Montana, Idaho and Washington. But now I must break off. I will soon be at my next destination. The moon is fading, the sun is bringing up a glorious day. Mine awaits much work.

On the Soo Railway, January 21.

I got off the train yesterday in Edgeley, North Dakota, and first greeted our local preacher. In six years of restless labor he has planted a large number of churches and established new parishes, and has also served many a vacant congregation. His aged mother, a pastor's widow, in spite of many infirmities of old age, has faithfully nursed her son all this time, when he returned home fatigued from his long journeys. At 10 o'clock the traveling preacher drove up from Kulm, and in rapid course his horses carried us over the wide prairie to my next destination. On the way he gave me a glimpse of his ministry. His territory extends far. In the last six months he had to travel 3,000 miles by wagon to serve his congregations with Word and Sacrament.

At noon we reached Kulm. The visitor of this district had also arrived and had already indicated his welcome presence to me by waving from afar at the crossing of our trains a few hours ago. At Kulm there was much to consult and arrange, and so the meeting occupied the whole afternoon until the evening hour. After we had refreshed ourselves with food and drink in a hospitable house, we took leave of the brothers and entrusted them to the grace of God.

The visitor and I now drove from a Dakota "slow train" to Hankinson and discussed once more the experiences of the afternoon; then he ordered me to sleep a little, while he himself went into the smoke wagon, in order to combine the pleasant with the useful there. He inquired for fellow believers, found one, and over a pipe of tobacco had a religious talk with him, and finally was able to refer him to one of our travelling preachers for service. At midnight we reached Hankinson. We knocked on the doors of fellow believers and found friendly reception.

Then at 4 o'clock in the morning my dear friend took leave of me with his best blessings; but I boarded the train of the Soo Railway, on which I intended first to cross North Dakota in a northwesterly direction. - Presently the endless prairies of North Dakota now spread out before me on either side, on which our dear traveling preachers are doing their laborious but blessed work. And their work has not been in vain. They have advanced one post after another, and have already in some places crossed the frontier of Montana, and reached out to our brethren there who are working from the west to meet them. Our church members also, on the whole, show themselves thankful against their pastors. When God gives rain from heaven and fruitful seasons, and the field yields its produce, the Dakota farmer lets his pastor enjoy it. Thus a brother minister wrote me recently,

his congregation had only 12 members; each member paid about \$40.00 salary. At the same time his congregation allowed him to serve several preaching stations and to proselytize abroad.

On the Canadian Pacific railway, January 22.

Yesterday I visited our field of work on Anamoose. It has suffered from a long vacancy, but is now beginning to recover since it has had a pastor of its own again. In the town I found the splendid arrangement of all the school children being driven four miles in the round by omnibuses to school, and then home again. Consequently our pastor has very regular school attendance.

At midnight the train took me farther north. At Portal, on the border, I tried to obtain cheap passage through Canada; but not being a sojourner, I was refused, yet our Synod annually spends thousands of dollars on mission in Canada. The weather is again splendid to-day. While a year ago the thermometer here sank to 50° below zero, last night we had only a light frost. The low position of the sun alone, which only prepared to run its short course after 8 o'clock this morning, shows me in what high latitudes I am at present. My day's work today is to visit the vacant church in Milestone, Saskatchewan, Canada.

Moose Jaw, Sask., -Jan. 23.

I was picked up in Milestone yesterday and driven five miles out into the country. I marveled at how quickly this area has developed in a few short years. I could see everything for about 25 miles around. Farm houses were scattered all over the prairie. Since there was no snow, I was able to see for myself through the stubble the great fertility of the soil. Out here I met dear Christians from the Wisconsin Synod who had wended their way here from Nebraska. I first held a service, which was then followed by a jubilant address, as our landlord, Mr. C. F. Rohrke, had celebrated his silver wedding anniversary with his wife the day before, in the midst of a large crowd of children and all his fellow believers. The remainder of the afternoon was devoted to a consultation on parish affairs. As the sun sank, the friendly people took leave of me with heartfelt words of thanks for the word preached.

This morning I continued my journey to reach the final destination, Calgary, Alberta, Canada, under the escort of the angels tomorrow. Fortunately we had several hours to stay here in Moose Jaw due to the delay of the eastern train. I used the time to call on our few fellow believers in this place who have also lost their pastor since December. With the help of a hotel man I soon found several. Hearing how needed my visit was, I asked them to remain faithful to us, as we had already provided for their temporary service until the area was reoccupied. - Moose Jaw is a railroad center. The train, which is about to take us on, carries people from all over the world, crosses the whole continent from sea to sea, and on its course absorbs various other formidable trains, including that of the Soo Railway from St. Paul.

Calgary, Jan. 25.

Yesterday morning I got off the train in Calgary. This city is the metropolis of Alberto, already has 21,000 inhabitants, and is magnificently situated at the foot of the rocky mountains. Majestically the snow-capped mountains of God rise nearby, calling men to praise their Maker. Two raging mountain streams, which have just sprung from the mountains, enclose the city. Alberta is currently home to 9 missionaries of our synod. While Manitoba and Saskatchewan have been tackled from North Dakota by our traveling preachers, Alberta has been first regaled with the gospel by a pastor in Montana, who advanced northward, following the face of the rocky mountains. Here in Calgary we have a large people. I found the school filled yesterday morning. About 85 children are on the roll, and the spacious church was filled to capacity in the evening services. The people are nearly all from Russia, and have found good purchase in the burgeoning city.

On the way home on the Canadian Pacific railway, January 27.

In Calgary I was detained for three days. I preached twice and held three meetings. May the Lord bless the spoken word and help our church there to be built up in peace and to grow and increase in knowledge!

Last night I had the great pleasure of welcoming our pastor from Stony Plain. He lives 200 miles north of Calgary and is the northernmost pastor of our synod. He serves a large congregation: it numbers about 100 families. At midnight he accompanied me to the station, and as the train was three hours late, we strengthened each other by brotherly discussion, and discussed the ecclesiastical conditions of Alberto.

But now I want to say goodbye to the dear readers of the "Lutheran". I do so by pointing out the following. On my journey it again came vividly before my soul what a large mission area our district has. In Calgary I was 1200 miles from St. Paul, which is as far as St. Paul is from New Dork, and Calgary is not yet the extreme limit of our district. The whole territory, however, which I have hurried through, is an unbroken fertile arable or pasture land, open to settlement. Alberta and Saskatchewan, for example, which I am now crossing for the second time, are vast prairie provinces of Canada, each of which is abundantly as large as the German Empire.

Let us therefore constantly think of the main task of our synod, namely, to fill our country with the gospel, and diligently ask God to send more laborers into the harvest. May the prayers of our Christians always accompany our dear traveling preachers in their hard and important work, and may the Lord crown them with one victory after another!

And now, God be praised!

With fraternal greetings

F. Paw Paw.

To the ecclesiastical chronicle.

America.

An inquiry in regard to the ecclesiastical care of our co-religionists in Panama. A pastor of our Synod reports that two former members of his congregation find themselves in positions in the construction of the Panama Canal, one in the machine shop, the other in the police department. He now inquires whether it should not be ascertained by an advertisement in the "Lutheran" how many former members of our congregations are holding out in Panama, in order to then consider whether and how these fellow believers could be provided for ecclesiastically. He expresses the following thoughts about this: "If the advertisement in the 'Lutheran' reveals that quite a number of people from our congregations are in Panama, any pastor from whose congregation the people come could write to the people concerned to inquire whether they would be helpful in calling and maintaining a pastor." The desired advertisement in the "Lutheran" is hereby said to have been done. Communications in this matter will probably be addressed to: most appropriately, the General Commission on Inner Mission, c. o. Rev. L. Lochner, 162 E. 25th Place, Chicago, Ill. F. Pieper. [F. P.]

Wilhelm Löhe. The centenary of the birth of the Bavarian pastor Wilhelm Löhe is generally commemorated these days within the Lutheran Church, not only over in Germany, where he worked throughout his life, but also here in America, because his name is closely linked with the history of the Lutheran Church in our country in the last century. Löhe was born in Fürth near Nuremberg on February 21, 1808. After completing his studies, he served as a parish vicar and parish administrator in various places in Bavaria from 1831 to 1837, became pastor in the small village of Neuendettelsau in 1837, and worked there for almost 35 years until his death on January 2, 1872. He became especially known as a preacher, as the founder of a missionary institution, first for the scattered Lutherans of North America, and as the founder and director of various other institutions, through which the small village of Neuendettelsau became known in wide circles. He has been an outstanding man, and his name belongs forever to the church history of the 19th century. At a time when many of Bavaria's pulpits were still occupied by rationalists or preachers of reason, he was a witness to the faith and became a guide to Christ for many. He also ministered to many souls through some of his printed sermons and other writings; we recall only his "Seed Grains", a collection of ancient prayers, which appeared in numerous editions and became a prayer book for all days for thousands. Above all, he shall also be remembered for what he did for the Lutheran Church in America, especially for our Smwde. When, in the early forties of the last century, he became aware of Wyneken's writing about the spiritual need of the German Lutherans in the United States, he sought a remedy, set to work, and for years, in a generous and unselfish way, spared no effort, labor, and expense to remedy this need. In this interest he founded the Mission Institute in Neuendettelsau, published the "Kirchliche Mitteilungen über Nordamerika" and gathered a circle of like-minded friends and co-workers around him in order to be able to vigorously promote the church work in America. He sent to America in those years quite a number of young preachers and teachers, the first of whom were instrumental in the founding of our Synod in 1847, and all of whom are among the faithful fathers and pioneers of our Synod. We only recall the names of Sih-

ler, Crämer, Sievers, Lochner, Ernst, Bürger, Hattstädt, Trautmann, Röbbelen, Walter, Fick, Francke, Schaller, Gräbner, etc. Löhe also sent out whole colonies, the first, Frankenmuth, as a missionary congregation among the Indians, from which grew the flourishing Frankish congregations in Michigan, which are among the oldest congregations in the Synod. Löhe was also eminently instrumental in founding the institution at Fort Wayne as a "practical seminary for preachers," and sent to America the money with which the well-known large lot on which our institution now stands was purchased. One must know the history of that time and read Löhe's manifold letters and publications to realize how warmly his heart beat for the American Lutheran mission and church. This should never be forgotten in our Synod. - Unfortunately, however, we cannot close our remarks with this, but must add the following. As intimate as the relationship of our fathers to Löhe was, it had to be severed. Even while they were still in contact with him, it became apparent that in some matters, especially in the doctrine of the church and of the ministry of preaching, he deviated from the pure biblical Lutheran doctrine laid down in our Confessions and held a Romanizing opinion, that is, one that leaned toward Roman Catholic doctrine. Full of concern, our Synod sent Walther and Wyneken to Germany to confer with Löhe. The negotiations were also successful, but only for a short time. The doctrinal differences became clearer, also on other points. In a sermon Löhe proclaimed manifest chiliasm, the error of a millennial kingdom, and treated doctrines decided by Scripture and confession as open questions on which one could have different opinions. Thus came about the solution of the relation between Löhe and our Synod. For this reason, our fathers have often been accused of ingratitude up to the most recent times. This can only be done by those who are not familiar with the history of those days or who are unionists. It was not easy for our fathers to part with a man to whom they owed much. But their conscience was bound by God's Word and the Lutheran Confession, and could not and must not allow human considerations and obligations to prevail. God's Word firmly and definitely forbids church and faith fellowship with those of other faiths and with those who teach erroneously. Löhe then directed his last sends, Großmann and Deindörfer, from Michigan to the West, and they founded the Iowa Synod with other Löheans in 1854. Löhe remained in contact with this synod until his death, and to this day, as is well known, the Iowa Synod shares Löhe's doctrinal views. In some of his writings and in his foundings in Neuendettelsau, especially in his conception of the deaconess profession, which is alarmingly reminiscent of the Roman nuns' system, Löhe himself became more and more inclined towards Roman Catholic views and ways. It is to be deplored that such a highly gifted, energetic, deserving man did not remain on the straight and level path of the confession. L. F.

The General Synod, as reported in the Lutheran Herald, has planted twenty new congregations in and around Philadelphia within the last six years. Philadelphia, as is well known, is the stronghold of the General Council -- how could the General Synod make such great progress? The reason given is that its rich church building fund, which has been mentioned many times before, has strongly supported the mission places and has had several emergency churches built, which can be transported from one place to another and are well suited for the planting of new churches in larger cities. Experience has shown again and again that a well-filled

The church building fund provides the most valuable services to the mission by making interest-free loans to newly founded mission posts for the construction of churches, schools and, under certain circumstances, also parsonages. By the way, some time ago it was reported in the "Lutheran" that one of our mission congregations in the city of New York had also consecrated a transportable church and was now using it.

L. F.

Among the communities in our country which have grown especially rapidly in the last fifteen years, three stand at the head which are outside of Christianity because of their denial of the "fundamental article" of the Holy Trinity. These are the Mormons, the Spiritists, and the "Christian Scientists." The number of Mormons has increased from 166,000 to 396,000, which denotes a growth of 139 percent. The Spiritists, or spirit-knockers, have grown still more, going from 45,000 to 295,000, an increase of 556 per cent. The highest growth, however, has been recorded by the "Christian Scientists." The number of their followers has risen from 9000 to 80,000, which is a growth of 788 percent. It is thought-provoking that these very fraudulent and pernicious ravings have become so widespread. This is partly because they cater to the sinful curiosity of men, as do the Spiritists; partly because they promise earthly goods and health, as do the Christian Scientists; partly because they are especially eager to recruit new followers, as do the Mormons. The chief cause, however, of the growth of all three communities is the apostasy of so many from God's Word.

L. F.

The above-mentioned Mormons are especially active in the great Canadian Northwest, where so many new settlers are now moving. And they are also anxious to win the teaching positions in the schools for their followers. It is reported from the province of Saskatchewan that in various places the Mormons are so much in the majority that other families cannot find schools for the education of their children unless they want Mormons for teachers. Thus a captain of the mounted police recently sought transfer from Cardston to Regina, merely because there are no schools without Mormon teachers in the former place, a strong Mormon stronghold. Yet the number of followers of this sect is still growing, and the political and social influence of the Mormons is correspondingly increasing.

L. F.

Abroad.

The old Württemberg confirmation booklet, which will also be familiar to many readers of the "Lutheran", has been changed by a resolution of the Württemberg Synod in order to make it more contemporary. This change, however, does not refer merely to the form, but also to the content; it is not an improvement, but a deterioration, and a testimony to the fact that in Wuerttemberg, too, the newer, false-believing theology is being brought more and more to the people. The confirmation booklet was introduced as early as 1723 and contains 73 questions and answers to the confession that is made annually by the confirmands in all the congregations of the state before the consecration. The main changes, as compiled by the "Freimund", clearly show the intention of the alterers. In the doctrine of the Holy Trinity, the expression "three persons" is avoided, and a form is chosen which even deniers of the Trinity can subscribe to. In the doctrine of sin, it is no longer confessed that, through the fall of the first parents, the whole human race came under the wrath of God

and has fallen under the power of the devil. In the doctrine of baptism, the questions and answers are so formed that there is no longer any mention of the faith of the baptized children. In the doctrine of Holy Communion, nothing is said of the oral partaking of the true body and blood of Christ, in order to accommodate the Reformed. It is pretended that the changes were made in order not to burden the children with too difficult explanations and proofs, but the real reason is another. They want to pave the way for a different doctrine by changing a book that is held in great esteem. And that is why the incident is so sad.

L. F.

Three thousand Roman Catholic priests in France have petitioned the Pope to lift the celibacy (the ban on priestly marriage). They declare that the unnatural life to which the prohibition of marriage forces the priest is, in their opinion, unbiblical and unjust. Experience teaches that celibacy is a curse for the Church, and the Pope is earnestly requested to lift the prohibition. "A shout of joy and relief on the part of priests and Catholics would thereby resound throughout France." Similar petitions have also been addressed to the Pope from other countries, notably from South America, in recent years. But none of these petitions has been considered, nor will the French petition be granted. By forbidding "to marry," 1 Tim. 4:3; Dan. 11:37, the papacy also proves itself to be anti-Christian. It forbids what God has set free. Luther says of it in the Schmalkaldic Articles: "That they (the popes) have forbidden marriage, and have burdened the divine estate of priests with perpetual chastity (celibacy), they have had neither reason nor right, but have acted as the antichristic, tyrannical, desperate knaves, and have thereby given cause to all manner of dreadful, horrible, innumerable sin of unchastity, wherein they are then still stuck." (Müller, Symbolic Books, p. 324.) L. F.

From World and Time.

Two associations recently formed in Germany deserve mention and are pleasing events. One is that an association of Christian physicians has come together and chosen the motto: All and in all Christ! This is a beautiful confession. The other is the formation of a Kepler Association. This association seeks to promote the knowledge of nature from a Christian basis and stands in opposition to the radically unbelieving Monist League of Häckel, the notorious enemy of Christianity and apostle of unbelief. The association calls itself the Keplerbund because the great astronomer Kepler was a Christian. L. F.

Confessions of a Theater Technician.

The following story is taken from the paper "Light and Life". In this paper there is a letter box in which the question of going to the theatre was also discussed. After several derogatory judgments and stern warnings, a candidate for the preaching ministry took the floor to defend attendance at the theater. To this a former student of the theatre replied by telling her story. She wrote from X.:

"As I breathed a sigh of relief at Christmas (for I am a much-troubled art-embroiderer) after your, our family's since

When I reached for the 'Light and Life', which I have loved for many years, I found in my letterbox a letter from a candidate, Fr Sch. in R., about the theatre. Perhaps you would be so kind as to bring my letter to the attention of that gentleman in one way or another. I felt inwardly driven to write, since I know something about it. It is not easy for me to write down how much grief I have caused my believing parents, especially my dear mother, by wanting to go to the stage. I must say first of all that I did not go to the theatre, nor did I enjoy dancing, concerts and other worldly amusements. My favourite companions were the masterpieces of our classics, and Schiller and Goethe were in my eyes the highest spirits in the world. In short, I prevailed upon myself to study acting. My temperament, organ, figure and talent determined me to be a heroine (actress of heroic roles). I was happy. I, who had never attended the theatre, was now a theatre student. My second role was 'The Maid of Orleans'. I worked with all my devotion. I saw that my dear mother was becoming more miserable day by day, but: "These are the sacrifices that must be made for the sake of art. Yes, I even went so far as to include in my evening prayer the request: "Dear God, grant that I may become a competent actress. I continued to study, and my conscience, being brought up according to strict Christian principles, gave me no peace. I studied 'Emilia Galotti'. Stop, I said to myself, you are playing a dying woman. Will not God's lightning smite thee on the open stage, if thou dost so tempt him? And on it went in motley sequence: "Preciosa in Jane Honor, Amalia in The Robbers, Berta von Bruneck in Tell... Gretchen in Faust, Juliet in Romeo and Juliet, and so on. But my heart beat ever more anxiously, my zeal ever more flagged. I go to the stage out of the purest enthusiasm for art, I will certainly and surely become a noble actress.

"I thought on. I, who am quite averse to feminine finery, should drape myself night after night in gaudy tinsel, be absorbed in toilet worries and toilet debts, paint my face with make-up, and weep, rage, laugh, love, kiss on command. Play dying and insane. Or I should even dress up in tricot and play bellboy. My feminine feelings revolted against this, and also against exposing myself to so many opera glasses and having salacious remarks exchanged about me from an open scene. And if I should die, what should I answer my God to his serious question: "How have you spent your life? Perhaps: I have played comedy quite skilfully; they have applauded me and said of me, sometimes more quietly, sometimes louder: "A süperbes Weib! And was it so proved that I remained morally firm? In the depths of my breast a voice had grown loud, prophesying to me with unearthly distinctness: O, thy soul! You are a murderess! Thou murderest thine own soul! Does not the Saviour, now also my Saviour, say: 'Out of the heart come evil thoughts'? That's it, the enemy sits in thine own breast. What, you want to flee? I admonished myself; that's not possible, you must go through! I clenched my teeth and studied on. At the coaxing of a dear, old preacher I stopped my studies. But only in the thought: Until you come of age!

"There preached some time ago Mr. Preacher E. S.-God's blessing upon him! - was preaching in our town. There my Saviour found me, lost as I was, entwined with the thorny hedges, I would say, of almost demonic theatrical magic! He loosed

my spiritual and mental ropes, and, freed from all this clutter, I can now follow his faithful shepherd's voice. How I thank him that he has saved me from becoming a murderess to my mother! She recovered only slowly, and her pale face is still a silent reproach to me every time I look at her.

"Now, Mr. Sch., allow me to ask you a few questions, which you can easily answer for yourself. First, a material one. You know, life is expensive nowadays. A young actress either works as a volunteer, which means she gets nothing, or she gets 50 to 75 marks a month. She has to pay for all her costumes, etc., out of that. If such a girl cannot receive an allowance from home, but has to pay for her lodging, board, clothing, and the like, is this not opening the door to immorality? Moreover, my private enthusiasm for art would be considerably dampened by seeing, say, 'The Maid of Orleans' or 'Emilia Galotti' portrayed by a lady with a notoriously free outlook. Then: would you calmly stand by if a man were assaulted, robbed and beaten to death in the open street? Such a man would be the opposite of brave. But this happens in a spiritual sense to more than one person every night at the theatre. But every theatre-goer, in my unlearned, simple-minded private opinion, is now partly to blame for the death of an actor's soul. And a Christian a double one. For if no man went to the theatre, there would be no actors. And then another thing: The Saviour is more than ever scourged in the theatre. Two questions in conclusion: would you wish your mother or sister to be an actress? Or would you like to die in the theatre, say under Sudermann's 'Johannesfeuer'? No offence that I, young as I am, an unlearned woman, have dared to speak a word in the matter. I felt impelled to tell you of the feelings of a so-called 'noble, art-loving' former student of the theatre. I don't think the actress would have felt them later. The Savior could have saved me even as an actress, but praise and thanks be to Him for making me blessed much earlier. Dear Pastor, please do not take offense at my frank letter; perhaps the Savior will place blessings on this deed. With the expression of the deepest respect I remain with the most obliging greeting, your devoted N. N."

What we have communicated here is likely to make the defenders of the theatre think, especially about the serious question of what becomes of the souls of actors and how great is the complicity of theatre-goers in the ruin of actors.

From days gone by.

The seed of the pure Gospel had also fallen on fertile ground among the Polish population of the province of Posen. The Reformation had already found its way there at an early stage. A lively ecclesiastical sense, a heartfelt love for the Word of God, and diligent church attendance prevailed among the Lutheran Poles even into recent times. The Polish Postil by Samuel Dambrowski (born 1577, died 1625 in Wilna), a book full of living faith and heartfelt love of Jesus, full of the most resolute confession and popular eloquence, was probably not missing in any home and was read every Sunday afternoon by the father of the house in the circle of his family. Admittedly, the sad time had also come upon those Water Polish communities (as they were usually called).

of rationalism; instead of the bread of life, at the end of the last century but one and at the beginning of the last, they were mostly preached from the pulpits only the moral rules of a cold faith in reason.

What has been sinned in this respect even by rationalists of Polish tongue is proved by a Polish postilion published in 1803, in which the author knew how to take from the delicious Gospel of the 19th Sunday after Trinity, the story of the gout-ridden man, no other theme than: "The obligation to strive for health." The Gospel of the raising of the young man from the dead at Nain led the same author to a lengthy discussion of the fact that before a person is buried, it is necessary to ascertain whether he is really dead. The duty to attempt to resuscitate drowned and suffocated persons is discussed in detail, and there is also an admonition not to run away at the sight of a suicide, but to take action soon in order to call him back to life.

This was the food that was offered to the souls from the pulpits at that time. Nevertheless, the living faith was not completely extinguished among the people; from the postils of the old witnesses of the faith and from the old unadulterated prayer books and hymnals, many dear Christians fetched the nourishment of the soul which they sought in vain from the pulpits.

We, dear reader, you and I, have it much better. **We** have God's pure, unadulterated Word with its unadulterated sacraments in our church and congregation. Do we also hold this grace and gift of God in high esteem, and do we take care not to receive it in vain? Is it a matter of course in your house, as in mine, that all the members of the family attend every service, and none stay away without need? How is the rest of Sunday spent? Is time found there to cultivate and preserve the blessings brought from church by reading good books and magazines? And what about daily home worship? "To whomsoever much is given, much will be sought; and to whomsoever much is commanded, of him much will be required," Luk 12:48.

Ms. S.

A serious letter.

Police Commissioner McAdoo in New York wrote the following letter last year to a mother who had bitterly reproached him for forbidding the performance of an immoral play, since it had been her intention to show the play to her children in order to let them "gain an insight into the problems of existence."

"Dear Madam! As your letter is the only one in favor of the play, I think it right to make known the reasons you have for it, without betraying your person. Personally, I do not agree with you in any direction. I've had a good bit of life experience, and in my opinion, today's youth is getting a deep insight into life's terrible problems all too early as it is. Besides, I would not choose a drama of the character of Shaw's play to teach my children the 'riddles of life'. **You** should take the opportunity to teach your children your views on the difficult problems which the present social order presents in an understanding and honest way. You should instill in them a sense of justice and patience for the weaknesses of their fellow men, and awaken in them a sense of what is good and noble. I believe that the Ten Commandments, which are nowadays regarded as a useless and obsolete moral code, should be taught to the children.

The book is a very clever, clever, and cynical-humorous writer; and it proves very well that fame and profit are derived from his attacks on the weakness of the existing social order. The latter is a very clever, skilful, and cynically humorous writer; he proves very well that he derives fame and profit from his attacks on the weakness of the existing social order.

"You write to me: 'I will let my daughter and son see the play in the hope of making them think and teaching them a little understanding of the riddles of life before they come in contact with them personally/ If you really mean it as you write, act according to your discretion and sense of duty; I know I would not show such a play to my daughter, and that I would be deeply grieved if she should herself express a desire to witness such a .morality drama.'"

A great danger.

As a great danger to our children, the *Western Christian Advocate* calls the so-called "penny theaters" or "arcades," such as are often to be found by the dozens in almost all large in the cities of our country. They have sprung up everywhere like mushrooms, especially in the last year. Relatively few adults enter these theaters, but children flock there in droves. They can see all kinds of things for one, at most five cents. What do you show them? Pictures, so-called "moving pictures," showing them in all their gruesome detail such misfortunes as the burning of the Iroquois Theater in Chicago, or the terrible lynchings which occur, especially in the South. They even let them see the most offensive and sordid scenes. Thus these theaters become places where the young are introduced to sin in its filthiest form, and where the imagination and hearts of children are poisoned. The police would have reason and cause enough to close many of these theaters. But if they do not, parents should at least keep their children away from those places, lest they suffer harm to body and soul. Otherwise, the poison that our children ingest there will soon take effect and corrupt them morally.

Misunderstood Glanbens Justice.

When in 1537 John, the son of Duke George of Saxony, the bitter enemy of the Reformation, who lived in Leipzig, was dying, his father himself pointed out to him that he should put all his trust in Christ, his Savior, and leave all his works and all his saints behind. This the wife of the dying man heard, and said to her father-in-law, "Dear father, why is this not preached publicly in the country?" George answered: "Dear daughter, one should only hold it up to the dying as a consolation; for if the common people should know it, they would become too nefarious and not do any good deeds." - Two years later, when Duke George himself lay on his deathbed, Father Eichenberg exhorted him to trust in his own merits and in the merits of the saints. When Johann von Lindau saw how his prince was still tormented by this bleak encouragement, he rose to the confessor and called out to the prince: "My lord, you have a saying: straight gives the best runner.

Turn your heart straight to JEsu, who died for our sins, and you will be more sure of your blessedness." "Ei," cried George, "help me then, faithful Saviour JEsu Christ Have mercy on me, and make me blessed by thy bitter suffering and death!" Soon after this he died.

Good talk.

This was understood by the mother of the great church father Augustin, the pious Monica. When she heard that two women in the congregation were at enmity, she first went to the one - we will call her Mrs. A. - brought the conversation to the other, Mrs. B., sought out in her heart all the good things she knew of Mrs. B., and related them in eloquent words, as love inspires her. "Wasn't that nice of her, how she takes such good care of her husband and her children?" they might have said. "Yes, you have to hand it to her," it came back. And so the talk went on, so that Mrs. A., who had only had the evil side of Mrs. B. in mind, got quite a different picture of her enemy. When this had been achieved, then it was quickly off to Mrs. B. Soon Mrs. A. was being talked about. Sharp words there were at first -about Mrs. A. on the part of Mrs. B. But soon the embers were somewhat subdued. "Now let me tell you once something that Mrs. A. said to me about you a little while ago; she declared that she appreciated your love for her husband and child." "So, that is what Mrs. A. was supposed to have said?" "Certainly, more;" and so it went on, till all rancour was gone.

New Deucksurheu.

Twentieth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1907. 100 pages 514X814. Price: 20 Cts.

Content: a very detailed lecture on the preaching and ministry of Jesus in Galilee. The first 9 chapters of the Gospel of St. Marci are explained here briefly and edifyingly, with constant consideration of the basic text and clear emphasis on the main ideas and the context. The speaker, Director Th. Bünger, has thus delivered a work that is also especially suitable for discussion at pastoral conferences. K.

Eighteenth Synodical Report of the Nebraska District of the Germans Ev. Lutheran Synod of Missouri, Ohio, et al. St. St. Louis, Mo. Concordia Publishing House. 1907. 88 pp. 514X814. Price: 18 Cts.

The lecture deals in detail with "Brethren Punishment": and since this is a piece in which we are all lacking in many ways, we recommend the diligent and repeated reading of this report quite urgently, bs at the same time here is the further execution of some cavitel of the right exercise of church discipline, of which in the previous volume of the "Lutheran" in a series of articles instruction from God's Word was given. The speaker was L. W. Cholcher. - The mode of election which the District intends to adopt in the future is mentioned on page 75.

K.

Wilhelm Löhe. A biography by Karl Eichner. With a portrait of Löhe. Second edition. Chicago, Ill. Wartburg I'n'büküün^ II0U86. 1908. 173 pp. 5X714, bound in cloth with title and cover mounted. Price: 70 cts.

Perhaps I may begin with a personal remark. Born and grown up in Löhe's oldest colony and later holding office there, I have heard stories about him from my youth. And all the

all agreed that he was a mighty preacher. Listeners came for hours to his sermons, setting out at 2 and 3 o'clock Sunday morning to attend the service in Neuendettelsau. Most storytellers revered in him their spiritual father. Löhe was also an experienced pastor, who knew how to treat especially the challenged and the melancholic, whom he drew into his immediate vicinity. What he did for such sufferers has never been forgotten. He was also a great organizer. All that he did for America bears witness to this, as do his later foundations in his native land. But I got my first impression of this in the old, strange church order which Löhe gave to the colonists to take with them to America, and which is still to be found in the old Frankenmuth church book. That he was also an excellent liturgist was also long noticeable in the Franconian colonies, and his confessions had also noticed that he was a master of the German language in speech and writing. The literary historian Vilmar has said that after Goethe, no one has written such beautiful German as Löhe. I have therefore taken this description of Löhe's life with interest. But it suffers from a great deficiency. It lacks criticism and proper evaluation. I had not expected that the author would judge Löhe in the way he is judged in our Synod. The author is evidently a follower of Löhe and represents Löhe's point of view against us. But Loehes undeniable Romanizing direction in word and work needed to be more clearly stated and called what it is. The whole book is more a vaunting occasional writing and demands readers who can judge rightly. L. F.

Jesus lives. Easter program, compiled by I. A. Bietvend. 8 pp. 5X7. Concordia Publishing House, St. Louis, Mo. price: 5 cts.; door price: 25 cts.; hundred price: P2.00.

We call attention once again at this time of the church year to this Easter liturgy recommended in this space last year, which appeared somewhat late at the time. L. F.

In the celebration hour. Songs and poems by J. 28- Tisza with drawings by the author and foreword by Prof. Aug. Crull. Second edition. 164 pages in gilt and fine binding. To be obtained from the Concordia Publishing House, St. Louis, Mo. or from the author, 1308 L. 46th St., La. n. e. Price, 81-00.

We refer back to the more detailed review and recommendation of these poems in the "Lutheraner" of last year, No. 17, page 266. That the work has found favor is shown by the fact that a second edition can appear after such a short time. L. F.

Canticle of Rink. 1 page 814X514. Concordia Publishing House, St. Louis, Mo. price: 50 copies 4V Cts, 100 copies 75 Cts.

This is a print of the three-part hymn recently published in the "Kinder- und Jugendblatt," which may be welcome to some who are looking for hymns for women's choir. L. F.

GinfLrhrnng.

Introduced on behalf of the District President concerned:
On the 5th of Sonnt, n. Epiph.: Fr. Ehr. Däumler in St. Johannesgemeinde near Blackwell, Okla. assisted by Prof. Stöppelwerth of ? G. H. Hilmer.

Ginweihrrngen.

. Consecrated to the service of God were:

The new church (24X40, steeple 40 ft of the congregation at Wagner, S. Dak, on the 2nd Sunday, n. Epiph. Preacher: I'i. Wieting and A. W. punishes (Engl.Z. - The enlarged and renovated church (30X56 feet) of St. Johaunesgmccinde near Monticello, Iowa, on the e. Sund. 11th epiph. Preachers: I'. Grimm and W. H. L. Schütz (Engl.i.

The new organ at Bethlehem parish, Baltimore, Md. on the 4th of Sun, n. Epiph. The dedicatory prayer was said and the sermon preached by Rev. J. G. Spilman.

Korrsevezanreigen.

The Oregon Conference will meet, w. G., March 5 and 6, at P. Behrens' church at Portland, Ore. Labors: Art. I of the Formula of Concord: Bro. Stübe. Catechesis on original sin: Fr. Döring. Paragraph 2 of the Pastoral: Fr. Kolb. What can we learn from the introductions to the apostolic letters? Fr. Dobbersuhl and Fr. Behrens. The doctrine of free will according to Art. 11 of the Formula of Concord: Rimbach. What is to be observed by the pastor when he blesses a mixed marriage ecclesiastically? L. Ebeling. Sermon: L. Kolb (? Stübe). Confession: Father Engel (? Döring).

H. J. Kolb, Secr.

The Winnabag 0 teachers' conference will meet April 13 (evening) to 15 (afternoon!) in Kaukauna, Wis. Work: David's fall and repentance: show. I-Anckin^ tlio Timo in Intorv^t: Lemke. - Sunday schools: eickemcyer. Further, all old work not yet delivered is to be brought. People should report to teacher Brenner no later than April 1.

M. H. Kasper, Sekr.

The Southern Indiana Pastoral and Teaching Conference will meet, w. G., April 21-23, at k-. Frank's church at Evansville, Ind. registrations are requested from the local pastor before March 28. K. Hoffmann, Secr.

The twelfth Synod of Delegates

or twenty-sixth meeting of the General Synod of Missouri, Ohio and other States will open, God willing, on Wednesday, May 13, at F 0 r t Wayne, Ind. The sessions of the Synod will be held in the commodious auditorium of Eoucordia Grammar School.

Deputies whose names are listed as such in the last report of their synodical district need no further credentials. Each deputy whose name is not on the printed rolls shall bring a letter of credentials. This must be signed by the pastor and at least two superintendents of the congregation which is to provide the representative on behalf of the constituency. A committee appointed by the General Presidency will receive all credentials, immediately after the opening service, which is to be held on Wednesday morning at 10 o'clock in St. Paul's Church.

Any proposals for this meeting of delegates should reach the hands of the General Presidency (ITok. E. I'iofer, O. I.), t'omorüm 8oiuiimrv, 8t. i.oni?, -1o.) quite soon. The obligatory reports of the various authorities, commissions, etc., shall be duly transmitted to the General Presidency at least six weeks before the commencement of the Synod.

Applications, or requests for quarters, should be addressed to P. J. W. Miller (1126 Orr 8troot, there XVo^no, In<l), and before 22. ^-April. N i ch a r d B i e d e r m a n n , Secr.

For special consideration.

1. All registrations must be received by P. J. W. Miller by April 22.

Mau should also contact Father Miller if he thinks he has standing quarters in Fort Wayne. Do not write that you have such quarters until you have inquired of the family in question whether you can be accepted there as a guest this time.

3. when registering, state whether you are a deputy, teacher or pastor, and write your whole address quite clearly.

4. the registration should be made by postcard. If someone has a longer message to make, he should still use the postcard for his registration, but refer to an accompanying letter.

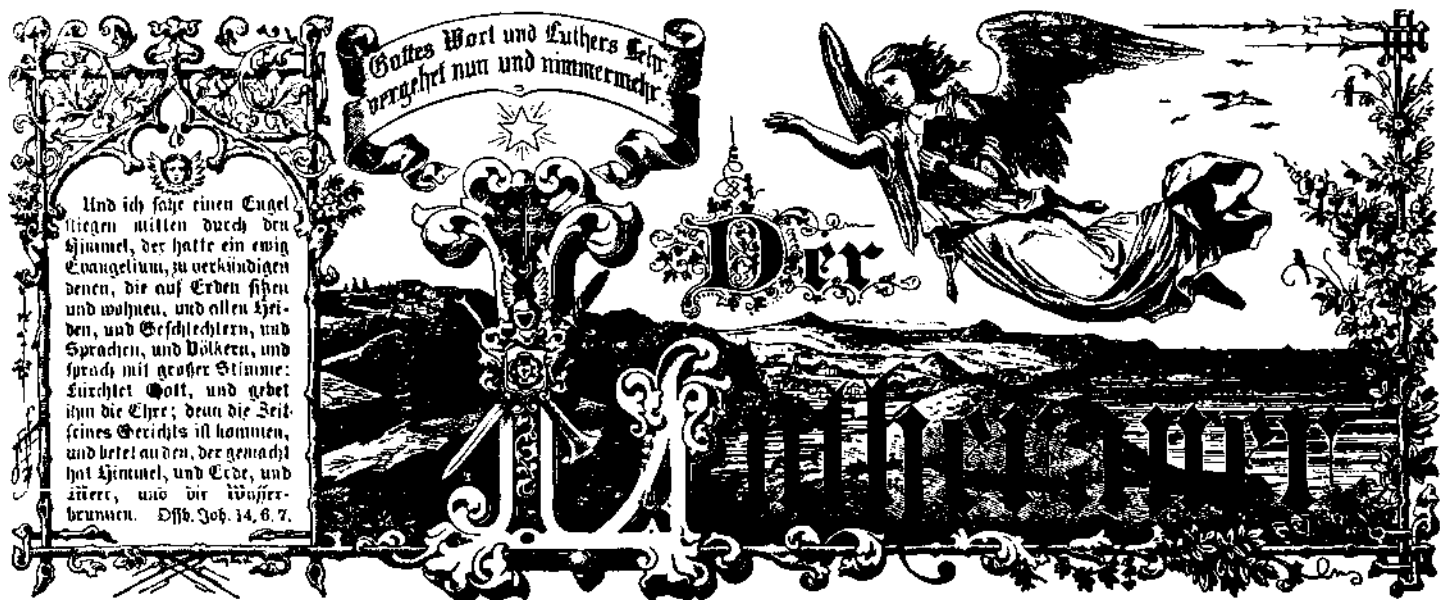
5. each card should contain only one application and should be written in such a way as to leave space on the card for any remarks the accommodation committee may wish to make.

6. express only those wishes that can easily be taken into account. These include, for example: "I would like, where possible, to be accommodated with Mr. N. N.", or: "I would like, where possible, to be in the same quarters with my friend N. 3t."

7. some dear housewives like to know in advance when approximately they have to expect their dear guest.

8. it is very important that if you have to give up your journey to the Synod at the last hour, or even just postpone it, you report this immediately to your friendly host and his pastor.

In considerate love, we should all follow closely these legitimate wishes of the hospitable brothers and sisters at Fort Wayne! Richard D. Biedermann, Secr.



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Edited by the faculty of St. Louis Theological Seminary.

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No. 5.

"It is written."

Matth. 4, 4.

"Take the word in your mouth!" (Luther.) Mark, saith Luther, when it roars and roars, Outside death and fear within: Be of good cheer, the Lord is alive. "Take the word in thy fist."

Enemies all around, everywhere you look, They've all conspired - But the battle's not lost yet, "Take it in your fist!"

Our certainty in regard to Christian doctrine.

i.

On 27 December of last year, the An evaluation, in a friendly spirit, of the doctrinal position of the Missouri Synod. The writer has paid a visit to our theological institution at St. Louis, attended the lectures of two professors, observed professors and students, and published an account in the *Lutheran* of the impressions he received. He begins the

Report with a reference to the definiteness in the doctrinal position which had also confronted him in St. Louis.

The *Lutheran* writes: "A Swedish professor in one of our General Council Colleges, who had run out of patience in regard to certain educational principles and methods in this country. Used to exclaim: "O this American vagueness!"* When one enters the spacious and stately building of Concordia Seminary in St. Louis, one is at once transported into an atmosphere of definiteness strikingly at variance with the average theological atmosphere elsewhere. The stamp which the faculty bears, and no doubt also gives to its

210 is marked by Luther's saying: 'Here I plead, I cannot do otherwise! Here the certain assertion (asseveration) reaches a resoluteness that almost sounds of infallibility (which almost has the ring of infallibility to it). There are no 'open questions' here - no question marks or semicolons, only dots. The spirit of this school of prophets is that of resolutely affirming and equally resolutely denying, as is indicated in advance by the title of the theological periodical *Doctrine and Weal*". It admits of no middle position, and if there is such a thing as doctrinal infallibility (doctrinal papacy) in the Lutheran Church, its seat is more likely to be in St. Louis than elsewhere." And now the writer adds, "We say this, not in a spirit of censure, but because we believe it to be a fact, and a fact universally acknowledged outside the limits of the Synodical Conference. There is much in this determination to be admired. It inspires confidence and is so different from the air and fog theology we encounter everywhere in the theological literature of our day. Nowhere is there a more zealous adherence to the principle that God's Word can be made so clear to the believer that he need never stop between two opinions, but can always say, .I know. Herein lies a strength, and to this, more than to anything else, must be ascribed the power and success of the Missourian way of propagation. From one end to the other the great body . . . is driven by a denominational spirit. Its pastors carry on one speech and have one faith, though the time may come when this very definiteness (absoluteness) of Missourian doctrine may bring about a recoil, and break this peculiar unanimity in pieces, as a tremendous billow breaks when it rolls upon the shore." Thus far the

What have we to say to this? We profess this certainty and certainty concerning Christian doctrine. But we also add: this certainty and certainty of the

truthfulness does not somehow have its reason in ourselves. We, for our persons, are just as fallible as all other people. But God is infallible. And the infallible God has given us His infallible Word in the Holy Scriptures, so clearly and distinctly that even the unlearned and the children can understand it. (Ps. 19:8; 2 Tim. 3:15.) He therefore that believeth God's word hath and knoweth infallible truth. Uncertain concerning Christian doctrine are only those who do not believe God's Word, or who put God's Word out of sight and substitute their interpretation for the Word of God. Simple faith in God's Word always brings with it certainty, or more precisely, it is certainty itself. Luther writes in 2 Sam. 23:1: "Faith is and should be a steadfastness of heart that does not waver, shake, tremble, fidget, or doubt, but stands firm and is sure of its cause. The same word is found in Isaiah 40:8: "The word of God abideth for ever": "Abideth," that is, stands fast, does not fall, does not fail. Where null this word comes into the heart with right faith, there it makes the heart like it, also firm, certain, and sure, that it becomes so stiff, upright, and hard against all temptation, devil, death, and whatsoever it may be called, that it tropically and haughtily despises and mocks everything that wants to doubt, tremble, boie, and be angry, for it knows that God's word cannot lie to it." 1)

Thus, certainty and definiteness in doctrine is not an approach to the papacy, but the divine order in the Christian church. All Christians without distinction are to be certain of Christian doctrine. Luther writes against Erasmus, who had criticized him for appearing so certain and with definite assertions: "It is not fitting for a Christian heart not to take pleasure in definite assertions; indeed, it must take pleasure in definite assertions, or it cannot be a Christian. . . . How often, I pray you, does the apostle Paul call for plerophoria, that is, the most certain and firm assertion of conscience! Rom. 10, 10 he calls it a confession: 'and if one confesses with his mouth, he is saved'. And Christ Matt. 10:32 says, 'Whosoever shall confess me before men, him will I confess also before my heavenly Father.' Peter commands (1 Pet. 3:15) that we should 'give an account of the hope that is in us.' What need is there of many words? Nothing is more familiar and common among Christians than firm assertion. Take away the firm assertions, and you have taken away Christianity. Yea, the Holy Ghost is given them from heaven, that he may glorify Christ, and confess him unto death." 2)

But this certainty is especially to be found in those who administer the teaching office in the Christian church. He who is not sure of the matter, but still doubts, should not speak in the Christian church, but keep silent. He who cannot yet distinguish between truth and error in Christian doctrine, his place is the school desk, not the pulpit or the chair, as Luther often reminds us. Holy Scripture demands of everyone who teaches in the church

that he speaks what he says "as God's word", that is as a certain truth, 1 Petr. 4, 11. It is also demanded of him that he "hold fast the word that is sure and able to teach," that he also punish the gainsayers, and thus also most decidedly reject the contrary doctrine. In short, if anything is certain from Scripture, it is that certainty, unshakable certainty, concerning Christian doctrine is the divine order in the Christian church. Luther writes: "A preacher must not pray the Lord's Prayer nor seek forgiveness of sins when he has preached (where he is a right preacher), but must say and boast with Jeremiah: "Lord, thou knowest that what proceeded out of my mouth is right and pleasing to thee;" and with St. Paul, and all the apostles and prophets, say, "Haec dixit Dominus," which God himself hath said. Et iterum: I have been an apostle and prophet of Jesus Christ in this sermon. Here it is not needful, nor good, to ask forgiveness of sin, as if it were unjustly taught; for it is God's word, and not mine, which only God neither ought nor can forgive, but confirm, praise, crown, and say, Thou hast rightly taught, for I have spoken by thee, and the word is mine. Whosoever cannot boast of such things from his preaching, let him cease from preaching, for he surely lies and blasphemes God." 3)

And this certainty, as has already been said, comes into us by our believing God's Word and abiding in it. For the Lord Christ says quite expressly: If ye continue in my word, ye shall know the truth," John 8:31, 32. If only everyone would learn from this: This is the very simple way of arriving at certainty in doctrine, but it leads to the goal in every case: to abide in Christ's Word, as He has given it to us in the Holy Scriptures. When it is a question of what is Christian doctrine in this or that piece, we do not go up or down, we do not attach ourselves to the pope or to other men, we do not question the feelings of our own heart and our own reason, but we hear God's Word, believe it, and abide by it against all objections from without and within. Yes, Christians, as Luther so often reminds us, should not even think about the articles of Christian doctrine without God's Word. In pondering without God's Word, nothing but uncertain and wrong-headed human opinion comes out. This is why it is so important that a Christian should not only diligently study God's Word, but also memorize as many sayings of Scripture as possible, so that wherever he walks and stands he may reflect on God and divine things from God's Word and be preserved from his own thoughts and opinions. For example, if it is a question of the Christian doctrine of the creation of the world, we do not think about how the process might have taken place, nor do we ask the scholars, none of whom were present at the creation, but we hear the Creator's own word, which we have in the Scriptures, believe it, and stick to it.

1) St. Louis edition III, 1886 f.

2) XVIII, 1675 f.

3) XVII, 1343 f.

Thus it comes to certainty and definiteness with Christians in the doctrine of creation. If it is a question of what the Christian doctrine of Christ's person and work is, whether Christ is merely an excellent man or truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, whether he is only our model of virtue or a real savior, who by his holy life and innocent suffering and death has reconciled us to God, then again we do not ask what men have meant and objected to from their thoughts, but we hear Christ himself in his word, believe that, and abide by it. In this way Christians come to a complete certainty and definiteness as to what Christ is and what he has done for us men. This is what Christians do with regard to all aspects of Christian doctrine.

So do we so-called Missourians, by the grace of God. We are certain of our cause, certain especially in regard to such articles as have been again drawn into controversy (in regard to the doctrine of the church, of justification, of conversion and election by grace, etc.), because we abide in Christ's speech, simply reproducing what God's word prescribes to us. Likewise we are sure that our opponents err, because we see that they do not stand on Christ's word, but on their own glosses, which they add to God's word, and with which they put God's word according to their own thoughts, that is, pervert it.

How easily it happens that one abandons God's Word and instead relies on human interpretations that push God's Word aside, we will explain recently.

F. P.

Three lectures on the sinful world being.

IV.

For the third time we have gathered here from all the congregations of our city in order to let God's Word sharpen our right Christian judgment on the worldly life that the children of God should flee and avoid. We have heard in our last two meetings why Christians should not and cannot participate in the worldly dance and in the sin-glorifying, immoral theater of the world. Today we want to turn our attention to the intercourse of Christians with the unbelieving children of this world.

The Word of God speaks clearly about this. In the second epistle to the Corinthians, in the sixth chapter, from the fourteenth to the eighteenth verse, the holy apostle writes: "Pull not on the strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship hath light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever? What part hath the temple of God with idols? But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and be ye separate, saith the LORD, and touch not any unclean thing; and I will be your God.

I will receive you and be your father, and you shall be my sons and daughters, says the Almighty Lord. This, then, is the clear, distinct command of God to the Christians: they are not to pull on the strange yoke with the unbelievers, they are to go out from them, to separate themselves from them.

But, sayest thou, my dear Christian, is it to be said that we Christians ought to flee and avoid all and every intercourse with the world as sinful? No, that this cannot be the opinion of our God, he himself gives us to understand clearly in his words. The Saviour says of his own that they are in the world, but not of the world. He does not ask his heavenly Father to take them out of the world, John 17:14 ff. He wants them to live in the midst of the world. And the apostle Paul writes 1 Cor. 5, 9, 10: "I have written unto you in the epistle, that ye should have nothing to do with fornicators. This I mean not at all of the whoremongers in this world, or of the robbers, or of the idolaters; otherwise ye must clear the world." The apostle means to say, "When I wrote to you in my epistle, that ye ought not to have anything to do with whoremongers, I had in view those who hold themselves to the Christian church, and yet are manifest servants of sin and vices; whom ye ought to put out of your sight, and not to hold Christian fellowship with them, if they will not amend themselves. But this was not my opinion, that ye should have nothing at all to do here on earth with the children of this world, with the evidently unbelieving, the covetous, the robbers, the idolaters; for otherwise ye must leave the world. There is, then, according to God's Word, an intercourse with unbelievers which is permitted and allowed. This is the intercourse which is unavoidably necessary if one is not to clear this world, if one is to live in this world. This is the civil, neighborly, and business intercourse with worldlings.

Yes, one can say that this intercourse is not only permitted by God, but even wanted and commanded. Civic life, the coexistence and intercourse of people in a country and in a state, is as much God's order as the church. Not only the church, but also the state with its civil life is of God. The Scripture says: "There is no authority without from God. But where there is authority, it is ordered by God." The church has to do with faith in Christ, and all who believe in JEsu from the heart belong to this kingdom. The state has to do with bodily life, and Christians also, according to God's order, belong to the state of which they are earthly citizens.

In this worldly state, Christians, like all men, are to walk in an earthly, honorable, God-pleasing profession: they are to work. If Christians do not do this, then they are acting contrary to God's will, then they are walking in ways of their own choosing that are not pleasing to God, and then they are being presumptuous. When some Christians in the church of Thessalonica once thought that they no longer needed to work if they were serious about Christianity and wanted to wait for the Last Day, the apostle called out to them: "If anyone does not want to work, he should not eat either. For we hear that some of you walk disorderly, and do no work, but are busybodies. But to such we command, and

exhort them through our Lord Jesus Christ to work quietly and eat their own bread", 2 Thess. 3, 10 ff. Christians live and work in the midst of the children of the world, and there should be no better, more faithful, more conscientious, more industrious workers on earth than Christians, for they do not work only to earn their daily bread, but because God requires it of them, because they can serve and benefit their neighbor. Thus their work, which they probably do in community with the children of the world, becomes a service to God.

Christians also participate with the children of the world in the weal and woe of their country, their state, their city. They seek the best of the city, where the Lord has led them, as God commands them in His word, Jer. 29, 7. Therefore they exercise their civic duty with the greatest conscientiousness to promote the welfare of their homeland, their city to the best of their knowledge. They stand shoulder to shoulder with the unbelievers and false believers when it is necessary to protect the country from an enemy and courageously risk life and limb themselves. They are obedient citizens who submit to every existing law of the land and the city, as long as they are not commanded or forbidden by it to do anything contrary to God's word. They are subject to all human order for the sake of the Lord, as the apostle says, 1 Petr. 2, 13. And so the exercise of their civil rights and duties in the midst of the children of the world becomes a service to God for them.

Christians hate sin and ungodliness, but they do not hate the persons of sinners, but love them. So they do not hate the unbelieving children of the world, but love them as their neighbors, as those for whom their Lord and Savior also laid down his blood and life. They are kind to everyone, even to the children of the world. They are not to pass them by with a frowning, sour countenance, but to be kind to them. "A servant of the Lord should be kind to everyone," 2 Tim. 2:24. Where a worldling is in need of their assistance and help, they look upon this worldling as their neighbor. They are mindful of the word of their Savior: "Love your enemies, bless those who curse you, do good to those who hate you, pray for those who insult and persecute you, so that you may be children of your Father in heaven," Matth. 5, 44. They act according to the apostle's word, "Let us do good to every man, but most of all to the comrades of faith," Gal. 6:10. Yea, it ought to be so with all true Christians, that even the worldlings of them should confess, "There are no better, no more faithful, no more helpful neighbors on earth than Christians." And so the friendly, neighborly intercourse of Christians with unbelievers again becomes a service to God.

Such civil, business, and neighborly intercourse with unbelievers is therefore not forbidden to Christians; on the contrary, it can and should provide Christians with the opportunity to testify before the world in word and deed to the truth against error, in short, to confess Christ. O would to God that all the members of our Lutheran congregations would enter into such intercourse with the world! How many a worldling could thus be won for Christ and His kingdom and saved from eternal death!

But what kind of intercourse is it that, according to the above saying, is not fitting for Christians, which they should flee and avoid? It is this kind of intercourse, in that one is wedded to the sinful doings of the world, in that, when he meets with the children of the world, he participates in the sinful nature of the world; in that Christians conform their way of life to that of the world, if it be evil, corrupt, hostile to God; in that one takes the same position to the sinful things which the world does, approves and approves of the sinful things, as the world does, instead of testifying against them, and even participates in them. Then the Christian would act contrary to the plain words of God, "Put not yourselves in the likeness of this world!" Rom. 12, 2. "Be not ye fellow-workers with them!" Eph. 5:7. Then he would make the world's being, which is turned away from God, his own. Then the word applies to him, "Pull not on the strange yoke with the unbelievers! Come out from among them, and be ye separate, and touch no unclean thing."

Let us make this clear to ourselves with a few examples.

A Christian enters into a business with an unbelieving child of the world that is proper and respectable. This is part of the civil life that God has established, and therefore, although dangerous, it is not wrong. But if the unbeliever were to induce his Christian business partner to use all sorts of fraudulent practices in their common business, and the Christian were to keep silent about it, not to oppose and resist it, or even to approve of it, then he would put himself on a par with the worldling in his sinful doings and activities, then he would be pulling on a strange yoke with the worldling.

Or a Christian is invited by an unbeliever to a festivity, to a banquet. The Christian may well accept such an invitation. This is also part of civil intercourse. The apostle Paul comes to this point once and says expressly 1 Cor. 10:27: "But if any of the unbelievers invite you, and ye will go." :c. There the apostle puts it at the Christian's liberty to go. But the Christian cannot and must not thereby deny his faith in his Saviour and His word. If, for instance, Christ and his word are mocked and blasphemed in society or at the banquet, the Christian cannot keep silent, but must in some way bear witness against it; he must show that he is of a different mind. Otherwise he would grieve the Holy Spirit, who is a spirit of confession, and who impels him to confess his Saviour at all hazards; yea, he would put himself on a level with the unbelieving world, which mocks and blasphemes against his Saviour. And it would be a very foolish and unsubstantial excuse for the Christian to say, O I will, though I speak not, yet hold Christ in my heart. Nay, the Saviour hath said, Whosoever shall confess me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father", Matth. 10, 32 f. This is his calling as a Christian here on earth, to confess Christ before men, before the world. If he does not do this, he puts himself on an equal footing with the world and pulls on a strange yoke with the unbelievers.

A. L.

Joyful and sad news from our Indian mission.

We have good news to report from our second station, Zoar, which has always been our problem child. As is well known, Missionary D. Larsen has been working in Zoar for about two years among the still quite heathen and uncivilized Menominees. Until recently his work consisted almost entirely in teaching about 14 school children in our mission school. This work is still going on quietly, and from it we expect blessings for Zoar, because there the Word of God is implanted in the poor children's hearts, which has the promise: "The word that goes into the mouth of an empty man shall not come again to nothing, but shall do that which pleases me, and shall prosper when I send it. 55, 11. Unfortunately, we do not yet have all the school-age children in and around Zoar in our school, especially those who belong to other Indian tribes, since the various tribes despise each other and could not yet be persuaded to send their children to one school. Perhaps the good Lord will yet work change in this also. We cannot count on a large number in Zoar, since there are only a few children, but we still hope for a few.

It is especially gratifying that for some months now Missionary Larsen has also become so close to the mistrustful adults and has won their trust to such an extent that they are now willing to attend Sunday meetings in which God's Word is presented to them in the form of Bible stories and short speeches. A number of white people who are employed in the neighbouring logging camps also attend these meetings. It is hard work, involving much self-denial, that is required in Zoar. But thanks be to God, who has given our missionary and also his dear wife the necessary gifts, as well as joy, courage and perseverance for this work and has kept them so far. We could search for a long time in our circles until we would find another couple who would be able to cope with the external difficulties and demands of Zoar as well as our present missionary and his wife.

At our first station, Red Springs, where Missionary Kretzmann and Teacher Lübke have been working, things look a bit bleak at the moment. Readers of "Lutheran" may remember that Father Nickel began working here among the Stockbridge Indians about eight years ago. He found there quite a number of Christian Indian families and individuals who had formerly been served by the Presbyterians!!! but had now been left unserved for about fifteen years. These formed the foundation of the congregation here, to which others were then added in the course of the last few years, since our Synod had undertaken this mission.

For about six years Missionary Kretzmann has been working in Red Springs with great diligence, faithfulness and conscientiousness, and God the Lord has visibly blessed his work. For years we had a beautiful congregation and a school of about 30 children, which flourished especially under Teacher Luebke's leadership. Of course, our missionary worked to ensure that not only Christian discipline but also Lutheran practice became more and more prevalent. He was therefore able to support the burial of such

He did not want to take on the responsibility of those Indians who had not kept to God's word in their lives and had died in gross sins and vices. At the funeral of an illegitimate child, he also had to testify against the sins against the sixth commandment that are so prevalent among the Indians. He also had to exhort parents again and again not to send their children to the religionless state school, but to our Christian parochial school. This and many other things, however, pleased the former "Presbyterians" less and less. They were not used to such things and again demanded freedom in such matters. And so some influential people turned to the Presbyterian ministers with the request to provide them with ecclesiastical care again. Unfortunately, the Presbyterians have responded to this request, and for some months now have been working with all their might again among our poor Indians, whom they had nevertheless previously abandoned. They have also succeeded in drawing the majority of our people to themselves, and as one hears and reads, they are already planning the building of a psarrhaue and the appointment of a settled pastor. How the devil may rejoice at this disunion and nuisance! Our services are now sparsely attended in consequence of this incursion, and the school has now had to cease altogether for want of school children, but we hope nevertheless, with God's help, to retain the few who have remained faithful to us, and to win back, if not all, at least some of those who have been led astray, if only we have first again found a missionary for Red Springs.

Missionary Kretzmann got another job at Christmas. Since he was only able to carry out his ministry, which involved a lot of driving on bumpy roads, with great complaint due to an injury to his body, and was also of the opinion that someone else could probably win back the Indians who had become disparaging, he accepted the job, although the commission would have liked to keep him. In spite of Father Kretzmann's departure, Sunday services continue to be held in Red Springs: either Teacher Lübke reads, or Missionary Larsen or another neighbor preaches. Lately there have been more listeners than a few weeks ago, and we are confident that better days will come again for Red Springs, and we ask God - and you, dear reader, please with us! - May He only let us soon find another man who, full of love for his Saviour, will undertake this difficult work. To the faithful God, who has assigned us the work among the Indians, we commend it, being confident that "He will do it well," Ps. 37:4.

H. E.

From the Oregon and Washington Districts.

The educational institution of this district, Concordia College at Portland, Oregon, now has its own institutional building. The dedication of the new building took place on the 3rd Sunday of Advent. The building is 72 feet in length and 38 feet in width, and besides the basement and a loft extending over the whole building, has two stories. According to the picture we have, the building is quite

handsome. The total cost of the building, including the necessary interior furnishings and the purchase money for the five acre site, is \$9000.00. Of this, \$4400.00 has been raised in cash in the district itself; \$600.00 has been contributed from the Eastern and Western Districts. The balance, except for \$400.00, has been raised by interest free loans in the District. The report before us goes on to say, "The gracious and faithful God has been very kind to our district in the college matter. He has made hearts and hands willing. He will further help that our Christians everywhere in the District may rejoice in offering to him a small sacrifice of thankfulness, in doing good, and in not growing weary."

From the report of the honorable District President, Father W. Behrens, the following information is given here: "Last year we received less support for the Inner Mission from the General Fund than the year before. The fact that we receive less is mainly due to the fact that more and more congregations are becoming independent, and not because the work is going backwards. On the contrary, it is going well forward. Our mission places do not have a large number of souls, since most of them are still outposts. But the fact that more and more mission parishes are gradually becoming independent shows that we are not expending effort and expense in vain."

"I also cannot but praise the faithfulness and self-denial of our dear missionaries. It is a glorious thing that in this materialistic age so many young men are still willing to be content for years with a meager living, and often for a long time without much visible success to proclaim to the few souls at the individual posts the one thing that is necessary. Yes, if our dear missionaries had not persevered so faithfully, even though some had repeated vocations in fields where they would have been removed from the first beginnings, things would not be as good here and there as they are now."

"The parochial school system has also met with more success here and there than formerly. Here and there a new school has been established, and today I receive from Snohomish, Wafh. an appointment for a second teacher in the school there. The community wants to appoint one of this year's candidates. Admittedly, there is still room for progress in this piece here."

"Finally, I may also report that among pastors and teachers of the district, as far as I can see, there is quite a cordial, brotherly relationship. This, too, is certainly not unimportant, but is to be acknowledged as a gift of God's grace with thanksgiving to Him." F. P.

the pound by the post, but a penny would be charged for each number. This would not only cause our Concordia Publishing House, and thus ultimately the Synod, considerably more expense, but also the readers would have to be asked to pay the additional expense of postage, which for the "Lutheran" would amount to 25 cents for the year. We therefore request all our readers, in their own interest and in the interest of the Synod, to pay for their "Lutheran" in the course of this month, either directly to our Concordia Publishing House or to their agent. We repeat that this provision does not emanate from the publishing houses and newspaper editors, but is a provision of our government. Although every paper ought to be paid for in advance, yet, as is generally known, our publishing house has hitherto been very lenient in this. But now it is no longer possible, and therefore we come with the above request, which is, after all, easy for the individual reader to fulfil. L. F.

There are many things to report from our Brazilian District. First of all, the three candidates for the preaching ministry, Heine, Rohde and Rehfeldt, and the candidate for the school ministry, Neukuckatz, who were sent out last fall, have arrived happily and are in full work. Father Heine has been placed as a missionary in Bnenos AyreS, Argentina, to gather the unchurched Lutherans into a congregation in that city of about a million inhabitants. Pastors Rohde and Rehfeldt have taken over congregations in Brazil, and teacher Neukuckatz the school in Porto Alegre. Admittedly, this has not helped the preacher emergency in Brazil, since the district there lost three pastors almost at the same time by calling them away to the United States. -- The congregation of Praeses Mahler in Porto Alegre consecrated their new church shortly before Christmas with great joy and heartfelt thanksgiving to God, which is also to serve as a room for a two-class school. The whole church is plain and simple, but denotes a great advance over the previous puny church-room, and the congregation expect great blessings from the new building for church and chic. 100 children and over attend the school. - At the beginning of January the Brazilian District met in Synod in the new church; however, we have not yet received any further report about this meeting. - Praeses Mahler intends to come to the United States in the spring and attend our Synod of Delegates at Fort Wayne in May. May God guide him on his journey! L. F.

At this time of the year, the usual statistics of the various church communities in our country are again going **through almost every church bulletin**. All kinds of remarks are then attached to these statistics, and all kinds of lessons are drawn from the figures. Now Dr. Carroll, who makes these annual calculations, is a man who has long been engaged in the matter, ever since he was in charge of the ecclesiastical statistics department in the census of 1890. But we must say that one must not put too much weight on these calculations. Often it is not an exact count, but a roughly accurate estimate, whereby far-reaching errors can easily occur. This is the reason why there are often strange differences in the figures for different years, which are more striking and puzzling to no one than to the statistician himself. It has grown more during the past year than any other church body, not even the Roman Catholics excepted, and takes third place among the Protestant church communities in number. At

To the ecclesiastical chronicle.

America.

Our readers have already learned that a new postal law went into effect January 1 of this year. Because the former provisions have been abused, the government requires that all periodicals which, like the "Lutheran," appear every two weeks, shall be paid for by the readers by t. April of this year shall be paid for by the readers. If this is not done, the periodical may no longer be published at the cheap price of one cent for

at the head is the Papal Church, which is a tremendous power in our country. Then follow the Methodists of all shades, with 6, 660, 784 communicant members; the Baptists, with 6, 224, 308; and after them the Lutherans of all synods, with 2,022, 606. The Lutherans have increased 3.2 per cent; the Papists, 2.3; the Baptists, 1.9; and the Methodists, 1 per cent. We may also be quite satisfied with the 3 per cent. growth attributed to our immediate ecclesiastical circle, namely, the Synodical Conference. But here again we must note that for years no exact statistics of the Synodical Conference have been published, and on the basis of the data at hand no exact calculation is possible. If we have to say this of our own circles, no one will blame us for being somewhat critical of all the data and for warning against drawing all kinds of conclusions from the figures.

L. F.

In the large northwestern provinces of Canada, where our Synod at present has one of its most important mission areas, the General Synod is now also beginning its work. The "Lutheran Zionsbote" published by the German Synods of this body reports that a number of families have moved from their congregations in Nebraska to Saskatchewan. The Canadian Pacific railroad has reserved several townships of land for Lutheran settlers, and three pastors of the Nebraska Synod are on their way to provide church services for the settlers there and to plant congregations of the General Synod.

L. F.

Change of Preacher. A change sheet writes: "One cannot warn enough of the disadvantage for the cultivation of the spiritual life that arises from a hasty change of preacher. One is at present positively sick with the addiction to the new, only to tire of it just as quickly when one has it; and so it is with the congregations in regard to a preacher. And yet it is such a lovely, though rare, picture to see a preacher growing with his congregation - a picture before which our congregations must stand much more, and take their fill, to love it and desire it for themselves. And what is it about the new, anyway? Mostly, when the tide of praise has settled over him, then, sa then - he too sinks down to a very common man-child. No, a long pastorate belongs to the cultivation of the spiritual life and the building up of the congregation, and as long as a man gives spiritually and mentally and thereby grows himself and promotes the congregation, one should be able to survive an ebb tide once in a while without having to step right away to the change." - Wit, there are cases where circumstances indicate that a change is indicated. But such cases are exceptions, not the rule. It is the way of cult pastors and congregations to change every few years. They know nothing of a divine calling of preachers. The Lutheran Church, on the other hand, has ever held and experienced it countless times that a special blessing rests upon prolonged, faithful effectiveness of a pastor at a congregation. Pastor and congregation grow together. And one has only to look into some congregations, or ask the synodical officers, to learn that so many congregations have not quite advanced outwardly or inwardly because so much change of pastor has taken place.

L. F.

In the Methodist Church of our country, the bare, naked unbelief, which denies all the main teachings of the divine Word, is becoming more and more widespread. D. Terry is a theological professor in a Methodist seminary, and thus has the profession of training young Methodist preachers. In a recently published work, however, he accuses the Scriptures of many errors, denying that they are inspired by God and consistently

God's Word. Of the doctrine which we especially contemplate and confess at Passion time, that we are reconciled and redeemed by the substitutionary suffering and death of Christ Gort, Terry says: "This is a scholastic little folly, and moral feeling turns away with abhorrence from such a doctrine." And Terry has not yet been taken into doctrinal discipline, and allowed to gass the hearts of the students with such fundamental errors as were not formerly tolerated even in the Methodist Church. What kind of pastors will come out of such schools?

L. F.

Abroad.

The Saxon Free Church, as is evident from the exact parochial reports of its pastors for the past year, at present numbers 16 pastors. These preach in 66 places, and the members who assemble in these places reside in 220 different localities. The number of souls in all the congregations and preaching places is 3927, that of the communicating members 2607, and that of the voting members 848. The school children are instructed in religion by their pastors, and otherwise attend the elementary school, which the local conditions entail; only the largest congregation of the Free Church, that in Planitz, has a regular parochial school with two teachers and 190 children.

L. F.

Single chalice at Holy Communion. One remembers the movement that was set in motion in various German regional churches some years ago to abolish the communal chalice in the celebration of Holy Communion and to introduce the individual chalice. But this innovation seems to have met with little approval. Thus, as the "Old Faith" reports, in the Luther Church in Berlin the arrangement had been made that the communal chalice and the individual chalice were used alternately. A lively agitation had worked for the modern "hygienic" (health) arrangement, that it would meet an "urgent need." Accordingly, it should have been expected that the congregation would now flock far more briskly to communion services with single chalices than to those with a common chalice. The essentially liberal congregational church council also issued special verbal and written invitations. The result was that 39 people attended the first communion, including members of other congregations. At the following communion celebrations with single chalices there were 14, 18, 15, 17 and 13 communicants. It was most conspicuous on Maundy Thursday. There, the first communion service was held with a common cup, in which 118 communion guests participated, and immediately thereafter a communion service with single cups was held, in which, however, only 16 guests were present. The "Lutherische Kirchenzeitung" comments on this: "One can see from this how little the national church achieves when it gives in to the cries of the liberal agitators and thinks it has to take into account modern sensibilities. The great masses in the cities no longer need Communion at all. And the few faithful who still come more diligently to Holy Communion and have a right reverence for it, also want to celebrate it as the Christian Church has always celebrated the endowment of her Lord. If people in certain circles were as afraid of the germs of false doctrine as they are of the germs of disease, Christianity would be a thousand times better off."

How much the mission in heathen countries is damaged by the sins of white men who bear the Christian name is shown by the following news from India, which we take from a missionary paper: Sir George Arbuthnot, the director of the banking house, whose bankruptcy on October 20, 1906, has caused many missions and pri-

The General Council and its missionary workers also lost a great deal. In September he was convicted of fraud by the Madras Court and sentenced to eighteen months' imprisonment. As the condemned man belonged to the most respected men of Madras and had rendered great service to Madras as chairman of the chamber of commerce and assessor in the legislative council chamber, as well as a promoter of charitable endeavours and charitable societies, his deep fall has caused the most painful appearance, but has also greatly shaken the reputation of the Europeans in India and given many heathens cause to revile the Christian name. - Thus it is fulfilled again and again what is written in Rom. 2, 24: "For the same reason God's name is blasphemed among the Gentiles

The Salvation Army, which in connection with its religious work, albeit quite wrong-headed and enthusiastic, also wants to help the physical misery of the lowest classes of the population, established about a year ago in various cities of the world a counseling and assistance center for those who want to commit suicide. The "Allgemeine Evangelisch-Lutherische Kirchenzeitung" reports: "No less than 1125 men have availed themselves of this help at the London headquarters in the past year, and the number of those seeking counsel in the Bureaus established in New York, Chicago, Berlin and Melbourne corresponds to this. Among the -desperate were preachers, officers, physicians, advocates, merchants, actors, teachers, clerks, and workmen. Only 90 women availed themselves of the help; whether a greater fortitude in enduring hardships and blows of fate, or the greater timidity of female nature, played the chief part, is not to be decided. Among the causes of weariness of life, sudden impoverishment accounts for 54 per cent of the men, misfortunes, sickness, and the like for 21 per cent; the remaining cases are drunkenness, 9 per cent; melancholy, 9 per cent; and crime, 5 per cent. Among women, melancholy is by far the most frequent cause of weariness of life; drunkenness constitutes one-third. In 75 out of 100 cases the Salvation Army has succeeded in keeping the despairing from taking the last step, and in helping them on by word and deed." L. F.

From World and Time.

The Fraud of "Christian Science." The "Luth. Herald" reports the following case from Rochester, N. Y.: These days, not far from the writer's home, a girl of twenty died of peritonitis. She should have been operated upon, and then, in the judgment of the physicians, the malady would have been lifted and the inflammation prevented. Instead, they turned to the "healers" of the "Christian Scientists." These did not even come to the house to examine the girl, but said the pain was mere imagination, and bade the father in the words of the Lord, "Go thy child liveth." But it died, and the coroner examined the case. When asked why he had not sent for a physician, the father said, "I had too much confidence in God to send for a physician. There is no death. My daughter is not dead; she is still in our midst. But you who are not 'Christian Scientists' people just cannot understand this. She felt no pain" - although especially with the disease from which the girl died, pain is very great. "We don't believe in

Pain. This is mere imagination." After questioning the father, one of the "healers" was questioned. He explained, "I treated the girl for eleven months, but never saw her, let alone examined her. After all, there is no pain, nor what you call disease. I treated her twice a week," that is, prayed for her, "and charged P5.00 for the first treatment and H3.00 for each subsequent one." The parents said the girl had demanded the "healers" of the sect, and they too had given their credence to the cause. These, they said, were matters of faith and religion, and the State and its coroner had nothing to do with them. And, indeed, the coroner and his jury declared that the girl had been old enough to choose her own physician. The perverse thing is that the law recognizes these "healers" as doctors. It was brought up for adoption at the time just by the "Christian Science" people at the Legislature, under the headline of the free exercise of religion. - Thus this fatal error deceives the people bodily and spiritually, and plunges them into misery. L. F.

Influence of the Lodges. In the State of Tennessee a law was passed some time ago which clearly shows the influence of the lodges in legislation, and is evidently intended to aid these light-shy societies. The law, in fact, prohibits the printing and sale of such books and tracts as claim to be copies of the rituals of secret societies, and prescribes a penalty for any violation of this law. The first clause of this law reads, according to the Norwegian "Ev.-Luth. Kirketidende," from which we take this notice, as follows: "Be it enacted by the General Assembly of the State of Tennessee, That it shall be unlawful for any person, firm, or corporation to publish, print, or import any book, pamphlet, or other written instrument, or to sell or expose to sale any book, pamphlet, or other written instrument purporting to be a copy of the secret or ritualistic work of any fraternal, benevolent, or charitable institution, society, or order, organized under the laws of any State or Territory having subordinate organizations or branch offices within this state." - The intention of the Lodges in this act is clear enough. They wish in every way to prevent the eyes of the people being opened upon them, to prevent their unchristian prayers, their ungodly oaths, their false religion, and their foolish, paltry, and ost life-threatening ceremonies from becoming known by the printing of their rituals. Many a one is kept from joining the anti-Christian and anti-church lodges if he can be shown what the lodges do and are doing. And that is why the Lodges are now seeking, through such laws, to increase the effectiveness of the well-known! "National Christian Association" in Chicago, which publishes exact prints of its rituals. At the same time this law is again a proof of the power of the Lodges in public life. L. F.

A number of Christian Franenvereine in Germany have addressed a special petition to the German Reichstag. In it they ask the representatives of the people in the most urgent manner to work towards a stricter and more frequent exclusion of the public at the trial of scandalous cases and to make the publication of scandalous details from such trials in the newspapers impossible. The petitioners point out that if the moral decay in Germany is at all a continually growing one, the shameless discussion of scandalous trials in the public at large can only increase and promote this decay. Especially in the reports of the newspapers, which come into every house and are also read by the youth and the servants, lies a particular danger, the combating of which is a hop-

It is a hopeless task if the State, by indifferent indulgence or negligent application even of the laws in force, paralyses and harms the efforts in question. This indifference, however, is the prevailing practice in all areas. The associations therefore urgently request the Reichstag to consider this state of emergency and to provide for a remedy. - The petition is certainly justified, and such laws as are desired by the petitioners are certainly necessary; one need only recall the Moltke-Harden trial. But not only in Germany, but equally in our country. There is no telling how much damage is done by the public hearing of such scandalous trials, and especially by the detailed reports about them in the daily and weekly papers. One has only to open one's eyes to perceive how in every city the very newspapers which bring such reports are eagerly bought and read, and because one cannot expect this mischief to be vigorously resisted, the duty arises, especially for Christian parents, to watch over what their children read, and not to become indifferent to it.

L. F.

of Christ's death are to overcome the unbearable burden of divine wrath and the anguish of an evil conscience. This is the true essence of this history and of the whole of Holy Scripture. Therefore let your love, as understanding Christians, regard this most salvific Historia with right earnestness.

In the darkness and blindness of popery, we were led to think that he who could make people miserable and weep was a good preacher of the Passion, and we were led to believe that if we had heard and read the Historia, we would have done a good work and thereby earned indulgences and forgiveness of sins. But let your love beware of such superstition and misunderstanding; for thereby the passion of Christ is more weakened than honored, if we are to ascribe any merit to ourselves.

The Historia must be studied and considered with all diligence, but no merit must be made out of the contemplation. But all power lies in this, that we place all trust in God in the death of Christ, that we firmly believe that through the death of Christ we are saved from eternal death. (Hesshusius.)

The greatest misery.

Of the importance of contemplating the passion and death of JEsu Christ.

Let no one think that he has heard the passion sermon for several years in a row and therefore has nothing more to learn from it. It is true that young people grow up every year, to whom the Historia must be recited and made known. But it is not only necessary for the young, but also for us old people, that this Historia is always preached to us. For it can easily happen that Satan brings the death of Christ before our eyes and fills our hearts with sorrow because of sin, and it takes a lot to learn how to drive away all temptation of Satan with the death of Christ.

In all languages one reads many great and strange histories of the establishment, rise, and fall of great kingdoms. But a higher, richer, and more wonderful history is not to be found on earth, in which there is so much high teaching, so much comfort, so excellent examples, and so great wisdom as in this one.

The histories of all monarchs and potentates of great victories and triumphs, how they conquered mighty kingdoms and wreaked havoc of their own and did great deeds, are mere child's play and puppet show compared to this history, that the almighty Son of God, Jesus Christ, allowed himself to be caught and bound and crucified among the evildoers, also rose again from the dead. In no sermon, prophecy, or history can one so truly see what the world has in store for it, what its intentions and plans are, how it is so inhumanly bitter against Christ, how it is so full of diabolical hatred against Christ and his word, and what its fate is; Again, how God tries his dearest children so high, how strangely he leads his church, what is the manner of the kingdom of JESUS CHRIST, how it is to be distinguished from other kingdoms, how it is to be held against the enemies of the truth, and how it is not to be despondent in any way, except in the passion; which are all high and excellent points of doctrine.

But this is not yet the most important thing in this Historia. Then we must see what was the cause of the ignominious death of Jesus Christ, why God's only begotten Son had to die, what his purpose was, how we are to accept his death, and how we can deal with it through faith.

A Persian king of ancient times once asked three wise men what was the greatest misery on earth. The first answered, "Old age, old age, accompanied by physical and mental weakness, by poverty and sickness; that is the greatest misery." The second said, "Poor and hopelessly ill, and being impatient at the same time, is much worse; impatience is the greatest misery." The third replied, "It is still more terrible to have one's death before one's eyes and to know that one has spent one's life uselessly and done nothing for eternity; that is the greatest misery." The king judged, "The third has done right; he deserves the prize."

O how much wiser is this third heathen than so many who call themselves Christians, who spend their lives uselessly and do not think of eternity! They create and work, they gather treasures and enjoy, they speculate, win and lose, they make plans for many years to come and act as if life lasted an eternity. They provide for their own, they let their sons study and bring them into respectable positions, they free and let themselves free, enough, they think, to do everything to make the most of life. And yet, if they think and feel nothing else, if their plans and labors are guided by no other point of view than that of profit and enjoyment, then over such a life, even if it had been the most laborious and successful, stands the bitter word: "In vain!" That is to spend one's life in vain, if one does not provide for eternity. O how poor, with all the riches of this earth, is a faithless heart! How dreadful to a faithless man the thought of death! How rich a Christian man, even if he is not blessed with earthly goods, who calls faith and hope his own! Old age does not weigh him down like an unbearable burden, he is not impatient in poverty and sickness, he is not afraid of death. A faithless and hopeless man is a miserable, unhappy man; but a believing Christian is blissful in the possession of his Saviour.

Prisoners.

In the exhibition room, which a Russian painter had filled with a number of pictures of predominantly serious content, the eye was drawn in horror to a pencil sketch,

whose subject matter was taken not from the imagination but from the starkest reality. - A scene in prison. The locksmith has just entered the gloomy corridor with a policeman. On the right and on the left, as far as the eye can see, there is nothing but iron bars, and behind them, pressed head to head, here pleading, there threateningly raised hands and fists: young, powerful, and deeply bent old men and women, with such features as are marked by misery and despair! Only one cry quivers, soundless, from those half-opened lips-the cry for freedom! Like hungry beasts of prey in the beast-house, crowding against the bars and rubbing themselves against the iron bars, so here are men who have been crowded together more mercilessly than incomprehending cattle, allowing them scarcely a span of freedom of movement!

Only one word, "prisoners," is written under the gruesome picture. For what reason they have been locked up in this pitiless imprisonment, one suspects in view of the present desolate conditions in Russia. Imprisoned for the sake of sedition! And now the picture widens before our mind's eye, it becomes a picture of humanity!

"Captives," chained by all manner of fear, grief, sorrow, grief, and chained by the worst bondage, sin-are we not all? And should we not all remain so, had not one come to break our bonds, to loose our fetters, the great Saviour and Deliverer? He who has the power to set every bound soul free through the forgiveness of sins, can even in dungeon walls and behind iron bars quench despair, awaken hope, give peace.

He is a king who has power "to say to the captives: Come out; and to them that are in darkness, Come out." Isa. 49, 9.

Your children's ears.

I am not speaking here, first of all, of the contradictions with which so many parents counteract the moral and religious influences and teachings which their children receive outside the home, for example, by teaching them by their own example to lie, to swear, or to quarrel. It is sad to say, but unfortunately the family is often a planting ground of intemperance, vanity and sensuality.

For example, let us mention one point: how careless some parents are in the praise they give their children in their presence! Of course, every father and mother is allowed to rejoice over the progress and abilities of their children; it is also quite natural for them to enjoy hearing others praise them. But between this permissible inward joy and unintelligent praise lies a boundary, and this boundary is so often crossed. In families, during mutual visits, the virtues and deeds of children are a very popular topic of conversation; after all, one so easily wins the heart of a mother by praising her darling. One can never do too much in glorifying their abilities, their kindness, and often even their foolish pranks, if they are clever and witty.

And in some corner of the room are the little ones, and they do not utter a word of what is said about them, but they pretend to be absorbed in their toys and picture books. And what they hear is quite apt to awaken pride and vanity in their hearts; for this evil seed slumbers in every human heart. I know not where I have read of any one exclaiming before a little girl, "What a lovely child!" And this praise, thrown, as it were, in the child's face, became the aus-

starting-point to a whole life of sin. We do not suppose **that** all the careless praises that come to the ears of your children will have such disastrous consequences, but it is always bad when they deprive a child of his simplicity, and awaken in him vanity, covetousness, and all kinds of wrong thoughts.

Every Christian knows from his own experience how difficult it is to fight pride and learn true humility. This must drive us all the more earnestly to carefully avoid everything that makes this already hard struggle more difficult for our children.

Parents, think of the ears of your childish environment. It is rightly said that our children educate us in the same matzo as we educate them. And if their presence imposes a cautious silence on you at times, they themselves are doing you the greatest benefit.

A word of comfort from Luther.

Lukas Cranach, the great painter of the Reformation, had received the message of mourning from Bologna in Italy, that his well-born, richly gifted son had died there. The poor parents suffered greatly, even under the thought that they had let their son go to Italy. Then Luther visited the bowed father and reminded him that he himself, Luther, had persuaded him to make the journey, but admonished him not to leave the sting in his conscience, and continued: "Dear Master Luke, keep still! God wants to break your will. For he attacks one just where it hurts the most, to the killing of our old Adam; and though we do not have the greatest temptations, yet those of us who feel only hurt us the most. I also have five children, who are dear to me. But when I think of the evil courses of the time to come, I wish **they had** all died. For there is little improvement to be hoped from the world, as before my eyes. Let your son's departure be a joy to you! For he hath received a good and blessed hour. Blessed, and again blessed, is he who comes to his good hour! It is my daily supplication that God may grant me a happy, joyful little hour. You are only his father in the flesh. But God is much, much more a father than you are: he must and can keep him better than you and the whole world. Make you a **measure of** your grief. Your son is well. You shall serve more people."

The Christian and earthly goods.

In this the Christian pilgrim differs from the other wanderers, that he uses the goods of the world in such a way that they cause him no remorse, no harm to his soul, but only hope; that they are never an end to him, but only a means to a higher end; that they do not endure him on his way, but rather strengthen and drive him, only the fresher to go on his way to the heavenly Jerusalem. So he weeps as if he did not weep, rejoices as if he did not rejoice, buys as if he did not possess, and needs this world without abusing it; for he knows that the nature of this world is passing away. Far from attaching his heart to these goods, they are to him only flowers by the wayside, which he plucks, and whose fragrance he smells, but of whose imminent withering he is convinced from the first. He takes them only for a moment, but he does not linger with them, and he does not remain with them by the road. Forward! is his slogan. Up the heart!



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The feeding of the five thousand and an application.

"Give ye them to eat." Matth. 14, 16.

Of all the miracles of Jesus the feeding of the five thousand is the only one that is reported by all four evangelists. We find their report Matth. 14, 13-21; Mark. 6, 30-44; Luk. 9, 10-17; Joh. 6, 1-13. The evangelists were eyewitnesses of many miracles of JEsu. These holy scribes of God have seen JEsus open the eyes of the blind and open the ears of the deaf by His almighty Hephatha. They have seen him cleanse the lepers, heal the possessed, heal the gout-ridden. They even witnessed several raising of the dead. But the feeding of the five thousand evidently made quite a tremendous impression upon them, so that by inspiration of God all four wrote down an account of this great miracle. If we look at this great and brilliant miracle and consider the effect it had on the five thousand, and then read the glorious sermon of Jesus about the bread of life, which the Lord preached after the feeding of the multitude, we will also understand to some extent why this miracle in particular seems so tremendous.

Let us let this scene pass us by. The people were in the wilderness. John describes their number as "many people", Joh. 6, 2. Men were there; women were there; children were there. The people heard that JEsus was in the neighborhood, and all, probably whole families, therefore hastened out to see Him and His works. "Now the feast of Easter, the feast of the Jews, was at hand," John 6:4. The processions of feast pilgrims, who were on their way to Jerusalem, stopped well to see the Lord, and to hear the delightful words that came out of His mouth. For three full days this crowd was with JEsu. Now they were weary, and hunger gnawed, but they had nothing with them to satisfy the hunger. The question of how this great people could be fed was quite lively discussed by all the disciples. Would

If we were to leave the people in their starving, starving condition, it was certain to all, they would be in danger of famishing and dying of hunger on the way. Admittedly JEsus knew what he was about to do, but still he calls upon his disciples to suggest a way of remedy for this distress. He did this to test his disciples in their faith.

The disciples give the Lord different advice. The first suggestion they made to Him to get out of the difficult situation was this: "Let the people go away from you and buy food for them", Matth. 14, 15. The disciples probably thought to themselves: "These people are not our guests and we are not the innkeepers. Unforced, of our own free will, all these people have followed us. We have taken upon ourselves no obligation to provide them with food. Leave the people to you!" Philip had calculated that two hundred pennies worth of bread was not enough among them, that every one of them should take a little, John 6:7. Two hundred pennies is about forty dollars in American money. All the disciples agreed with Philip. The disciples wanted to say, "If we had forty dollars in our treasury, we would do our best to relieve the need of the starving people. But we just don't have the money." Last of all, Andrew, Peter's brother, comes to the Lord, and says, "There is a lad here, which hath five barley loaves, and two fishes: but what is that among so many?" Joh. 6, 9. According to Andrew, it was impossible to supply the need of the people with the food on hand. "The disciples have badly passed the test. Now this is the defect here of the disciples, that they can reckon so well, but believe not, nor see what they have for a Lord in Christ." In the opinion of the short-sighted disciples there was a hopeless case.

But let us now look to JEsu! The disciples counselled the Lord, "Let the people depart from thee!" JEsus rebukes them and says: "It

There is no need for them to go; give them food", Matth. 14, 16. When the hands. We usually see only a small supply, and in despair we immediately excuse of powerlessness was raised, Jesus asks about their supply. Five exclaim: "What is this among so many? Christ died a painful death on the barley loaves and two fish were on hand. Jesus commands them to bring cross for everyone, and he does not want anyone to be lost. When some what was available to him. And he commanded the people to encamp on say, "Let the people depart from thee!" Christ rightly replies, "There is no the grass, and to sit down by shifts, fifty and fifty each. Order was to prevail need that they should go; give ye them to eat!" When a congregation, with so that no one would be overlooked. Then Jesus "took the loaves, gave the pretext of poverty, seeks to excuse itself for non-participation in giving thanks and gave them to the disciples, and the disciples to those who were to the mission, Christ also addresses to it the question, "How much hast seated; and also of the fishes as much as He desired", Joh. 6, 11. It tasted thou?" And if such a church would then point to its meager resources, good; all ate, all were filled. Matthew adds: "And they that did eat were Christ would still say, "Bring them to me!" If the church and the individual about five thousand men, beside women and children", chap. 14, 21. Not congregations and also little congregations do their whole and full by chance, but with purpose Matthew added this; because women and Christian duty, Christ by his omnipotence will then brilliantly remedy every children eat almost as much as the men. There were about ten thousand lack. We will never become poor because of the gifts for the mission; on people whom the HER Jesus satiated at the dawn of that night. Twelve the contrary, we will be enriched. Once a relatively poor man was asked baskets full of fragments remained, much more than the first supply. how he could give so much for church purposes, whether it did not make

This story can be applied to the work of missions. Two-thirds of all him poor? The missionary friend aptly said in reply, "I shovel out, and the mankind are still without the preaching of the gospel. In their false faith LORD shovels in, and the LORD hath the bigger shovel." Luk 6, stands they cannot receive a satisfactory answer to the question: How can I be the delicious promise, "Give, and it shall be given unto you. A full, pressed saved? They lack the bread of life. The question goes forth from the Lord down, shaken, and superfluous measure shall be given into your bosom." JEsu to the Christian Church, "How shall these eat?" Often the Saviour We are all, after all, a fruit of the mission.

receives the same answer that His disciples had once given Him. Many Then, dear Christians, give all to the missionary work, give all say, "Let them from thee! We are not responsible for ignorance, according to ability, give all with a cheerful heart! E. T. L.

superstition, and idolatry among men. If people lack true refreshment for their souls, let them go where the bread of life is distributed and offered for sale." Others retort, "If we had money enough, we would help at once. If we were all Rockefellers, Carnegies, or Morgans, we would give gladly and abundantly for the spread of the kingdom of God and the preaching of the gospel. But after paying our pastor, our teacher, and our church usher, and meeting the ever-increasing annual expenses of necessary repairs to the church and school buildings, we can do nothing more for church purposes." Still others reply, "Certainly, something we could do for the spread of the beatific Word of the Cross, but it would be very little and not worth mentioning. What is that among so many?" Some preachers, whose church members are for the most part impecunious, do not ask their members to sacrifice for Christ's kingdom cause, because they think that after all they would only get a dollar or two-and what is that among so many? It is because of this St. Andrew's attitude on the part of many otherwise faithful pastors and sincere church members that an eye-watering sum is lost annually for missionary purposes.

Just as the disciples did not pass the test Christ put them to, so, unfortunately, it is still the case today. We, like the disciples, lack the right trust in the almighty Saviour. We often completely disregard the fact that the missionary work is His work and not ours. We forget that he is the missionary director and greatest supporter of the missionary cause. The treasures of the whole world are in his

Our certainty in regard to Christian doctrine.

II.

The devil knows from experience, especially from the experience he made in the temptation of Christ, that he cannot do anything against Christians if they stand on the word of Scripture and do not let themselves be drawn away from it. He who stands on the word of Scripture is absolutely invincible, whether the devil challenges him with ungodly living or with false teaching. For this reason, however, the devil is constantly striving to pull Christians down from the rock of the Scriptures. With a part of modern Christianity he has succeeded admirably in this, by circulating in the midst of Christendom the impudent lie, that the Scriptures are not at all the infallible Word of God, but - as they are well expressed - only a "God-man's document of revelation," in which also many errors are found. That is to say, thorough work done! It is evident that where this lie sits in the heart, there can no longer be any question of certainty in matters of Christian doctrine. But even among those who still accept the Scriptures as the Word of God, the enemy of the church tries in many ways to make them abandon the Word of Scripture. The devil apparently leaves the Word of Scripture standing, but seeks to interpose something between the Christians and the Word of their God, so that the Christians then actually no longer stand on God's Word, but beside it. He achieves this by inducing people to rely on the Word of God.

human interpretations of Scripture. It is a widespread opinion of the arch-enemy of the church that it is not the word of Scripture as it reads, but only the word of Scripture as it has been interpreted and put together by men that is suitable as the basis of faith.

We live in the age of "interpretations" and "explanations". So it is already in the state and in civil life. A law may read as it will; it may be clear as to its wording; the meaning may be contested until the law has been finally interpreted or declared by the supreme court. And in the administration of the law, it is not then the law as it reads, but as it has been interpreted by the supreme court. That is how it stands in the state. And in the state it can hardly be otherwise. The world is so evil that it can only be kept in check outwardly, either by force of arms or by an official interpretation of the law, to which one must submit, no matter how one inwardly stands by the official interpretation.

Is this how it is in the Christian church? Does God's Word, the Holy Scripture, not apply in the Christian Church until it has been "interpreted" by a supreme court? That is what the Pope and his satellites mean. The Pope compliments Scripture back and forth. Especially in recent times, in a declaration against so-called "Modernism," he plays himself up as a formidable protector of Scripture. He says it is the Word of God. But all praise of Scripture is an anti-Christian fraud on his part. He has long since dimmed all Scripture. He has reserved one thing in regard to the Scriptures - their interpretation. He has stipulated that no one should presume to interpret the Scriptures otherwise than "the holy Mother .Ilirche," by which, however, he then understands "the holy Father" Pope, that is, himself. Thus the Papists, who are really Papists, sit not in Scripture, but beside Scripture, on the interpretation of the Pope. 1)

Alas! this filth has also woven itself into so-called Protestant Christianity, and that from the very beginning. Luther stood on the word of Scripture as it reads; Zwingli and the enthusiasts stood on the interpretation which seemed to them to be demanded by reason and by the "spirit". And in our faith-mongering times speeches like these are frequent: Lutherans and Reformers both stand on Scripture in the doctrine of the Lord's Supper; only in the interpretation of Scripture do they differ. Such and similar speeches are based on no other thought than this: the word of Scripture itself is incapable of founding articles of faith; it is only through human interpretation that it is made a useful foundation of faith. Here, as in the papacy, human interpretation is interposed between the Christian and the Scripture. At this point also lies the fundamental fault with the Ohioans and Iowans. They, too, do not wish the matter to be placed upon the words of Scripture themselves, but upon the interpretation. They have also set up a Supreme Court on the scriptural word. They have claimed that there is something that is still above the scriptural words as the "highest standard," namely, interpretation according to the harmonious whole,

which is recognizable to the Christian, but especially to the theologian'). In place of the pope here is the 'harmonious whole' peculiarly discernible to the theologian. As the Papists sit beside the Scriptures on the interpretation of the Pope, so the Ohioans and Iowans, if they really follow their leaders, sit beside the Scriptures, on the "harmonious whole" which is "especially recognizable to the theologian. Now, since the theologians are very much in disagreement about the "harmonious whole," this puts everything into uncertainty. But even if the theologians were in complete agreement concerning the "harmonious whole," the seat next to and above the Scriptural Word is and remains an improper seat for Christians. The "analogy of faith" is not something above the words of Scripture, but the "analogy of faith," or the summa of certain, fixed Christian doctrine, is the clear, distinct words of Scripture themselves, as our Confession also expressly declares?)

On the other hand, it should be noted: No Christian should stand with his faith on an interpretation, but always on God's word itself. "If ye abide in my word," saith Christ, "then are ye my disciples indeed, and shall know the truth," John 8:31, 32. Real interpretation of Scripture is nothing apart from and beside the words of Scripture, but merely a reference to them, and the narration of that which is expressed in the words of Scripture. 'A right interpreter of Scripture does not proceed in such a way as to interpose his interpretation between the Christian and the Scripture words, but in such a way as to place the hearer or reader upon the Scripture word itself by all that he says concerning the Scripture words.' A right interpreter of Scripture does not want to bring his light to the words of Scripture, but he shows those who for some reason or other have overlooked what is expressed in the words of Scripture how the words of Scripture shine in their own glorious light. We must not forget what Luther reminds us again and again, that the words of Scripture themselves are and remain always much clearer than anything that interpreters, even if they are true interpreters, can say about them. This is also borne out by experience. If, for example, we have read Luther's excellent interpretation of a passage of Scripture and then look again at the Scripture words themselves, we notice how much shorter, clearer, and more powerful what Luther said is expressed in the Scripture words themselves. In the fact that Scripture is always clearer than its interpretation, it is also justified for the Christian to examine according to Scripture whether an interpretation is correct or not, whether the interpreter has remained with the words of Scripture or has gone beyond them. Luther writes: "If any of them (the papists) assail you and say, 'You must have the interpretation of the fathers, that the Scriptures are dark,' you must answer, 'It is not true.

2) The statement of the leaders of these synods, which belongs here, reads thus: "The Iowa and Ohio Synods maintain that Christian doctrines form a harmonious whole or system, recognizable to the Christian, especially to the theologian, which is taken and composed from the perfectly clear passages of Scripture. This organic whole, as the highest standard of Scripture interpretation, is still above parallelism or comparison of passages of Scripture dealing with the same doctrine; in other words, it forms the analogy of faith."

3) Apology, p. 284: "**juxta regulam, hoc est, juxta scripturas certas et claras**, according to the rule (of faith), that is, according to the certain and clear passages of Scripture."

1) Cf. Canons and Decisions of the Council of Trent, 4th Session. Edition by Smets, p. 1ü.

There is no clearer book written on earth than the Holy Scriptures, which are to all other books as the sun is to all lights. They speak such things only to lead us out of the Scriptures and to raise themselves to be masters over us." 4) And against Erasmus, who had asserted that one cannot become certain by the Scriptures themselves, but must have the interpretation of men for it, Luther writes: "If the Scriptures which they interpret are dark, who then makes us certain that their interpretation is right?" 5)

The reason why so many, even within Protestant Christianity, allow themselves to be pushed away from the Word of Scripture and want to place themselves on "interpretations" is this: they see that even those who claim to stand on Scripture are in disagreement. From this they conclude that Scripture is not sufficient to establish and preserve unity in doctrine. Thus, they say, one must try interpretations of Scripture. Thus Erasmus already countered Luther: "Who will make us certain? If one looks at the Scriptures, both parts appeal to them; and it is not both about the Scriptures, because they are not yet clear enough, but about the understanding of the Scriptures that is disputed." We too, when we refer to the clear statements of Scripture, for example, in the doctrine of conversion and election to grace, have been told that there cannot be much clarity, since there has always been a dispute about these passages of Scripture. Thus, to speak with Luther, one ascribes to the innocent, dear Holy Scriptures what is, after all, merely the fault of men. The fault of men, by which disunity is created and agreement prevented, is that they do not leave the words of Scripture as they read, but "interpret" them according to their meaning, that is, pervert them. There is a lack of reverence for the Scriptures as the Word of the great, majestic God. We must not forget: what God has spoken through the prophets and apostles, that is, the words of Scripture, are a fact put into the world by God, like the work of creation. No man can nor shall change anything in it by interpretation. It is true that men have ever had and expressed a wealth of their own thoughts, for example, about the age of the world, about the position and course of the sun, moon, and stars. But no one who understands will say that these thoughts change anything about the real age of the world, or that the position and course of even the smallest star is determined by the thoughts that men have about it. So also the Word of God, the Holy Scripture, does not depend on the thoughts and interpretations of men. It is not guided by the "holy mother church," nor by the "holy father pope," nor even by the "harmonious whole" recognizable to theologians.

Thy work standeth firm as a wall, That none
can pervert, Be he ever so wise.

Only one thing is due to us human beings in relation to this firm, immovable word of Scripture: to accept it in humble faith as it stands, that is, as it reads. This is how Luther approached the Scriptures. In this spirit he said: "It is clear to me

So that every word of Scripture makes the world narrow to me!"

And we must not think that in such standing on the Word of Scripture alone only an outward obedience and only an outward unity comes about. We so-called Missourians have been accused of "literalism" because we hold the Scriptures to be God's absolutely infallible Word and stand with our faith on the Word of Scripture as it reads and will not allow it to be reworked according to human reason. This reproach is foolish. A mere outward obedience and a mere outward agreement is where one leaves the scriptural word and takes his stand from human interpretation. It is the nature of human interpretation that it can only produce human, external unanimity. The Scriptural Word, on the other hand, because it is the living Word of the living God, is endowed with the power of self-authentication. It inclines hearts to itself and convinces them of its divine truth. If all who call themselves Lutherans in America were, by God's grace, of mind to accept as Christian doctrine that which is expressed in the Scriptures, intersynodal conferences would soon lead to complete agreement. The troublemaker is "interpretation," which sets itself as the supreme standard over the words of Scripture.

By the way, to mention this in passing, we also do not want our Lutheran Confession "interpreted" but accepted. Dr. Carroll's ecclesiastical statistics contained the remark that the Lutheran church bodies which most strictly interpreted the Lutheran Confession had increased the most. This is speaking in the vernacular sense, but not in our sense and in the sense of the Confession itself. The Confession wants no interpretation and needs no interpretation. A confession that still needs interpretation in order to express what is right ceases to be a confession. Either one accepts the confession as it reads (in rebus et phrasibus), or one does not accept it as a confession at all. We accept the Lutheran Confession as it stands and reads. We accept the Lutheran Confession as it stands and reads, not as if we were to treat the Confession as equal to Scripture and make it the basis of faith alongside Scripture, but because we see that our Lutheran Confession, according to its content, is nothing apart from and alongside Scripture, but merely the affirmation of Scripture in the face of the false teachers who arose in the course of time and falsely referred to Scripture. We Lutherans are in a fortunate position. All the doctrines of our confession are expressed in clear words of Scripture. One's heart swells again and again 'when one examines the Lutheran Confession for its Scripturality and perceives how all the doctrines of the Confession reflect only the statements of Scripture and how the defense of the Confession consists precisely in rejecting thoughts of men which one wanted to introduce into Christianity under the name of interpreting Scripture.' -

Will there be a great collapse in the Missouri Synod, "as a tremendous surge breaks as it rolls upon the shore"? It is possible. But then that does not come from the firmness and decisiveness that is grounded in adherence to God's Word, as it reads.

4) St. Louis ed. V, 334 f.

5) **De servo arbitrio, opp. lat. v. a. VII, 180.**

has. Adherence to the Word of God is the only thing that truly unites and holds us together. And let us not disgrace the divine truth by confessing it timidly and faintheartedly, while the pope and the devil speak and write their lies into the world with great determination and definiteness. Has not divine truth then as much right in the world as falsehood? So let us, by God's grace, stand with our faith on the Scriptural word, and confess the Scriptural truth with all firmness. This does not divide, but holds together. If there were to be a great breakdown, the cause would be that the majority would abandon the Scriptural word and walk in doctrine and life according to human views and passions. "Wherever one," says Luther, "falls apart from God's Word and on the works of men of his own choice, there must first of all follow various conceits and obstinacy, that one throws out this, the other that, and each wants to have the glory that his is the best." 6) As a rule, the first impulse for separation from a right-believing church community is given by purely personal things, ambition, injustice really or supposedly experienced, vindictiveness, etc. This is also how the great Arian church separation came about. One would like to blame the disunion of the church on the Holy Scriptures, as if they were not quite clear, and therefore one could disagree in doctrine and make separation even from noble motives. But this is not the case. The Scriptures are so clear in regard to all Christian doctrines that the right doctrine cannot merely be gathered from them, but must be, so long as one abides by their words and lets their words work upon him. The eye must first become a mischievous one before it can see amiss, that is, before it can find fault in the words of Scripture. But the eye becomes a mischievous one when we allow sinful passions to have dominion over us. Luther writes: "(Discord and division) commonly come from some arrogant, obstinate, and ambitious heads, who want to be something special, fight for their honor and glory, cannot hold it equal with anyone, think it would be their shame if they should not be praised as more learned and greater in spirit (which they do not have) than others, grant no one the honor, even though they see that he has greater gifts: item, out of envy, wrath, hatred, and revenge against others, seek to make redness, and to hang men upon themselves." The tinder for all these evil things is also found in us so-called Missourians, because we, like all other people, have the fundamentally corrupt, evil flesh about us. And we will not do it with our strength! We must be kept on the right track by God's power through faith in the dear gospel. Therefore, in view of the continuing danger, nothing else helps but persistent, humble prayer to God that he may rule and guide us in all ways through his Word and the Holy Spirit. F. P.

Three lectures on the sinful world being.

V.

Today we want to use a few more examples to make clear to ourselves what kind of intercourse with unbelieving children of this world Scripture forbids Christians when it says: "Do not pull on a strange yoke with unbelievers. . . . Come out from among them and separate yourselves, says the Lord", 2 Cor. 6, 11 ff.

Perhaps a new club has been founded, which calls itself a gymnastics club. This association wants to help steel and strengthen the body through all kinds of physical exercise. This would certainly not be sinful in itself, but a good and praiseworthy purpose, which also falls under the instruction of Scripture: "Take care of the body! (Rom. 13:14) And if the association did nothing else, the Christian could participate in it with a good conscience. But if the association, as is the case, for example, with the associations of the North American Gymnastics Federation, according to their constitution, also set itself the goal of organizing a so-called "spiritual gymnastics" for the moral elevation of its members and for the spreading of liberal ideas, and if ideas and liberties were then taught and advocated which not only stand in obvious contradiction to God's word, but downright mock and blaspheme that which is higher to a Christian than heaven and earth, indeed is to him the foundation of his salvation and his most blessed hope: then the Christian would have to cast off his Christian ways, then he would have to deny Jesus and his word, then he would have to put himself on a par with the world, the godless, unbelieving world, and pull at the strange yoke with the unbelievers, if he wanted to join such an association and take part in or help to promote its doings and activities.

That the spirit that permeates the North American Gymnastics Federation is the spirit of unbelief is known to everyone who is even somewhat familiar with the history of this federation and who has had the opportunity to observe the activities of the associations of this federation, especially in the larger cities of our country. It was the North American Gymnastics Federation that at that time invited the notorious "man of the science of unbelief," Karl Vogt, to come to America to give lectures on the fact that man was not created by God, as the Holy Scriptures teach, but that he gradually evolved from the ape.

What kind of spirit blows in these gymnastics clubs, what one understands there by "liberal ideas", may be shown by some sayings of speakers of these clubs. In a speech delivered on July 4 in the gymnasium at Baltimore, Md., the speaker said the following, according to a report in a gymnastics newspaper: "There are strong, noble people who feel happy in the thought that a higher being watches over them, participates in their joys and sufferings, and often protects them in dangers. But we demand full possession of our free self-determination; we demand and take the right to be of a different persuasion." Another gymnast, named Aufermann, was the first speaker at a May festival of the social gymnastics association at San Francisco, Cal. on Sunday morning, in which he said that the chief task which gymnastics had hitherto had in America had been to combat slavery; this had come to an end, henceforth

This is a fine fruit and power of the good word, that those who hold fast to it not only receive strength and comfort of soul through it, but are also protected from false doctrine and false holiness. (Luther.)

6) Church post on Eph. 4, 16.

an, the gymnasts were to exert all their powers of body and mind to a second great and mighty enterprise. "It is this," he said, "the combating of an internal enemy which gnaws like a worm at the life-mark of the nation. The enemy I mean is parochialism. The history of the world shows us by indisputable facts that wherever the clergy had gained a preponderating influence, states and peoples were ruined. The same is shown to the thinking man from a distance for the United States. The tendency to religiosity is the cancer of the American people, the rotten spots are the churches and houses of prayer, and the vermin are the parsons. The struggle with these elements is arduous and dangerous, but beneficial to humanity; and I here again declare that in this struggle against the influence of the parsons consists the chief task of gymnastics in America. Yes, honored ones present, we are entering the fray against all religions, may they have names and forms as they please. It is a hopeless mistake to think that only Muckertum is dangerous, and I have been ashamed to read in the German papers here calls for the formation of Christian and Protestant congregations, or whatever else they may call themselves. We Germans will completely lose our significance as the first cultural people on earth if we do not confront the religious madness of the great masses everywhere and seek to combat it. This flirting with heaven has cost man the earth, and in this inclination to the supernatural, which Christianity has contributed not a little to nourish, rests the lever of all psaffen influence and all priestly rule." Verily, the tongue balks at even reproducing such blasphemies. "But it is to be thanked to God," writes the blessed D. Walther, who in his time communicated this speech in the "Lutheran," "when the enemies speak so plainly, and say it outright, that when they pretend to take the field against the 'apostles,' they mean by it all religion, all faith in God, and another world. More dangerous are the associations which do not say so aloud, but which have it in their leaders." - My dear Christian, do I still need to tell you that if you are faithful and sincere with your God and Saviour, you cannot join an association which belongs to such a league, which strives for such aims, be it secretly and hiddenly to attract Christians, be it openly and freely, and promote its doings and activities, without putting yourself on an equal footing with the world and pulling at the foreign yoke with the unbelievers, even with the scoffers?

Or there is another association - as nowadays associations are springing up like mushrooms, and in the process, unfortunately, the right associations ordered by God, the church and the family, are more and more neglected - there is, I say, perhaps an association which has set itself the purpose, as they say, "to cultivate German ways and customs. That would certainly be - rightly understood - in and of itself a not sinful purpose, in the furtherance of which even a Christian could take part. But if it should turn out that in such an association German manners and customs are actually understood to mean German bad manners and bad habits, that people meet in a beerhouse, or at least above it, in order to indulge in carousing; that they consider those to be the best Germans who are able to drink the most, and that they do not think of anything like this when it comes to German manners and customs.

If a Christian is outraged and becomes immoderately zealous, as if he were exhorted to moderation in the use of the spiritual drinks which, unfortunately, are often abused by our people, this again is a sinful activity of the world, in which the Christian cannot take part if he still upholds the word of his heavenly Lord and Master, which so emphatically warns him against such sin for his own salvation and for the good of his family. By taking part in such a thing he would put himself on a par with the world and pull at the strange yoke with the unbelievers.

I would like to make a small side remark here. No one has contributed more to the preservation of Germanness, the German language and the right German ways and customs in our country than our German orthodox Lutheran Church. No sooner had our Synod been founded than its congregations everywhere, at great sacrifice, established their own parochial schools and taught their children not only in the language of our dear, beloved fatherland, but also in the German mother tongue. And many, many faithful preachers of our Synod, in spite of their usually very meager salaries, willingly made the great, difficult sacrifice of taking over the teaching of children in the German language for the rest of their lives, in addition to their parish duties. I dare to say with confidence that no association, whatever it may call itself, has made so many sacrifices for the preservation of our dear German language, has been so untiringly active for it, as our dear Lutheran congregations and with them their pastors and teachers.

Or there is an association that wants to cultivate singing. Singing, the noble art of music, is certainly a glorious gift of God. Luther once placed it in second place, right after the Holy Scriptures. Singing delights and refreshes the heart of man and can prepare for him many a beautiful, glorious hour on earth. But if it should happen that in such an association this glorious gift of God is put to the service of sin, that perhaps songs of lewd content are sung, songs that glorify drunkenness and the like; Or if such a society organizes an entertainment in which plays are performed that ridicule the sin that cost our Savior his blood and life; or if the society even concludes this entertainment with a worldly dance or ball, at which spiritual drinks are served that heat up the spirits: Then again, if the Christian cannot resist such doings and activities of the society, he cannot be a member of it, cannot promote its doings and activities, much less take part in them, for he would otherwise, contrary to the clear word of God, put himself on a par with the world, would pull at the strange yoke with the unbelievers.

Dear brothers and sisters in the Lord, if we thus hold fast the distinction between what God's Word declares to be right or permissible, and what is condemned in Scripture as sinful conduct and activity, then we will also always do the right thing in our dealings with the unbelieving children of this world, whether in individual dealings or in association.

But, sayest thou perchance, my dear Christian.

Is it not a narrow way, a narrow road, that the Christian must walk through this world? Indeed it is. But it is God who has made this road so narrow. How does our Saviour himself speak of it? Does he not say in Matthew 7:13: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. And the gate is strait, and the way is narrow, that leadeth unto life, and few there be which find it" ? Let us therefore pray with David: "Search me, O God, and know my heart; try me, and know how I mean; and see whether I am in the evil way, and guide me in the way that is for ever," Ps. 139:23 f.

We have to walk on one of the two paths. We cannot walk in both ways at the same time. Either we are Christ's disciples, and then we will abide by His word and according to His word-or we are not His disciples, we do not outlaw His word and warning, and then after a brief lust of sin we will find our portion with those who are perishing. "He that is not with me," saith the Lord, "is against me; and he that gathereth not with me scattereth," Luk 11:23.

My dear Christian, have you become aware in these meetings of ours that you have lost your way from Jesus and his way in this tempting, dangerous world, blinded by the bright but, oh, so soon passing sinful lust and joy of this world - O stop, stop! Throw yourself with a repentant heart into the arms of your good Shepherd and Saviour, who calls out to you the blessed word: "Come unto me, all ye that labour and are heavy laden, and I will refresh you", Matth. 11, 28. "Him that cometh unto me I will not cast out", Joh. 6, 37. In him you will find what all the world cannot give you: true joy, peace with God, forgiveness of your sins, life and blessedness. O therefore up and toward him, into his arms of salvation and to his heart of salvation, which once also broke for thee on the trunk of the cross in hot love of God. Truly then you will also experience what the holy apostle John writes: "Everything that is born of God overcomes the world," and our faith is the victory that overcomes the world," 1 John 5:4.

To the ecclesiastical chronicle.

The Brazilian District of our Synod, as already reported in the last issue, met in Porto Alegre from January 5 to 8. The "Ev.-Luth. Kirchenblatt für Südamerika" brings a more detailed report in its latest number, Fr. E. Müller preached in the opening service on Eph. 2, 4 ff. Fr. Brandt led the doctrinal discussions on "Saul and David". In the afternoon sessions reports on all the churches were given and discussed. "Of almost all the congregations," it says in the "Kirchenblatt," "it can be said that things are progressing steadily, though in part slowly. The distrust of our work is dwindling more and more; former disputes in various congregations have been settled, so that they can edify themselves in peace and quiet. Also, new congregations are still coming that would like to be served, and should be, if we only had the manpower." Fr. Schulz preached the pastoral sermon on 2 Cor. 3, 4 ff. at the close. The

The singing choir of the Porto Alegre congregation gave a church concert during the synod, and the youth association organized a social evening.

- The just finished "Statistical Yearbook" also shows by numbers that things are moving forward in South America, although unfortunately not all reports have arrived, from 20 pastors only 13 reports. These 13 reports list 30 congregations, and also 12 preaching places, 7160 souls, 3585 communicant and 1064 voting members, 30 schools, 11 school-keeping pastors, 12 teachers, 3 assistant teachers, and 941 school children. Among these congregations the four largest each number 140, 128, 100, and 97 voting members; Father Jutzenka also preaches in Portuguese in several places. The college or institute at Porto Alegre has 7 students.

L. F.

From our "Statistical Year Book," which will leave the press in these days, we communicate below the principal figures, and illustrate by a table increase or decrease from the previous year. The figures show the number of personnel in our Synod as of December 31, 1907, and the number of ministers executed by its pastors during the past year-

Actions.

	8 chlen for 1S06:	Numbers for 1S07:	Increase or decrease:
Pastors:	1, 776	1, 832	-856
Synodical congregations:	1, 321	1, 375	-854
Non-Synodalgcmcinden:	1, 154	1, 176	4-22
Sermon Plane:	898	941	-843
Souls:	819,049	838, 646	>19, 597
Communicators:	484, 262	500, 248	-815, 986
Voting Capability:	113, 684	116, 356	-8 2, 672
Community Schools:	2,018	2,089	-871
School-Holding Pastors:	1,085	1,088	-83
Community School Teacher:	933	966	-833
Teachers:	215	218	-83
Schoolchildren:	96, 964	96, 913	-51
Baptized:	33, 264	34, 102	-8 838
Confirmed:	22, 905	22, 595	- 310
Communicated:	876, 847	904, 392	-827, 545
Copulated:	9, 992	10, 435	-8 443
Buried:	11, 266	11, 733	-8 467

These figures show an increase in almost every item; only the number of school children has fallen by 51 and the number of confirmed by 310. All pastors except 13 have sent in their reports; in addition, 7 reports from South America are still missing. The numbers again give us cause to thank God for His rich blessings. May He continue to be kind to us and promote the work of our hands with us, yes, may He promote the work of our hands! Ps. 90, 17.

L. F.

To these figures we add a few remarks. First and foremost, we do not want to forget that these are only numbers that indicate the outward existence of our Synod. Who of this great number of souls, communicants, and those able to vote, is really a member of the one holy Christian Church, cannot be calculated and indicated by numbers. A record is kept of this in heaven above. The Lord alone knows those who are His, 2 Tim. 2:19. We count ourselves fortunate that we belong to the orthodox visible church. But the main thing is that we are members of the church of the saints through true faith, and that our names are written in the book of life in heaven. - The numbers are, we think we can say, the result of accurate counting in all but two headings. These are the more difficult numbers of souls and communicants. There, too, as far as we can judge, they are counted accurately in most cases. However, the fact that only approximate estimates are given, especially by some of the larger municipalities, where influxes, departures, and changes of residence are almost the order of the day, can be seen in some of the figures, and it is also sometimes noted that

expressly communicated to us. However, we have repeatedly seen and experienced with our own eyes that pastors of large congregations can at any time give very precise information about the number of souls and communicants in their congregation with the help of a conveniently arranged register of souls and communicants, and we take this opportunity to again recommend the card system and the "Loose Leaf" system for such registers. - With regard to the number of pastors, it should be noted that only those actually in the pastorate are listed in 1832; our calendar, which lists all pastors who are ill, emeritus, and out of office, as well as the 61 professors at our teaching institutions, of whom more than 50 are theologians, counts 2058 names. - We again call attention to the fact that almost half of the 2551 congregations do not yet belong to the Synod; that the number of school-keeping pastors is greater than the number of teachers, and thus quite a few congregations, which would be well able to appoint a teacher of their own, have not yet taken over the school-keeping from their pastor; that the number of communicants, that is, of those entitled to the Lord's Supper, and that of the communicants who have actually partaken of the sacrament, are not in any proper proportion. On the average, the communicants have not yet come to the Lord's Table twice during the year. In these and other matters the numbers should be different, and may God grant His grace that it may become better in our churches! L. F.

The monies received during the year for outside church purposes and the increase and decrease in each treasury is illustrated in the following table:

	Numbers for isos:	Figures for isor:	
Synod Treasury:	\$ 23, 848. 77	\$ 44, 835. 53	-1-ri0, 986. 76
Building Fund:	90, 984.90	47, 942. 73	-43,042.07
Pastors and teacher widows and orphans:	24,088. 50	28,096. 70	-1- 4,008. 20
Communities and individuals:	33, 520. 36	320. 74	-33, 199. 52
Free churches:	4, 880. 70	5, 148. 79	-1- 168.09
Poor students:	56, 372. 14	40, 616. 60	-15, 955. 54
Teaching household:	2,085. 72	4, 347. 16	-1- 2, 261. 44
Charities:	84, 808.02	96, 842. 37	-1- 12,034. 35
Inner Mission:	105,058. 24	134,058.06	-1- 28, 999. 72
City Mission:	8, 615. 48	8, 868. 44	-1- 352.96
Church building fund:	22, 128. 10	15, 188. 36	-6, 939. 74
English Mission:	3,020. 27	1, 824. 14	-1,096. 13
Mission to Brazil:	9, 723. 50	11, 322.97	-1- 1, 599. 47
Mission in Australia and New Zealand:	842. 19	1,053. 57	-1- 211. 38
Heathen Mission:	5, 770. 56	7, 845. 41	-1- 2, 174. 75
Negro Mission:	18,086. 32	26, 813.09	-1- 8, 726. 77
Indian Misfion:	3, 364.00	3, 110. 29	- 253. 71
Jewish mission:	1, 584. 75	1, 808. 32	-1- 223. 57
Deaf and Dumb Misfion:	8, 543. 14	7, 990. 43	- 552. 71
Estonian and Latvian Mission:		1, 879.08	
Lithuanian, Polish and Slovak Mission:	2, 500. 25	2, 131. 13	2, 490.04
Emigrant Mission:	1, 208.03	1, 304.01	-1- 95.98
Totals:	\$511, 333.93	\$493, 628. 77	-\$17, 705.06

The decrease is mainly explained by the fact that in 1906 the large collection for the building fund was collected, which resulted in over \$90,000. If only the above-mentioned small sum was received for the English Mission, it must not be forgotten that our English Mission is almost entirely connected with the Inner Mission and is not specially listed; the above-mentioned \$1924. 14 was received for special congregations and places. At the Mission festivals during the past year, \$78,898.09 has been collected, \$3166. 47 more than in the preceding year. In legacies received during the year \$44, 673. 54, \$12, 681. 59 less than in the preceding year. Of these, \$20, 795. 11 were for the various mis

sions, \$20, 648.98 for charitable institutions, and \$3229. 45 for teaching institutions and students. - Let us do good and not grow weary, for in his time we shall also reap without ceasing. Now that we have time, let us do good to everyone, but most of all to our comrades in faith", Gal. 6, 9 f. L. F.

A few more details from the "Yearbook" are given here: about our main mission, the Inner Mission, it is still not possible to give total figures, since the individual mission commissions do not report evenly and not all of them give the numbers of mission places and mission workers. There are 5 missionaries working in the mission for the deaf and dumb; in addition, there are 3 pastors working in hearing churches. The mission has 6 organized congregations and 29 preaching stations. The Estonian and Latvian Mission has 3 missionaries, one each in Boston, Medicine Hat, Alberta, Kau. and Sau Francisco, who serve quite a number of churches and preaching places. The missionary in San Francisco, Bro. Ballod, has only recently begun his work. The Emigrant Mission is conducted, as heretofore, in New York and in Baltimore, by two missionaries; the Jewish Mission in New York, by one missionary; the Indian Mission in Wisconsin, by one missionary and one teacher. The Gentile Mission in India at present numbers 7 missionaries and one candidate, 4 stations with 57 native Christians, 15 schools and 723 pupils. The Negro Mission of the Synodical Conference comprises 30 stations with 32 missionary workers. The number of the latter is distributed, as follows: 10 white pastors and professors, 4 colored pastors, 6 white and 7 colored teachers, 3 white students and 2 colored teachers. The Mission numbers 1908 souls, 845 communicants, 228 voters, and 1386 children in the weekly schools. - From the benevolence funds of the 20 synodical districts, 309 widows and orphans and 50 pastors and teachers were supported during the year. - In the 9teaching st olds of our General Synod and the 3 district institutions at New Orleans, La., Portland, Oreg. and Oakland, Cal. there are 1565 pupils and students, taught by 61 professors and 5 assistant teachers. - The number of charitable institutions in the county of the Synod amounts to 24, and is distributed as follows: 9 orphan asylums, 8 hospitals, 4 asylums for the aged, 1 orphanage and asylum for the aged connected, 1 asylum for the deaf and dumb, 1 asylum for the feeble-minded and epileptic. In addition to the orphanages, there are 13 Children's Friend Societies. - 84 churches and 27 schools were dedicated during the year. - 22 pastors and professors and 7 teachers died. - 84 persons are employed in our publishing house. 8 periodicals are published by the Synod; to these must be added the 2 missionary papers of the Synodical Conference and 17 district, local and private papers. L. F.

The Iowa Synod is usually regarded with our Synod as the Lutheran body which is still most German. However, it also feels compelled to give due attention to English work. Some time ago a questionnaire was sent out to all its pastors in order to gain an accurate insight into the state of affairs. The "Kirchenblatt" writes: "Of the 331 pastors who reported, 182 perform English official acts, 90 preach in the English language, 54 of them regularly; 65 regularly teach confirmands in English, 1135 children are instructed in the English language in God's Word and Luther's Lehr' in the Sunday schools. These numbers will increase from year to year. These reports show most clearly,

that the language question has also become a question of the greatest importance for us and will become more so from year to year. Yes, if the Synod is to be preserved in its existence and fulfill its tasks, it must devote itself to the solution of the language question with all seriousness and zeal. It used to be said: "Take care only of the German, the English will take care of itself." But that is no longer true, unless we are content to let English synods take care of the English in our midst, and then we will be left behind. Certainly, we want to care for the German and keep our congregations German as long as and wheresoever that can be done without harm; but we also want to care for the English, and must not leave that care to others who are only too ready to take it from us, the youth and the congregations together."

L. F.

The German Reformed Church of our country, an important church body, used to have parochial schools. But they have, by their own confession, almost entirely perished. At Sheboygan, Wis. there still exists an institution, a "mission house," established for the special purpose of training preachers and parochial school teachers. But the training of teachers has ceased therein, because no pupils came who desired such training. The "Reformed Church Newspaper" rightly laments this. It writes: "In former times a number of people were indeed prepared for the parochial school office. But since the parochial schools have practically disappeared from the scene of our church, there has not been a single student in the mission house who has been trained for the parochial school. There have been some who have graduated from the college who have gone on to teach public school. Now for some years we have established a course in the mission house to train teachers for the public (also for parochial) schools. Consideration has been given primarily to the public schools, because it is also of great importance for them that they be taught by Christian teachers; only secondarily has thought been given to any community schools that may still exist or are yet to be founded. Community schools. But no one, not a single one, has come forward to teach. May God give grace that things may be different in this respect!" - Such a hope will hardly be fulfilled. If there are no schools, no students will come forward to be trained as teachers. And once the parochial school has fallen away, it will be very difficult to bring it back to life under the circumstances in our country. The church history of our country has shown this sufficiently. That is why all the complaints about the parochial school and the praises of it that one hears from time to time from Lutheran and Reformed circles will hardly accomplish anything. One must begin with the parochial school and then faithfully cherish it, lift it up and promote it, and hold it for what it really is: the planting place of the congregation. Let us never forget that.

L. F.

Old preachers. An English church journal claims that in our country no less than 10,000 preachers are without office because they are no longer found fit to serve congregations because of their alleged age. And yet these are men who are still mentally and physically fresh and spry, and who can still render good service to the church for many a year. Whether this figure is really exact and correct we do not know; but it is a fact that many a minister of the Word is put out of his congregation because of his alleged age, and that gray hairs in our day often stand in the way of a call to a new congregation. And this is not right, and is also very foolish. - Otherwise one respects the knowledge and the

Experience, which comes with a ripe old age, is very high. Everyone would rather go to an older and more experienced doctor than to a young one, and anyone who has a case would rather be advised by an older and more experienced lawyer. The church should count itself fortunate that is able to call an older and more experienced preacher. She will soon notice it in her preaching and in her pastoral care. It is even more reprehensible when a congregation merely for earthly reasons refrains from calling an older man with a larger family, although it could provide for him and his. His could be quite well provided for. L. F.

Christ's cross and the Christians' cross.

One could speak at length of the sign of the cross, and also of the image of the crucified, and how it so comfortingly looks upon the afflicted in the world. But let us not forget what is more than all signs and images, namely, that we willingly bear the cross to the Lord. Since the holy cross stood in the world and our Lord himself bore it, all misfortune is simply called a cross. If it is in the house, it is called the house cross; if it concerns marriage, it is called the marriage cross. But that is the glorious thing, that we call it a cross. It reminds one of the holy cross as soon as it is pronounced. So there's a remedy for the wound. And certainly there is something in it, that when suffering comes, I can say: Well, then, my Savior, let it be so; I will bear thy cross. Simon of Eyrene not only shall, but I also will. - All the suffering of the believing Christian is a cross, is a communion of Christ's sufferings. His wounds, marks, and signs of blood, which were found on his body, are also found on his limbs, on his poor brothers and sisters on earth, on all the members of his cross-community. Inwardly they shall be adorned, that they may say:

In my heart's bottom Thy name and cross alone Sparkles all time and hour, On that I can be glad! They may be ornamented by heart, but they can still say: The rod of the cross beats our loins To the grave, there it will end.
Be content!

The Duke of our blessedness, whom the Father has made perfect through suffering, continually gives his cross church into suffering, into death, and purifies it in hot crucibles, like a smelter. Thus the noble gold comes forth in the school of the cross. The soul is clothed in it on the inside, as if in pieces of gold, so that its majesty is also felt on the outside. She stands under the cross and walks on roses. It stands in suffering, it abides in joy. In all bitterness she can lift up the bright eyes of faith in triumph.

Doctor Luther has a coat of arms in his seal, on it you see a rose, in it a heart and in it a cross. The rose you will find in Hos. 14, 6. The other you know. This seal has become the emblem of our church. She is the most pathetic and the most beautiful at the same time. Like none she is gleaming under her beggar's garment, rejoicing in her King, green with songs of praise to his praise. And like none is she awakened for the last times and placed among the nations, to fill up what is still lacking in the sufferings that are in Christ, and to call out most eagerly: "Come, Lord Jesus" If you belong to her, O soul, then help to suffer and call until - until the sign of the Son of Man, the holy cross,

...more terrible than a hundred comets... Then all generations on earth will howl. But then the time of passion, suffering and fasting will also be over. Poor Sleeping Beauty, the Church of Christ on earth, is redeemed. Yes, redeemed and blossoming like dawn, the wretched one now like a queen, without thorns - without a cross. The Easter season has come to the land.

(Chriftophorus.)

Motherly love.

A widow in the Highlands of Scotland was threatened with legal suspension for unpaid rent. She therefore decided to take refuge with a relative who lived on the other side of the mountain. She left her home early one morning to make the ten-mile journey over the high mountain pass. She took her only child with her. The weather was pleasant and kind when she started on her way, but suddenly changed when she was about half way across. Masses of clouds rose, and violent gusts of wind made it difficult for her to walk. Rain soon followed, which gradually turned into hail, locks, and finally snow, although it was the middle of May. This storm is still known today as the "great May storm".

The woman did not reach her relatives, and so the next day about a dozen men set out to look for her. At the top of the mountain, where the snow had piled highest and the wind had blown most fiercely, behind a large rock, her disembowelled body was found, covered only with a few rags, which barely sufficed to cover her nakedness. A shepherd, who searched further, found the child at some distance, hidden in a cleft in the rock, covered with the clothes which the mother had taken from her body.

The words of the preacher who preached the funeral sermon over this mother will never be forgotten. A Scottish writer who was present relates the following:

Fifty years had passed when the son of the preacher who had preached this sermon, already graying himself, was on his way to Glasgow to preach a sermon to a small congregation there. Quite unexpectedly it began to snow that evening, and this recalled to his memory the story of the widow's self-sacrifice which he had often heard his father tell. He decided, therefore, in the sermon he was going to preach that evening, to tell this simple but poignant story of the widow who, in order to save the life of her child, had given her own life. He concluded with the words: If this child is still alive, I was would be thought of him if he did not keep the memory of his mother in the deepest and innermost recesses of his heart? What would one think of such a child if he saw the clothes which the mother tore from her body in order to save his life by taking her own, and his heart was not filled with the deepest gratitude for which he could not find words to express it? And I was would he be thought of, if the remembrance of the sacrifice which his mother made for him did not remind him of the infinitely greater sacrifice which JEsus made for him?

A few weeks after this sermon, a messenger came to this preacher with a request to visit a sick man who wished to speak with him. The preacher set out without delay. The dying man was entirely unknown to him, but he grasped the preacher's hand and said, "You

don't know me, but I know you and your father. Although I have lived in Glasgow for many years, I have never attended church. A few Sundays ago, as I passed your church door, it began to snow. I heard the singing and entered and slipped into one of the back pews. That's when I heard the story of the widow and her son. I am the son. I have never forgotten my mother's sacrifice, and my only wish now is that my bones may be laid beside hers. But, my dear Lord, I never before understood the love of Christ, who sacrificed Himself for us, as I now understand it. It was God Himself who moved you to tell this story. My mother did not die in vain. Her prayers have been answered."

Know ye not that ye are the temple of God?

1 Cor. 3:16. .

Christians do not belong to themselves, they belong to their God and Saviour. Their body is also God's property. Therefore, Christians must not put the members of their body at the service of sin. One may profane and desecrate the body in the service of intemperance and lust. But this too is abuse of the body, when one indulges in vanity, dressing himself up complacently. He who uses tongue, eye, ear, hand, foot as instruments of his sin, abuses his body. Instead, the members are to be withdrawn from the service of sin and become godly instruments of good. It is necessary to tame the tongue so that it does not lie, does not speak anything useless, does not sting and injure. It is necessary to make a covenant with his eyes, so that they do not look at what is forbidden; to train his hand so that it does no wrong. It is necessary to restrain the desires of all those to whom God's commandments are inconvenient. Are not those in whom the Spirit of God lives and reigns reflected in the features of their countenances? Christians must never forget: our body is a temple of the Holy Spirit, a sanctuary of God!

A word to the members of our churches.

If you see someone you do not know entering our house of worship, greet him and ask him if he always comes to church here. If it turns out that he (or she) is a member, then two people have become acquainted who should have been acquainted long ago. If, however, the person addressed is a stranger, the friendly question will please him exceedingly; you can then also easily inquire the name and place of residence and inform the pastor. That is mission. But if you do not greet the stranger, he will think: "These are cold church places, they have hardly looked at me; no one has welcomed me; next Sunday I will try the other church," in one where truth and lies come from the pulpit. (Jer. 23, 31; Matth. 7, 15; 1 Joh. 4, 1.) Perhaps he does not notice that; but he notices that already at the first visit everyone takes care of him. So he remains there to the detriment of his soul, and to the detriment of your church, which wants to fill its house of worship with church-goers. Is it not so? Come, show the strangers the so beneficial and necessary participation! The etiquette that one should not address strangers does not apply at all in the church, nor does it bring any blessing. The decisive factor here is your heartfelt desire to lead strangers to Jesus, to win brethren. Please try it next Sunday!

A word to the strangers in our churches.

I have just said what you might easily think if no one greeted you, but not that you should have such thoughts. Our German Lutherans are not very good at complimenting. It does not follow that they lack cordiality. They mean it as faithfully with you as with themselves. (You might soon find that out if you were in need of more than polite phrases). The German Lutheran comes to church to listen, and that for his soul's bliss, Ecclesiastes 4:17; Luke 11:28. He devoutly listens to the preacher's words, almost does not take his eyes off him during the whole sermon, is completely absorbed in the consideration of the divine doctrine presented. He does not notice you at all, even after the service, because he is still thinking about the sermon and has to hurry home. Or if he does notice you, he may not dare to speak to you, fearing that it would be disagreeable to you. And so it comes to pass that no conversation is struck up with thee. But rest assured, you are welcome. Come again and again, and speak to anyone after the service, if they neglect to ask you. They will be glad to give you information. And soon you will feel very much at home among us.

(Lutheran ambassador.)

Let us do good to everyone!

Gal. 6, 10.

Most people today are like the piggy banks that always take what you put in them, but give nothing of themselves until they are smashed. Their boxes, cellars and floors are like the Dead Sea, which swallows up and spoils all the water of the Jordan. God has no more credit with the world; no one will trust him with money, though he promises to replace it a hundredfold. Therefore Lazarus lies everywhere at the doors, but he is not seen or regarded. As the magnet attracts iron, so, alas, gold attracts the hearts of men. - A believing heart is not like a well into which one must carry the water, but like a spring which of itself gives its water from the hidden depths. It does not suffer itself to be long coerced and much entreated to do good, but it is its delight and joy. (Scriver.)

Bible and Sin.

On the first leaf in a young girl's Bible were these remarkable words, "This book will keep you from sin, or sin will keep you from this book."

This is a true saying that is continually confirmed by experience and observation. Love of the Bible and love of sin do not go together. Pious and godly people are also always those who love the Bible dearly; wicked and unholy people, on the other hand, hate the Bible. The Bible reveals and condemns sin and gives instruction for godliness and holiness. In people who hate and reject the Bible, some sin is at the root of their hatred. The Psalmist expressed this truth when he said, "How shall a young man walk blamelessly in his way? If he keep thy words," Ps. 119:9.

A serious word.

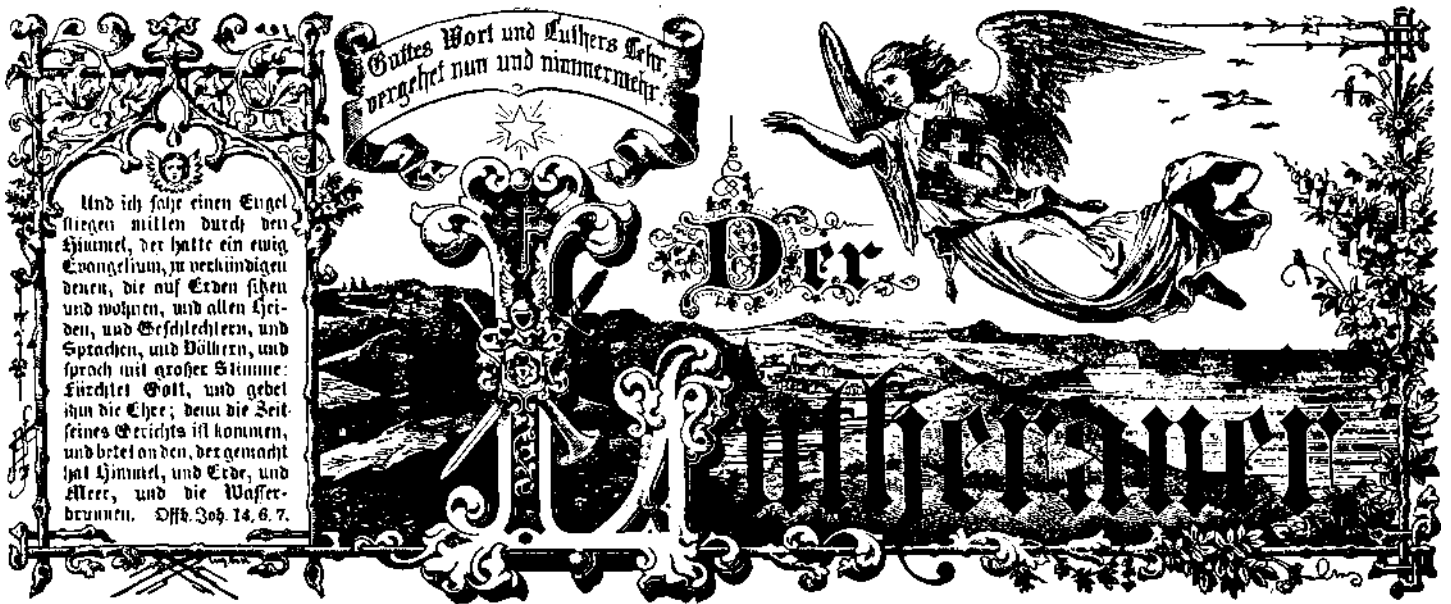
A preacher once met a lady on his travels who had a great deal to say in praise of the theatre. She declared, "It gives me pleasure to think of it before I go, when I am in it, and when I think of it afterwards." The preacher replied, "Madame, you forgot to mention one pleasure." Astonished, she asked, "Which could that be? Have I not summed it all up?" To this the preacher gave her the short, emphatic answer, "The pleasure that the theatre will give you on your deathbed."

Obituaries.

On March 12, teacher Heinrich Meyer, for 41 1/2 years a teacher at the parochial school at Bremen, Ind. passed away. He was born March 23, 1883, at Arlington Heights, Ill, studied at our seminary at Addison, and entered the ministry in 1903. - In December, 1907, he began to ail. Visibly his strength was declining. To repeated coaxing to take a season of rest and seek recuperation, he kept answering, "I'm not sick; just a little weak." But at last he was induced to seek medical aid in Chicago. This happened on the 7th of March. The doctor diagnosed a lung ailment. From Chicago he went to his parents' home with the intention of recuperating, and then resuming his school work in the fall. But the Lord had decreed otherwise concerning him. Faster than we all suspected, he spun him out completely. Finely gentle and quiet he passed away in the parental home at Arlington Heights, Ill, as early as March 12, as we confidently hope, blessed in the Lord. By his speedy death his young wife, his two little children, his parents and brethren, our congregation and many others have been plunged into deep mourning. - The deceased was a faithful, conscientious school teacher, who also adorned his Christian faith before the world by a godly way of life. The time of his earthly pilgrimage was only 24 years, 11 months and 19 days. On March 16 we carried his disembodied body to the grave with great participation from near and far and the heartfelt participation of our congregation. In the churchyard of the congregation at Arlington Heights his body now rests, like a seed, until the day of the resurrection of all flesh. The undersigned preached the sermon in the church on 2 Tim. 1, 10. To the widow with her little children, may the Lord fulfill the word of Jacob to his own at his departure from the world: "Behold, I die, and God will be with you."

In his unsearchable counsel it has pleased God to place one of our Seconds-from-Time into eternity, namely, Peter Hartmann, of Arlington Heights, Ill. He died February 27, after a serious illness of seventeen days, cheerful and confident in the faith of his Savior. His mortal remains were removed to the parental home the following day after services preceded in the auditorium. There he was carried to his grave on March 1 with great participation of the congregation. Here Father Ed. Albrecht preached, there the local pastor, Father C. Noack. But the Father of all mercy and God of all consolation raise up again through His word the sorely bent parents . J. F. Albrecht.

Concordia College, Milwaukee, Wis.



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Communion Requests.

This is my body: this is my breath.

Mattl., 26, 26.

Your body - that is the right food, Your blood - that is the right drink
For all who make the pilgrimage
Made poor and dull and sick.

Thou, O Christ, art the bread of life; Thou art both shepherd, and host, and meat. Who would ever come to thee in vain, Who hungrily seek thy kingdom of heaven?

You are the sacrificial potion that heals...
The sickened heart revives, If only the soul faithfully hastens to the third cross and altar.

Lord, awaken in me a right thirst and hunger, as thy word would have it, For thee, the fountain and prince of life; Make me full and still, bread of heaven!

A right godfather letter.

My dear godchild!

Since I cannot come to your confirmation on Palm Sunday, I will at least visit you by letter and wish you God's rich blessing on the day that leads you out of school and carefree childhood into life with its joyful and bitter experiences, where it is now important to learn and practice the word: to live in the world and to keep oneself unspotted from the world, John 17:15; James 1:27. 17, 15; Jam. 1, 27. How I wish from the bottom of my heart that the confirmation lessons may have made a deep and lasting impression on you, and I also hope that you will not only make the confession of your faith with your lips, but also with your heart.

the firm resolve to keep your promise to your savior.

Confirmation Day is always such an important day for me, and I have to think a lot of the future of all these children. At the same time, I pray earnestly for them, that they will not end up on the broad path, as unfortunately happens with so many who perhaps made the best resolutions at their confirmation, but all too soon forgot them. Oh, how many people will be accused of this on the day of judgment, when, perhaps already on the evening of their confirmation, they go away, never to return to their Lord and Saviour! With many a boy, the hour at which a man's Christian life should begin is nothing but the beginning of a progressive apostasy; perhaps they go to the Lord's table for the first and at the same time for the last time, live henceforth without God in the world, and have soon forgotten all that they had learned of Bible truth. And because they do not continue to learn, they retain quite childish notions of divine things, whence it is that so many men think religion is only a thing for women and children.

But for some girls, too, this day is soon followed by a turning point to the left, the first step towards a life alienated from God. They soon enter the world and find such pleasure in its pleasures that they seldom allow more serious thoughts to enter their hearts and lose their good resolutions and intentions from their minds and memories. Many temptations will also approach you, and it will not be easy for you to reject them without a struggle. It is not only from the world outside that one is ensnared; every human heart itself has its weak sides, upon which the enemy sets out to gain admittance. Therefore, dear child, you must not try to fight the battle with your own strength, but hold firmly to the Lord Jesus, who alone can equip you with weapons,

before whom the deceiver must take refuge. Only pray in a childlike manner in every request, even the smallest: prayer is, after all, our dear child's right, but also our holy child's pledge to our heavenly Father. (Use God's word faithfully in prayer and keep yourself in faith in the Lord Jesus through prayer. Someone once said, "Prayer is the daughter of faith." O it is so easy to become lax in prayer, and so at the same time weak in faith: therefore watch and pray! From his word you will learn to know your Saviour better and better, then your love for him will grow more and more, and you will become happy here and one day in the eternal light!

O how poor are all those who have not Jesus! Oh, and how few have him! Would you like to be among those few? I cannot wish better for you. Life fades away incomprehensibly fast: when the last hour comes and man stands before the gate of eternity, what alone can give him comfort? Only the grace of Jesus.

But if a lost life lies behind him, and if he has even been hostile to his avenger and redeemer, then it is not so easy, perhaps hardly possible, to turn back and fall at his feet with his whole burden. Therefore it cannot be urged strongly enough upon the dear confirmands to direct their steps even now and this very day firmly on the narrow path that leads to life, and thereby at the same time to make the solemn promise: "O Lord Jesus, unto thee do I live: O Lord Jesus, unto thee do I die: O Lord Jesus, unto thee am I dead and alive. Make me blessed, O Lord Jesus! Amen."

That you may always say this little prayer with a true, believing heart in life and in death, is the fervent desire

of your warmly loving

Godfathers.

The saloon.

I.

A burning issue of the day, which has recently been the subject of much discussion in the daily press, which is on the agenda of political parties, with which many state legislatures and city councils are concerned, is the so-called Prohibition. War is being declared on the saloon by church friends and church enemies. The number of counties in which the trade in spirituous beverages, wine, beer, brandy, is prohibited by law, is rapidly increasing. The intention is to eliminate the vice of drunkenness by force. This is a futile effort. The power of the state will never succeed in eradicating vice and bad boys from the earth. Experience teaches that in places where prohibition is strictly enforced, drinking and boozing are all the more prevalent in secret. What the State can at best accomplish by its police measures is to resist and control public mischief to such an extent that the public welfare and safety are not endangered thereby. Nor has God commanded the authorities to do anything further. But the endeavor of the prohibitionists goes still further. They want to get rid of strong drinks altogether, and they think they are doing God a service by doing so. Behind the poli-

tics who advocate prohibition are fanatical temperance women and temperance preachers. In the name of religion they demand complete abstinence. It is made a sin for Christians to touch any kind of spiritual drink. They want to make people pious and Christians by preaching temperance to them. Fanaticism exceeds all measure. In some places they even go so far as to forbid communion wine.

In the name of religion we protest against this pious nonsense. Holy Scripture teaches us to praise God's goodness with the words: "Thou hast caused grass to grow for cattle, and seed for the use of men; that thou hast brought forth bread out of the ground, and that wine hath made men's hearts glad," Ps. 104:14, 15. "All God's creature," that is, wine also, "is good, and nothing reprobate, which is received with thanksgiving," 1 Tim. 4:4. Christ not only fed the hungry people with bread, but also made the wedding gift of eighteen measures of good wine to the wedding-partners at Cana. Christ in the sacrament instituted bread and wine as the means and vehicles of his heavenly goods. St. Paul exhorts his disciple Timothy, "Drink no more water, but need a little wine, for thy stomach's sake, and that thou art often sick," 1 Tim. 5, 23. Christ's apostle in all seriousness inculcates Christians, "Let no man therefore make you conscience about meat, or about drink, or about certain feasts," etc., Col. 2, 16. Yes, the apostle calls it not only an exaggerated demand, but a doctrine of devils, when one commands to avoid the food, so also the drink, which God has created. 1 Tim. 4, 1. 2. Certainly, the devil is behind the whole prohibition movement. The devil persuades men not only to eat forbidden fruit, but also to avoid permitted fruit. The devil often disguises himself as an angel of light, and can also talk quite neatly of temperance and abstinence. He is a mischievous one, he puts these things, food and drink, non-eating and non-drinking, on the ecclesiastical program to distract souls from the main thing in Christianity, repentance toward God, faith in Christ, and obedience to God's commandments. So let us beware of the white devil!

But likewise we fear and beware of the black devil. For eating and drinking belong to the manifest works of the flesh and of darkness, of which the apostle emphatically testifies that those who do such things will not inherit the kingdom of God. Gal. 5, 21. What harm and mischief drunkenness is already doing in this time, and how this vice is rampant in all classes, among rich and poor, educated and uneducated, is evident. And even the Christians of today are in great need of the warning of Christ and the apostle: "Beware lest your hearts be troubled with gluttony and drunkenness, and with cares of food, and that day come upon you quickly," Luk 21:31. "Be not drunken with wine, lest a disorderly manner ensue," Eph 5:18. But one of the noblest planting places of drunkenness is the saloon of today. As the theatre has been very properly called "an event of seduction to fornication," so the saloon is an event of seduction to drunkenness. We would like to remind our Christians of this in the following.

We must distinguish here from the outset two things which are essentially different in character and origin, inns, hotels, and saloons, taverns. The inns have their origin in the old inns. In the Orient, from time immemorial, tents were pitched along the old caravan roads, which offered shelter to travellers during the night. In such an inn the brothers of Joseph from their return journey from Egypt stayed overnight. 1 Mos. 12, 27. Later large barracks were erected in place of the tents, in which a whole caravan, the people together with the beasts of burden, found room. Still later, general public inns were established in cities and villages, which the Greek called *pandocheia*, which were maintained by an innkeeper, who then also provided food for the strangers in exchange for payment. Such an inn is mentioned in the parable of the Good Samaritan. Among the Hebrews there were relatively few of these, and mostly only in deserts, since every Israelite who came to a foreign place had the *Hans* of every fellow-citizen open to him. In the time of the emperor Augustus there were throughout the Roman empire in large and small cities so-called *canpmiae*, that is, inns, which gave travellers night's lodging, food, and drink; the common drink was wine. Inns for natives for social meals or entertainment were still foreign to antiquity; the latter purpose was accomplished by assemblies under the gates. The Germans had their inns from time immemorial. "Wirt" was originally the designation for the father of the house, husband, "Wirtin" the designation for the housewife, wife, inasmuch as the same received and entertained guests in their *Hans*. The name was then transferred to the owners or managers of public inns. The innkeeper of an inn regarded and treated those who stayed with him as members of his family and put his honor into keeping the kitchen and cellar in good condition for his guests. In the later Middle Ages, large rooms or halls of the inns were also used by citizens of the town on occasions for communal meals and social intercourse, during which a libation was not lacking. In the time of Hans Sachs, the Meistersinger of Nuremberg held a round table in one of the city's inns, where they sang good folk songs together over a cup of wine or a mug of beer and recited their home-made poems, and everything was done very morally and decently; a chairman reprimanded any improper speech. On his return journey from the Wartburg to Wittenberg Luther spent the night in Jena in the inn "zum schwarzen Bären" and there he met the two Swiss Johannes Keßler and Johannes Rentiner. This story is well known to young and old. The former reports about it in his diary among other things the following: "In the room we found a man sitting alone at the table and a booklet lying in front of him; he greeted us friendly, invited us to sit at the table with him. There he offered us to drink, which we could not refuse him. After we had heard of his friendliness and kindness, we sat down with him at his table, as he had been told, and also ordered a measure of wine to be brought in, so that we could offer him a drink again for the sake of our honour, but we did not think otherwise, for he was a rustic. Later two merchants entered the

The five guests talked for a long time about the situation and the plight of the church. The five guests talked for a long time with each other about the situation and need of the church, and the unknown horseman "made many friendly and godly speeches. The host also took a warm interest in the conversation and in the horseman, in whom he immediately recognized Luther. "After such conversation he (the Reuter) took a hoh beer glass and spoke according to the custom of the country: Swiss, let us drink another merry drink to the blessing. and as I wanted to receive the glass, he changed the glass, offered instead a nozzle with wine, speaking: The beer is unfamiliar and unfamiliar to you. Drink the wine. With this he stood up," etc. This is a lovely scene from Luther's life, and what the guests there talked and acted with one another from God's Word in the inn was not degraded by the eating, wine and beer drinking. Such inns, like the inn "zum schwarzen Bären" in Jena, in which the guests are offered a place to stay, food and drink to rest, strengthen and refresh themselves, and to quench their thirst, are still today a charitable institution, which Christians can also make use of with a clear conscience. And even if the rernet drink consists of a glass of beer or wine, this does not make the innocent, useful thing impure and mean. In our Lutheran Confession, in the 12th article of the Formula of Concord, among the erroneous articles of the Anabaptists, the sentence is also rejected, "that a Christian with a good conscience cannot be a host, a merchant, and a cutler." We still subscribe to this today. Of course, there are also, as in ancient times, disreputable inns where drinking, gambling, and all other kinds of mischief and shamefulness are practiced, and in such places a Christian, whether he be host or guest, cannot stay. But an inn which is in accordance with its original purpose, in which the guests are simply substituted for domestic care and comfort, is a pure place, purer and holier than a sectarian church, in which temperance and all other kinds of human doctrine and works are preached and extolled as Christian truth and virtue.

It's quite another thing with the saloon. It also goes back to antiquity. In the Roman Empire, there were in the city and countryside, in addition to the so-called *cauponae*, inns, also so-called *tabernae*, *tabernacles*, that is, wooden booths, which were either isolated on the street or attached to *irgeud* a *Hans* and in which exclusively strong drink, especially wine was given away. The actual purpose of these was not to satisfy the bodily need, to offer refreshment to the weary wanderer, but to satisfy the desire to drink. People drank, only drank, and drank to excess. The makeshift board shacks were not inviting quarters, but served only to protect the revelers from wind and weather and to hide them from the eyes of the outside world. In these taverns one found, as an old reporter reports, as a rule "a merry company, which, heated up by the wine, sometimes laughed loudly with coarse jokes, sometimes quarreled and scolded with the landlord". (Cf. Becker, Gallus 1, p. 64.) The ancient Germans, who, according to the testimony of the Roman historian Tacitus, loved to indulge in drinking, then referred to these taverns on their native land.

...in the ground. Some German towns have the name "Zabern", that is, Taberne. A village had first grown up around a tabernacle, which gradually grew into a town, similar to the way many a saloon in this country attracted settlers and made them settle in the place. In these German taverns and taverns it was usually just as desolate as in the old Roman ones. Tabernacles are likewise mentioned in our confessional writings, but it is not said there, as it is of inns, that a Christian can keep one with a good conscience, but Christians are earnestly warned against it. Luther remarks in his Great Catechism, in the explanation of the third commandment:

"Therefore not only do those sin against this commandment who grossly abuse and profane the feast day, but also those who, for the sake of their avarice or lechery, neglect to hear God's word, or lie in the tabernacles, mad and drunk as swine," etc. Of course, it makes no essential difference whether a person lies in the tabernacle on Sunday during the service or at any other hour of the day or night and gets drunk there completely or half full. And the local saloon is obviously nothing more than a new edition of the old tavern, that is, a miserable boozery. More of that next time! G. St.

A bit of mission history up close.

How wonderful are God's ways and ways! A year ago, two Lutheran fathers from the Volga in Russia traveled to America, leaving their families behind, and settled with other countrymen in Bellwood, just outside Chicago. Here there was good earnings in the summer of the previous year. Soon these men had saved enough to send for their families. The journey took them by way of Baltimore. Here our emigrant missionary took charge of them, faithfully assisted them in word and deed, and obtained their names and addresses where they were traveling. This our missionary does for the purpose that he may call the attention of pastors in the neighborhood to such new arrivals. In our: Case, the names and addresses were sent to Praeses Eugelbrecht in Chicago. He had nothing more urgent to do than to ask at the next city conference who could call on the people in Bellwood. Then the pastor of Proviso came forward. He had not been able to do such missionary work for years. He immediately began to search and found that not two, but probably 30 to 40 families had settled in Bellwood in the last year. Since Bellwood itself is in the parish of another pastor, he was informed. He also investigated on the spot and found even more Lutherans from Russia. Now it was said: Something must be done here! Otherwise the people will end up in a false church. A new mission must be started here. The other pastor would have liked to do this himself, but he was already overburdened with work in his large congregation. Therefore he and his congregation asked the pastor of Proviso to start the mission in Bellwood. The latter was willing and ready to do so. Together, the two pastors set out

then once more to the work. Home visits were made, and a place where services could be held was looked for. Unfortunately, only a small, poor building, about 14x18 feet in size, could be found. A dear Christian woman immediately gave us a small organ. This gave courage. Large rough planks and old boxes and crates were brought in and put together as pews. Now it was announced: Sunday afternoon, the 10. November, at 2 o'clock there will be a Lutheran service in Korell's hall.

So November 10, Luther's birthday, was a momentous day for Bellwood. By 2:00, people were streaming in from all sides... Friends and foes. The incumbent played the organ, and the pastor of Proviso preached the sermon. That was a glorious, richly blessed Luther Day, which will remain unforgettable to us. Since that day every Sunday afternoon at 2 o'clock service has been held in the small, usually crowded hall.

On December 15, 1907, a congregational ordinance was presented to the dear fellow believers, discussed at length and approved by them. Eighteen men joined together and founded the new St. John's Lutheran congregation in Bellwood. And our emigrant mission in Baltimore laid the first stone.

Now I could stop here, but I suppose the dear reader would like to hear how it went on. Now so listen! Hard times must now be experienced by our newly immigrated brethren in the faith. Work and earnings have long since ceased for many. Bitter misery has set in. It was and is my duty and task to pray for the poor people. And the gifts have come in abundance from all sides, clothes and shoes and bread. We have been able to distribute several carloads and are still doing so. One dear Christian in Chicago sends 100 loaves of bread every week, another sent two large boxes of new shoes, a third a large box of new clothing. God bless them and all who have given!

Despite hostility and hardship, our mission has prospered cheerfully. On average, our small hall is filled by 60 to 70 people during services. It was a lovely Christmas in Proviso. Everything went like clockwork. But it was most beautiful with the poor Teutchrussians in Bellwood, there, of course, it went without a string, but they sang and cheered to their hearts' content. The hall was probably never so full as on Christmas Day, but it was too small from the beginning and is becoming more so the longer it goes on. On the 19th of January this year there were already 28 members of the congregation entitled to vote, on the 2nd of February there were 35. Now 6 more have registered for admission. But where are all these people to be accommodated? We have no school for the many children, no church for the many people. We have to build, and we are confident that this work will be successful for the glory of the Lord and the salvation of many souls. The pastor of Proviso.

In all cities and towns good children's schools are to be prepared, from which one can take and choose those who are capable of high school. (Luther.)

From the asylum for the education and care of feeble-minded and epileptic children in Milwaukee.

We have been able to experience God's gracious help and rich blessing. Whoever has had the opportunity to observe feeble-minded and epileptic children knows that their care and education require special gifts and skills, and especially much love and patience. Such children do not fit into our parochial schools; even the instruction given there to mentally normal children is not profitable for them; nor do they belong in the company of such children. Where do they go? ask the parents of the poor children, since they soon find that they themselves lack the time, the gifts, and the skill to teach their children even a rudimentary education. Now there are state institutions in which feeble-minded and epileptic children are well cared for physically and also instructed in many useful things. But the one thing that is needed is missing there: they do not get to know their Saviour. It has been thought that parents of such children among us should send them quietly to the state asylum, since they would be in better hands there than, as a rule, in the parental home; and that we should see to it that our pastors, who are in the vicinity of such asylums, visit the asylums regularly and take care of the children in the spiritual sphere. But experience has taught us enough that only through daily, regular, appropriate instruction can anything be achieved with them.

In order to minister, as far as possible, to these most miserable and poorest of human children, that they too may be brought to the knowledge of their salvation in Christ, it is well known that nearly five years ago, encouraged by our General Synod, various children's charities established an institution for the education and care of feeble-minded and epileptic children in Watertown, Wis. As the temporary home there could not be rented again, a residence was later found at Milwaukee, Wis. where our institution is still located. And whoever has taken the opportunity of visiting the asylum, observing and looking at the inmates. Whoever has seen the various handicrafts of the children who are still useful for work, listened to the lovely songs of the children's choir, and above all, visited the religion class and heard the fine answers of such children, who only a few years ago were quite dull and indifferent, and whoever has visited the institution and observed the inmates, has seen how intimate they are with "Papa" and "Mama" (Director Weißbrodt and his wife): a glorious work it is that we are doing; the gifts of love of our Christians for this purpose have not been sacrificed in vain. - On the Sunday of Septuagint, February 16 of this year, we also had the joy of being able to inaugurate an assistant to our director in the person of teacher L. Pingel. Yes, the Lord has been with us and has blessed our work.

But the more clearly it becomes apparent how fortunate it is for such a poor child to be educated in a faithful Lutheran institution, the more painfully touching is the circumstance that relatively so few children receive the blessing of our worship.

can enjoy. We have 40 children there, more cannot be accommodated under the present circumstances; but 200 urgent requests for admission have been received. Oh, if only we could soon erect a suitable building on the 40 acre plot of land donated to us by several churches in Watertown! While there is about \$8000.00 in our building fund, we cannot build a reasonably adequate home under \$20,000.00. We hope that our dear congregations everywhere will also remember our building fund this year and make it possible for construction to begin soon.

Until now, representatives of various children's friend societies formed the authority for the institution. In the future, congregations themselves will form the society. Each congregation that raises an annual collection for the cause of the institution is considered a member of the society and is entitled to one representative or one vote in the election of the board of directors.

Our faithful spouse and Lord, the merciful father also of the poor imbeciles and epileptics, give his Christians air, zeal, courage and perseverance for the delicious work that only they were allowed to begin. May he crown the work with his blessing! I. Strn.

† P. C. Gross, †

"On July 10, at Fort Wayne, Ind. died suddenly, as the result of a heart attack, Rev. C. Gross, Sr." - Such was the unexpected news in the "Lutheran" of July 31, 1906. The deceased was a right pilgrim of God, an officer of our Synod for many years, a gifted preacher and pastor, and is well worthy of a memorial of honor here in the "Lutheran." "Remember your teachers who have told you the word of God, whose end look on and follow their faith," Heb. 13:7.

U. C. Groß was born on September 26, 1834 in Frankfurt am Main. Already at an early age the pious and gifted boy showed great desire for the holy ministry. The mother was happy about this attitude of her son, but the stepfather did not want to hear about it. He wanted the eldest son to help him in his work for the family and to become a master tailor. This saddened young Gross very much, as he often told later; but he submitted to his father's will.

But God had decided differently about him. One day the boy was sent into the garden to pick cherries. The branch broke, Big fell heavily to the ground and broke both arms at the wrist. Blessed often told linen confirmation students that he had to break his arms to become a pastor. With God's help his hands healed well, and the boy again had a faint wish to be allowed to study, for his father said that he was no longer fit to iron skirts. Then his father decided to emigrate to America, and once again our boy saw his happy hopes deceived. The parting from the fatherland was especially difficult for him, since, as he thought, he would have to leave behind in Germany the last hope of one day being able to enter the holy preaching ministry. But he, too, was later able to sing: "Misfortune is my happiness, the night my sunshine."

After a tedious journey, Gross and his parents arrived in St. Louis by way of New Orleans, and now the father soon saw to it that the son went to confirmation classes with D. Walther. How often he and his pious mother later thanked the dear God for having led them to America and into such spiritual care! D. Walther soon realized what splendid gifts God had given this boy, and together with Blessed Father Büniger, he now courted the boy for study with his father. He still hesitated, but he could not resist such men for long. At last he had only the objection: "It costs too much." "There my Young Men's Association provides," said D. Walther, "and in honor of this association, which still exists, let it be said that it faithfully supported the Blessed One during the whole period of his studies. At Easter, 1847, the young Great moved in with a glad heart to the little log cabin at Perry County, Mo. How happy he was there in spite of all his poverty! Even if snow sometimes covered the whole bed in the morning, nothing was too much for him: he was now allowed to study, his heart's desire was fulfilled. Now he could clearly see why he had to break his hands, why he had to emigrate to America: God wanted to lead him into the ministry in the Lutheran Church.

When the asylum was moved from Altenburg to St. Louis, our grandfather came to the Tirmenstein family through God's guidance. Here he enjoyed filial rights and parental love, and to the end of his life he never forgot what they had done for him to these parents and their children, who were now also at rest in God.

In 1856 Gross passed his examination and was immediately called to Richmond, Va. as the first pastor of that church. Tort he then ministered eleven years in blessing, proving himself a servant of God in great patience when the heavy, dreary days of the Civil War came. Often he went to bed hungry with his own without even a crust of bread for the next day. These hard days of visitation and privation have been described by the departed himself in "Leaves and Blossoms," Vol. XI.

Then, in the fall of 1867, on the urgent advice of experienced ministers, he accepted the call to the united Missourian and Buffalo congregation at Buffalo, N. Y. He succeeded, with God's help, in removing the difficult disputes there, and in placing the pure doctrine of our Synod upon the lampstand. Under his ministry this congregation built a large church, and later a school and parsonage, and up to the time of his death he was permitted to enjoy much love and faithful remembrance from this congregation. Thirteen years the blessed man stood in Buffalo. Again the hour of divorce came for him in 1880. He was called to the Emanuel parish at Fort Wayne, Ind. He declined, as he could not convince his congregation that he must go. But when the call came the second time, and he was advised by experienced persons to accept it, he complied. At Fort Wayne he labored for twenty-two years: for nearly eleven years he presided alone over the large congregation. Under his blessed ministry the number of voting members increased to over 370, and that of families to 500, so that the congregation felt compelled to call a second pastor. Later, the Emmaus and also the Bethlehem congregations were branched off.

In 1903, as a result of serious illness and after undergoing surgery twice, Gross resigned his ministry and retired, having served in public preaching ministry for nearly 48 years.

Besides these congregations, however, he has served the Synod in various offices. For six years he was president of the Eastern District, and for twenty-one years he served the General Synod as vice-president. For nineteen years he was a member and secretary of the Electoral College, as long a member of the Board of Supervisors of Concordia College, Fort Wayne, and for more than twenty years, until his death, he was chairman of the General Relief Commission.

As in his public parish, Fr Groß was also able to experience much joy and good days in his family life. But he was also granted a full measure of crosses, heartaches and tribulations by his God. One heavy blow after the other hit him, so that he himself often confessed that if he did not keep to his Saviour alone, he would fall into despair. But he was a child of God who had a living faith in his Saviour, and so the power of the gospel helped him safely through all difficult trials. Until his death he praised the grace that carried him through life, through joy and sorrow. When, in the last years of his life, the temptations came upon him particularly strongly, he began to interpret the Book of Job and thus found the right consolation in God's Word.

As a preacher, God had given him glorious gifts. His sermons were short and simple, but clear and well ordered; one thought followed the other in strict order and in chosen language. He was also an experienced and faithful pastor, whom the sick and the cross-bearers kept in loving memory until their death. Moreover, he possessed a fine general knowledge, especially in the ancient languages and in the field of church history. He had a lively, inquiring mind. In his estate were found Latin writings and tracts on various questions in state, church, and home. He was tirelessly busy writing and working until half an hour before his death.

Blessed was happily married twice. For the first time he entered into holy matrimony in: In 1857 he entered into holy matrimony with Miss Auguste Westerfeld. In this marriage 7 children were born to him. In 1871 his young wife was torn from him, and since he was now alone as a widower with 7 children, he married again the next year, to Miss Maria Her, daughter of Blessed Father Her. This marriage also produced 7 children. Nine children, however, preceded their father into eternity, so that only five are still alive, among them two sons in the preaching ministry. It was especially close to his heart when in 1900 his son Theodore, pastor in Brooklyn, N. whom he had looked upon as the pillar of his old age, died suddenly. He never got over this blow; from that time on his strength diminished. And when in 1903 his youngest son, college student at Fort Wayne, also died, he was utterly broken. From that time on he was seldom seen to smile: grave and introverted he walked, and often he was found in his room in tears and prayer.

After his resignation from office, the deceased still has

lived three years. Even then he did not lack crosses and trials, but in God's word, in his Saviour, he sought and found the right comfort.

A few days before his death he was allowed to experience a great joy, the celebration of his golden jubilee; but then the time had come when it pleased God to rest his weary servant and raise him to eternal joy. Apparently in perfect health, he was preparing to go to bed for the night, when a heart-beat put a sudden end to his sticking Plötzlich on 10. July 1906.

The funeral service was held at Fort Wayne on July 15. His old friend, P. L. Lochner, delivered the German funeral oration and his successor in office, U. W. Moll, the English funeral oration. At the graveside officiated 1T Moll and P. Aug. Lange. His body now rests after a laborious life in the bosom of the earth until the joyful resurrection of the flesh. - But to us God give his grace, that we may behold his end and follow his faith, until we too attain to the joy of heaven! H.

To the ecclesiastical chronicle.

America.

About prayer fellowship with those of other faiths and the remarks on this in No. 3 of the "Lutheran" a pastor of our Synod writes us: "It was very interesting to me when I recently read that our fathers acted just as we do." He then shares a passage from Krasinski's History of the Reformation in Poland about the religious discussion at Thorn in 1645 between Lutherans, Roman Catholics, Reformed, and Herrnhuters. The Polish king wanted to reconcile the different church communities of his country in the interest of unionism through this religious discussion. In the report, which we have translated back from English into German, it says: "At the general meeting on September 16, the denominations could not agree on the prayer with which each meeting should begin. The Roman Catholics wanted the Bishop of Samogita to read out a prayer at the beginning of each meeting, in which nothing was contained against the teaching of the other denominations, and that all present should repeat it. The Reformed and Herrnhuters agreed to this, but the Lutherans refused to pray together with people from whom they differed in faith." Our reporter adds: "From this it is clear: 1. that we are acting just as the faithful Lutherans of Poland did in 1646; 2. that this desire to pray publicly with false believers and misbelievers is a Reformed, Herrnhutian trait and foreign to the faithful Lutheran Church; 3. that in such indifference not truth, but untruth wins; for here it was Rome that won the day to the mischief of Poland." L. F.

The latest issue of the *Lutheran Witness* brings the statistics for the past year for **our English sister synod of Missouri**. 6 pastors out of 57 did not send in a report, so the totals turn out a little higher than now follows. The Synod counts 85 congregations and preaching places, 17, 360 souls, 12,842 communicants, and 2301 voting members. The statistician, Rev. O. E. Kreinheder, thinks that with the missing reports the figures would rise at least to 21,000 souls, 13,500 communicants, and 2400 voting members. There are 17 congregations in the Synod.

There are 593 children in the parochial schools, taught by 10 pastors and 8 teachers, and 58 Sunday schools with 683 teachers and clerks and 7701 pupils. It would be still more gratifying if the numerical ratio of the two kinds of schools to each other were reversed. During the year 945 children and 63 adults, that is 1008 persons, were baptized, and 791 children and 159 adults, summa: 950 persons, were confirmed. The relatively large number of adults won to the Lutheran Church is gratifying. 20, 137 guests have partaken of Holy Communion, 319 couples have been married, 10 persons excluded, and 297 buried. The congregations raised on the whole P111, 602. 22, of which P94,052.05 was for their own purposes. For the synodical treasury P2532. 63 has been received, and for mission P2295.06. Besides this, the Sunday-schools have collected H9493. 55, and of this H6048. 13 for purposes of their own congregations, and P1227. 57 delivered for the synodical treasury. From the statistical report it may be seen how much each congregation raised. In compiling our "Yearbook," we learn again and again that such an institution is also desired in many circles in our Synod, and many things can be said in favor of it. Other church bodies have long since adopted this method. - In the Synod's two schools at Conover and Winfield there are 95 pupils and 31 students, 126 in all, 60 at Conover and 66 at Winfield; 35 are preparing for the preaching ministry and 5 for the school ministry. The President of the Synod, Rev. Eckhardt, and the Missionary Commission, in their reports, lay willing and regular sacrifice on the hearts of the congregations. L. F.

In the various papers of the General Synod, the *Lutheran Observer*, the *Lutheran Evangelist*, the *Lutheran World*, and the German "Lutherischer Zionsboten," much has been written and argued in recent months about the Formula of Concord, the final confessional document of the Lutheran Church. The General Synod does not accept this confession, and the controversy arose because the Lutheran character of the General Synod was disputed here in America and also in Germany. It has again been clearly shown that there are two parties in the General Synod, a more lax one and a stricter one. The stricter one wants to be Lutheran, also appreciates the Formula of Concord, but is not ready to accept it as a confession. The laxer party has ever been more Reformed than Lutheran, and absolutely wants to know nothing of the Formula of Concord. The controversy is now to rest. This is also a significant sign. Although there is a difference of opinion on important doctrinal questions, and the opinions are sharply opposed to each other, they remain connected ecclesiastically. Doctrinal discipline is not practiced. Unionism has pervaded the whole General Synod. L. F.

The Bishop of the Episcopal Church at Fond du Lac, Wis., Crafton, has long been known as one who leans very strongly toward the Roman Church. Thus, then, he has recently declared, quite unabashedly, "I am willing to confess that God loves the Roman Catholic Church in America more than our timid, unspiritual, and ignorant community." Yet he remains in the Episcopal Church, and his Church has neither the courage nor the strength to expel such an enemy and adversary within its own walls. Bishop Crafton is not so wrong. Among the sects of our country there is not a more unprincipled, all-tolerating community in its midst than the Episcopal Church, which is so fond of posing as the most distinguished church. L. F.

To counter the proliferation of "Christian Scientists" who promise their followers physical healing, some American churches are now beginning to provide free medical care to their members. The Episcopal Church of St. Emanuel in Boston has long ago established a special medical service.

Bishop Fallows of St. Paul's parish in Ehieago, which belongs to the Reformed Episcopal Church, has established a similar institution. The matter is said to have found great favor with the members. Of course! Other pastors have turned their church into a theatre, others into a concert hall or a concert hall or a church. All kinds of things are done to attract and retain the people, but the one gray main task of the church is held in low esteem and contempt: to proclaim the word of God pure and true, in order to save lost sinners and make them blessed. L. F.

Civil justice has been repeatedly championed by the current governor of New Nork, Hughes. Recently he has also prohibited the holding of a "Hr" for charity. This was to be held in your state arsenal, and tickets were sold on the lottery plan (olinnoos). Governor Hughes quite properly considered this a form of gambling and banned the "kair" until the tickets were recovered. How shameful is this incident to some congregations which bear the Christian name, and yet disgrace that name by holding bazaars, "toirs," with games of chance and lotteries, thereby raising money for church and charitable purposes. L. F.

Abroad.

There are a few announcements to be made **from our Australian sister synod**. First of all, Praeses Nickel arrived back in his homeland shortly before Christmas, happy and strengthened. Soon after, on January 20, his predecessor in office, the oldest pastor and former General Praeses of the Australian Synode. Father A. Strempel, at Hahndorf, South Australia, blessedly fell asleep in the Lord, and was buried on January 22. As a result of a stroke, S. Strempel had retired several years ago and spent the last years in great physical weakness. - Shortly before Christmas the Concordia College in Adelaide, South Australia, also finished another school year. The number of all the pupils was 52, all of whom were from the Synodal congregations, and they were 82 from South Australia, 17 from Victoria, 2 from Queensland, and 1 from New South Wales. The instruction in the existing three classes was given by Principal Gräbner and Prof. Koch, who were assisted in some subjects by assistant teachers. P. Winkler of New Zealand was chosen as the third professor. The new school year was to begin on February 24. - On the Sunday after Christmas, Candidate E. Appelt, who took his exams last year at our St. Louis Seminary, was inducted as traveling preacher for Murray Bridge Parish. - The heathen mission in which Father Wiebnsch is laboring is having a blessed progress. The school is attended by 22 children and adults, and there are 5 persons in the baptismal class.

L. F.

From New Zealand we also receive church statistics. There the three pastors Teyler, Winkler and Hassold serve 5 congregations and 16 preaching places. The number of souls is 920, the number of communicants 493 and the number of voters 135. For external purposes: missions, support of poor students etc., the congregations raised \$375.19 last year. Unfortunately, the largest congregation in Upper Moniere has been vacant for nearly a year, and all efforts to secure a preacher for it again from America have so far been unsuccessful. On February 16 we receive the following letter: "It has become difficult for me to inform the congregations on the South Island (that is the parish of Upper Moniere) that their hopes have been dashed. The parish has already suffered greatly during the vacancy,

because we pastors live so far away. The faithful God "end us soon a faithful worker!" - Our readers will remember that the Hermannsburg Free Church operated a mission among the natives of New Zealand, the Maori, in which Missionary Bläß ministered. This mission, however, has been abandoned, and Missionary Bläß has taken up a pastorate in Australia, partly because the Maori were in the bonds of their two false prophets, Tohu and Te whiti, both apostate missionaries who claimed to be God-sent prophets to accomplish Christ's work. Tohu died some time ago, and in November Te whiti followed him in death. The latter died saying, "It cannot be fulfilled." His followers had believed he would never die, and are now greatly disappointed. No one else will take his place. A relative of this lying prophet is a Christian and is studying at our seminary in Springfield.

L. F.

Two more commemorations of well-known men of the church are coming up in the next few weeks. The centenary of Wilhelm Löhe's birth, which we have already commemorated, will be followed on 21 April by the centenary of Wichern, the founder of the Inner Mission, and on 9 May one hundred years will have passed since the birth of the well-known Hermannsburg pastor Harms, the founder of the Hermannsburg Mission. Johann Heinrich Wichern was born in Hamburg and worked in this city until his death on April 7, 1881. His "Inner Mission," however, is something different from what we in America call by that word, not the gathering and ecclesiastical care of scattered co-religionists, but the cultivation of Christian charity by special institutions and workers. Its first foundation was a rescue home for endangered and neglected children, the well-known "Rauhe Haus" near Hamburg. This was followed by the training of male workers for various works of mercy. Wichern saw his life's task in this work of love for the people who had fallen away from the church and were in physical need, especially in the large cities, and it was his word and example that brought this "Inner Mission" into being in Germany. Unfortunately, Wichern was unionistic and pietistic; he failed to realize that the congregation is the God-appointed nurse of mercy and not special associations within the church, and the "Inner Mission" he founded is often not a healthy fruit of faith, but a piece of workmanship. It must never be forgotten that the proclamation of the Gospel is the main task of the Church. - Even better known than Wichern's name is the name of Louis Harms, who took up his office in Hermannsburg in 1844, developed a tremendous and far-reaching activity as a preacher, but belongs especially to the church history of the 19th century through his work for the mission to the Gentiles. For more than half a century the Hermannsburg Mission, which he founded, has flourished, especially in South Africa, but also in India and elsewhere, with thousands of baptized Gentile Christians. Harms was a Lutheran, admittedly had some peculiarities and special views, but worked with untiring zeal and great success. He was the leader of the mission and the mission house in Hermannsburg until his death on November 14, 1865. He was followed by his brother Theodor Harms, who left the Hanoverian Church for the sake of his confession. After his death, the leadership passed to his son Egmont Harms, who again approached the Landeskirche. Quite a number of pastors of our Synod have come out of the Hermannsburg Institution.

L. F.

The great Antichrist in Rome complains very much that modern thoughts have penetrated into the papal church and have already taken root among some priests. He considers this "modernism" more alarming and dangerous than the open hostility against the papal church and its institutions in Italy, France, and elsewhere. - and his main reason is: "The Modernists despise the authority of the Pope and proclaim a new faith and a new conscience. Were they openly to side with the enemies of the Church, the danger would not be so great as now, when they administer the sacraments and offer the Sacrifice of the Mass." It is true that in this the Pope also sets himself up as the protector and defender of the Bible, but everyone who knows the Papacy knows that it uses the Bible only to twist and falsify it and to interpret its pernicious heresies to men. If now, with the "modern thoughts", the Gospel really gained a foothold in the papacy, as is claimed by some, one would have to rejoice with all one's heart. In fact, however, it is only modern error that is making its entrance, and the priests who stand by it are only exchanging for the superstition of the papacy the unbelief of modern times. L. F.

Modern Paganism. When it was recently ascertained that there were 10,000 undeanned children in Berlin, a Social Democratic paper there hastened to write triumphantly, "Hurrah, the first 10,000 heathens in Berlin!" Such, as a rule, is the sentiment of the Social Democrats. L. F.

Glorious and great consolation of holy baptism.

For young and old confirmed.

You Christian children have all been baptized at Christ's command. Yes, in your holy baptism you became Christians or disciples of Christ. And you may and should always take comfort in this holy baptism. Even then you shall have comfort from your holy baptism, when through your own fault you have fallen into deliberate and wanton sins. When your conscience wakes up and frightens you, when the devil wants to drive you into despair and persuades you that your sins are greater than God's forgiveness, then you should remember and take comfort from your holy baptism. It is true that every willful sin will cause you to fall from the grace of God which you received in holy baptism. With every wanton sin you break the baptismal covenant. Every sin done with knowledge and will and malice brings upon us the wrath of God and eternal damnation. But God does not break his covenant of grace when you break it. His grace and his covenant of grace endure forever. If you have been unfaithful to your God, he has by no means broken his faithfulness to you. "If we believe not, he abideth faithful: he cannot deny himself," 2 Tim. 2:13. And in the prophet Isaias God himself crieth unto us, "The mountains shall depart, and the hills shall fall: but my grace shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord thy merciful God," Isa. 54:10. 54:10 If therefore ye turn again to your God in true repentance, and seek his grace anew, and desire it with all your heart, God will receive you again and again into his grace, and ye shall be his dear sons and daughters again, and ye shall have the old baptismal grace again, and God will remember all your sins no more for ever.

The Roman Antichrist taught and still teaches that baptism and its blessed benefits are lost if one sins again after baptism. Then one can no longer take comfort in his holy baptism.

then completely broken. One must then ride the other plank, repentance, to heaven. This is an abominable and dismal false doctrine. The ship of our baptism does not break. This ship, which God himself has carpentered and built, brings us safely across the sea of our ruin and brokenness. Into the same we enter again and again, if we now knowingly and wilfully sin after baptism, we have thereby jumped out of our ship, holy baptism, into the sea of sin and eternal ruin. And if no true repentance and conversion follow, we also remain stuck in such ruin and must drown in the sea of sin and the wrath of God. But the ship of our baptism is still unbroken. Into the same we enter again and again, when we are brought by the Holy Spirit to true repentance. In true conversion ivir receive again and again the old and yet eternally new baptismal grace. The faith of a penitent sinner always takes hold of this old, everlasting baptismal grace. If, therefore, dear child, you have fallen out of your baptismal grace through your own fault, return through true repentance to your holy baptism, and again enter with it into the glorious, divine ship of your holy baptism. It brings thee safe and sound into eternal life. For mountains shall depart, and hills shall fall: but my grace shall not depart from thee, neither shall the covenant of my peace fall from thee, saith the Lord thy merciful God."

When the pious and faithful handmaid of Christ, Mechthildis, was severely challenged by Satan that she should be lost because of her sins, she only gave this answer: "I am a baptized Christian" - and thereby came to peace. Vandregisillus had built two monasteries, but when he was severely tempted, this gave him no comfort. He found this, however, at last in the words, "I have been buffeted in the name of Christ." Albertus, famous duke in Saxony, said, "This is my highest consolation and defiance Against the evil enemy's attempts, That I remember my baptism." The Emperor Frederick Barbarossa (the Redbeard) undertook a crusade against the Turks. As he hurried after the fugitive enemy in Lesser Armenia and came to a river, the horse stumbled as he was pushing through, threw the emperor off, and dragged him, who was hanging in the stirrup, through the water. Although he was rescued by his retinue, he died soon after. Before this, however, after he had recovered a little, his last words are said to have been: "O God, blessed for ever, who, when I came into this world, gave me a new birth, a poor sinner, through water and the Holy Spirit, I beseech thee that thou wouldst receive me now, even as I am once more cleansed by water, into eternal life. O Lord JEsu, receive my spirit!" D. Luther one day asked Hieronymus Weller, afterwards superintendent at Freiberg, who had been eight years in his house, how he was. "Pitiful and afflicted," answered Weller; "I know not how it comes." "Are you not baptized?" retorted Luther, comforting more with this brief question than he could have done in a formal sermon of consolation. (Pearls.)

Letter from a faithful pastor to his confessional child who is far away.

Dear N.!

I should probably start with a long apology for making you wait so long for a letter, but then I would again have no time left for answering your letter. The will was always there, but the circumstances did not really want to allow it. Don't take it amiss.

What you wrote to me about the state of your heart should have moved me to answer you soon; but I knew that you are in good hands in A. and can find advice and comfort from faithful pastors as much as you want and need. It is nothing special that you have encountered in your inner being; every Christian experiences such things in his heart to a greater or lesser extent, and good for him who experiences them; for blessed is the man, says the Scripture Jam. 1, 12, who endures temptation, for after he has been proved, he will receive the crown of life, which God has promised to those who love him. There is only one thing I want to call your attention to, which many so often overlook or do not even know: that Christianity does not consist in feeling, but in faith, and that a dry faith is also a faith. He who holds to his feelings has built his house on sand, even on a swaying wave of the sea; but faith holds to the word of God, which is a rock and abides forever.

Therefore, when the devil comes along with his temptations, only say, "It says otherwise, and the Word has never lied or deceived. March, devil!" If he assail thee with fear and doubt, give him but no heed. It seems to me that some believing hearts sometimes torment themselves with the dwelling of such thoughts, as lovers torment themselves with jealousy. He that is wise, and knows in whom he believes, opposes such thoughts with fresh and resolute courage with a strong saying, or sings to the devil with a cheerful verse, and then he must give way. "Why then should I grieve? I have Christ yet, who will take him from me?" etc. Or, "Lord, my shepherd, fountain of all joys, thou art mine, I am thine, none can separate us!" Or, "JEsu, my joy," etc., and of these the delicious last verse: "Depart, ye mourners, for my Master of joys, JEsus, enter in," etc.-Why then should not a Christian be confident and joyful, since he may come as a beggar, and depart as a king from his LORD? The dishonour must not be done to his Lord by making a head-hanger; a Christian must be a joyful man, but certainly joyful in the Lord.

If your sins press you, you cannot be happy, and good for you if they press you. But then cast them down again before the cross of thy Saviour, and if tears press into thine eyes, weep thyself here in the quiet chamber before thy Lord, and thou shalt arise all the more cheerful and glad. That is the place to weep and lament, for there alone is true comfort to be found. But if one always sighs before men and always thinks he must talk about how he is like this and like that and does this and does not do that, that does not please me; then I would always like to ask: Why do you complain to everyone, like the old women; can a man also help you? Complain to him that can help thee. Or if you are always sighing to me that things are not as they should be with you, I have known that for a long time, even before you tell me: but if you have a particular sin, why do you not rather tear yourself away from it in earnest, why do you not rather ask for strength to crucify your flesh? Behold, here also is the word: "When ye fast, look not sore, as the hypocrites do: but when thou fastest, wash thy face, and anoint thy head, that thy fast may be in secret; and thy Father which seeth in secret shall reward thee openly," Matt. 6:16 ff.

You need not think, dear N., that I was not satisfied with your letter because I write in this way; I merely came up with these thoughts as a result, and thus want to warn you against the common mistakes that many fall into. That

You have lamented your distress to me, it is already right for me; for one should lament it to one's confessor in order to receive advice and comfort and instruction from him; and this is what I wanted to give you with the above according to my little insight. God bless it in your heart!

Farewell! May the Lord keep you in his mercy and in his ways; may he make you joyful and confident in him. May he help you to praise his name in heart, word, and life. Pray also for me, that the Lord may give me wisdom and faithfulness, and gladness to open my mouth in the right way and at the right time. In his love

Your

X.

Seek ye that which is lost!

Palm Sunday, when confirmation probably takes place in most of our congregations, is upon us again. In some congregations of our church, a special commemorative service has been held on the evening of Palm Sunday for many years. Several weeks in advance this service is advertised, and all those confirmed in our congregation are asked to be present in church that evening. After a suitable hymn has been sung and an address given by the pastor, the names of all who have been confirmed in the congregation since its existence are read, and those who are present rise at the calling of their name and indicate their presence by saying "Here." Of those absent, the pastor reports very briefly, as far as he knows, whether they are still living or have moved away, whether they still hold to Word and Sacrament or not. Finally, a short confirmation song is sung standing up, which has been sung at confirmation for more than thirty years.

This institution has proved to be quite beneficial, at least for us. Those who have remained faithful seek out those who have been confirmed together with them, but who have fallen away from the congregation, exhort them to return, and not infrequently achieve that those who have become strangers, careless, or even fallen away completely, come to church that evening, are reminded of the vows they once made, and are thus brought back to their church and congregation.

If at any time the admonition, "Seek ye that which is astray!" is close to us, it is at the return of Confirmation. Let's go, dear reader! If thou knowest of any of thy class, or any other, that is lost, go to him, and seek to bring him back, knowing "that he that hath converted a sinner from the error of his way hath saved a soul from death, and shall cover the multitude of sins," Jam. 5:20. (Witness and Indicator.)

Christ and Judas.

The famous Italian painter Leonardo da Vinci worked for several years on the wall painting known from numerous copper engravings, depicting the Last Supper of the Lord in the circle of His disciples. For a long time he could not find the features for the main person, Christ, in which both divine majesty and human feeling were expressed, as will have been the case with our Saviour. Finally, one day in church, he saw a youth who sang in the choir with such great sincerity that he resembled an angel. There was such mildness in the features of Pietro Bandinelli - that was the name of the youthful singer - and at the same time such saintly earnestness, that the painter

could not help but draw it on a board that lay beside him. This sketch, which is still carefully preserved in the Museum of Milan, served the famous master to paint the touching face of the Savior, which in your magnificent mural, damaged as it is today, still attracts all eyes.

Some years had passed; the masterpiece was still unfinished. One could already see John, the beloved disciple, lying on the breast of the Lord, Peter and Andrew with the sadly questioning look. One figure was still missing: that of the traitor Judas, who was to form the contrast to that of the Saviour. In him must be found the worst passions, avarice, lying, and at the same time his features must express the humiliation of a man who has known better days and feelings and who has fallen deeply. Leonardo da Vinci was looking for a model that would correspond to this. One day, wandering in the streets of the city, he noticed a drunken beggar sitting on a street corner, whose degenerate features still bore a certain nobility, but whose whole bearing bore witness to deep degradation. To see him, and to sketch a sketch of him, was the work of a moment. The image of the apostle who had become a traitor was found.

But when the artist looked at his model attentively, he lowered his hands as if paralyzed. What was this? This low-souled beggar was none other than the youthful singer whose lovely and pure features had seized the painter of the Last Supper a few years ago.

How often this story repeats itself! How many a man, who as a confirmand spoke out his "Yes!" with all his heart and was able to look his pastor in the eye brightly and clearly, has in a few years degenerated into a vile criminal! Carnality, lust of the eyes, and a life of hopefulness have turned him from a child of light into a child of darkness. "Therefore, let him that thinketh he standeth take heed lest he fall!"

A child from Israel.

It was on a Palm Sunday evening. The confirmands had sung their confirmation song, which was once sung at my confirmation: "My Creator, help me." The ceremony finished, the communion service was about to begin, I hurried back to the choir room. It was only a few minutes, during which the organ played and the "Adorn thyself, O dear soul" was intoned, that I was alone and could once again let the confirmed children pass before my inner eyes. Then the choir door opened softly, and in stepped a girl in a black dress, her veil drawn low over her fill. "Won't you bless me, too," she said in a low voice, "as you have just blessed the children? I pray, pray!" "Are you not confirmed," I asked, "or are you going to a class?" , "Oh, no," she answered, "I am an Israelite, but I believe in JEsu - O I want so much to be a Christian, but I cannot, I must not. Oh, just give me a blessing!" She was on her knees before I knew it; so I blessed her and spoke over her the words Is. 43:1. The tears streamed down her cheeks, she thanked me with all her heart; then she pulled a New Testament out of her pocket and asked me only to write down for her the saying I had told her. I quickly wrote it down - the second verse of the communion hymn had already begun, I had to get to the altar. "Read on and pray 'on!' was all I could say to her. I was, usually always disturbed, more strangely

She had been all alone for those few minutes - no one came here. I wonder if this daughter of Israel was not also a confirmand. I do not know who she was, nor have I seen her again. But I hope that she held on to Jesus, who alone could make her blessed, in life and death.

A thousand greetings!

Engel Utstiems, a twenty-four year old peasant girl from Altenkamp, comforted herself as she was approaching death with the songs of consolation of the church. Two days before her death she had a severe internal affliction; then she cried out: "Lord Jesus, help me, do not leave me! Reach Thy hand of grace swiftly to Thy weak child, who stands on feeble feet, until the anguish pass!" And then she raised her voice and said:

Heal me, O salvation of souls, Where I am sick and sad, Take away the pains that torment me, And all the harm that Adam's fall brought me, And I myself made.
If, O Physician, thy blood shall wet me, All my woes shall be settled.

(No. 91, v. 3.)

In true joyfulness she departed on the evening of Rogate Sunday, 1730, praying in a low voice the words, "He knows the right hours of joy."

Obituary".

Passed away March 14, after a prolonged illness, in firm faith in his Saviour? Timotheus Stiemke, for the past 19[^] years pastor of the Immanuel congregation at Baltimore, Md. The time of his earthly pilgrimage is 00 years, 5 months and 20 days. His disinterred body was lowered into the tomb March 17, with a very large attendance. In the house of mourning U. Chr. Kühn officiated, in the church the pastors E. Totzke, G. Spilman, O. Kaiser and the undersigned. The latter held the German memorial speech on Rom. 14, 8, U. Kaiser the English one on Hebr. 13, 7. In the churchyard U. G. Spilman officiated, whereby the attending ministers sang some verses from hymn 424, and the undersigned the counter-call. - The deceased leaves a sorrowing widow and six grown children, one of whom is a son in the preaching ministry. Three children have preceded him into eternity. May the Lord be the light and salvation of the bereaved in all the darkness and affliction of this life, and may he finally lead them all into the joy of eternal life!

H. H. Walker.

P. Friedrich Eduard Lehmann met a sudden death on March 21, at noon, by a fall of blood, which brought him at the moment to see his Savior. He had been born in Meissen, Kingdom of Saxony. The time of his earthly pilgrimage was 65 years, 3 months, and 6 days. Nearly 39 years he had been in the preaching ministry, serving with all fidelity the congregations at Norborne, New Wells, and Sandu Creek, Mo.; Brownstown, Ind. of Japan, and Monett, Mo. and lastly the congregation at Fort Morgan, Colo. According to his desire he was able to serve the Lord to the end. On July 21, 1870, he entered into holy matrimony with his surviving wife, Lydia, née Neumüller, from which marriage sprang 9 children, who are

are still all alive. On 24 2cärz his unburied body was laid in the bosom of the earth with great participation and heartfelt sharing of the entire congregation. The funeral service was officiated by the pastors E. M. Groß and

I. F. Hese in a u.

Teacher emeritus Ernst Fickweiler entered into some rest on March 12 by the grace of God. Born on April 4, 1835, at Dobareuth near Hirschberg, Principality of Reuss, and baptized the next day, he learned weaving after his confirmation, which he pursued until he was thirty years old. He then emigrated to St. Louis, Mo. and here was induced by the distress of the church to train for the school office at Addison, Ill., where he passed the graduation exam in 1867. After serving the congregation at Columbia City, Ind. for some years, he answered a call from the congregation at La Porte, Ind. in the spring of 1871, and here labored faithfully and in blessing until the summer of 1891, when a stroke terminated his public ministry. In other respects, too, the hand of the Lord was heavy upon him; he had to bury two children in his tender youth and two grown children in his last three years. But in the cross alone God's word remained his comfort. He reached the age of 72 years, 11 months and 8 days. On March 18, after a service in St. John's Church in La Porte, his body was laid to rest with a large following. As next of kin he is mourned, besides the sorrowful widow, by three sons, three daughters and eleven grandchildren.

P. Eickstädt.

New printed matter.

Mission festival songs collected by I*. H. By man. St. Louis, Mo. concordia publishing house. 3b pp. 5X7. Price: 5 Cts; price per hundred: \$2.50. Price **per thousand** will be furnished on request.

This booklet will be very welcome to many congregations for the celebration of their mission feasts. Especially when the mission feast is celebrated outdoors or when several congregations celebrate together, it is often neglected or forgotten to take the hymnal with them, and as a result many guests cannot participate in the singing. But even if one celebrates in the church and would like to have other songs sung than the few mission songs in our hymnal, one no longer needs to have a special program printed. The booklet contains 25 German songs (including only 2 from our hymnal, and 5 final verses and then 7 English mission songs (3 of which are translations from our hymnal) and 1 final verse. Also included are 7 German and 7 English antiphons, 4 collects each, 2 German and 1 English missionary prayers, and the benediction in both languages. The opinion is that the congregations purchase these booklets, distribute them at the mission festival, and collect them again at the end and keep them for future years. For this reason, the price of a hundred is extremely low, and the price of a thousand is even lower.

L. F.

Gift on the way of life. Bouquet of spiritual songs and poems from all times of the church on each day of the year. With eight pictures in collotype after the originals by Prof. D. C. G. Pfannschmidt. Eighth edition, increased with the evangelical name calendar. Stuttgart. Printed and published by J. F. Steinkopf. 381 pages 4X6, bound in cloth with rich spine and cover decoration and gilt edges. To be obtained from the Concordia Publishing House, St. Louis, Mo. price: tzt. 25.

This beautifully appointed gift book contains an average of one His filling spiritual poem for each day of the year. At the top of the page is the date of the day with the names and commemorative

The poems are taken from the treasures of the church from Luther and Paul Gerhardt to the more recent spiritual songwriters such as Spitta, Sturm, Knapp, Knak and others. The poems are taken from the treasury of the church from Luther and Paul Gerhardt to the more recent spiritual songwriters, such as Spitta, Storm, Knapp, Knak and others. Although not all of them are equally beautiful and valuable, they breathe Christian meaning and spirit, and many are true pearls. At the end there is a list of the songs and the poets. A beautiful addition are the eight magnificent Pfannschmidt'schn Lichtdruckbilder, mostly depicting incidents from the life of the Savior. The book will be a welcome gift to friends of older and newer spiritual poetry!

L. F.

Come, O come, thou spirit of life! For mixed choir "Pentecost). **Enlighten us, thou true light!** For male choir "Pentecost". By H. B. Pröhl. 3616 S. Wood Str., Chicago, Ill. 5 and 4 pp. iJ^XIO^A. Price: 15 cts.each, price per dozen: P1. 75 and H1. 50 postage paid. To be obtained from: Concordia Publishing House, St. Louis, Mo.

No. 1: bhor, soprano or tenor solo with organ accompaniment, bass and tenor in unison, b'hor. No. 2: 6hvr, ouarteit or half choir, ehor.

L. F.

Introductions.

On behalf of the respective District Presidents were introduced:

On Sunday. Invocavit: L. G. A. Obenhaus in the Jacobigemeiude at Leringtnv, Ter. assisted by IK'. Pott and Osthoff by O. H. T. Kilian.

On Sun. Reminiscere: L. 6th H. Pröhl in the parish at Honen Grove, Ter. by P. G. IN. Robert.

'Am Somit. Oculi: dt. H. Merchant in the parish at Wild Rose, Wis. by P. A. 6th Schneider.

On sunday. Lätäre: L. W. S chwer m ann in the congregation at Lost Prairie, Ill, by L. W. Brandt.

Introduced as teachers in parochial schools were:

'On Sun. Reminiscere: Teacher A. T. Laudsmann as teacher in the school of St. Johannsgemciude at Lyons, Iowa, by L. H. Grimm. - Teacher L. H. Sippel as teacher in the school of Immanuelsgemciudc at Hamilton, O., by tt. G. Ziegler.

On Sund. Oculi: Teacher F. R e d c k e r as teacher at the school of the parish at Hoffman, Ill, by P. F. W. Brockmann.

Initiations.

Dedicated to the service of God:

The new church 1'22X24 feet of the congregation at Aroio do meio, Rio Grande do Sul, Brazil, on the 4th of Sonnt, n. Epiph. Preacher: ?. Daschner. The consecration prayer was said by Father L. v. Jutzreuka. - The new church, 24X46 feet, with steeple, of the Zion congregation at Germania, Wpv., on Sonnt. Reminiscere. Preachers: Ehr. Germeroth and Wunderlich scorches.).

Groundbreaking.

On sunday. Reminiscere, the Trinity congregation put on Fort.

M organ, Ovlo., the foundation stone of their new church. Preachers: F. G. bb. Lchmann and Hcsemaun seiest.).

Conferen;unshow.

N o r d - N e b r a s k a - Teachers' Conference will meet April 14 and 15 at Snyder, Nebr. Th. Aufdemberge.

The Eastern Conference of the Fort W a y n e - Pastoral and Teachers' Conference will be cancelled by resolution because of the Synod of Delegates.

I. H. Klausung.

The B a l t i m o r e - Pastoral Conference will meet, w. G., April 21-23, at L. Steffens' church at Baltimore, Md. Work has been done by tt?. Meuschke, Steffens, Guckenberger. Preached by L. Fackler Morhart. Registration or cancellation requested from the local pastor.

R. C. Franke, Secr.



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No. 8.

Easter.

Ostersriede.

Hallelujah! Rejoice, you choirs, sing praise and glory to
 Jesus Christ! How great, how holy is his day! He, the hero,
 tore the bands of death and is risen, He, who for us in the
 In the grave for us. His is power and might.
 Praise him, he's done it! Hallelujah!
 He has done it, he who has the power of death and the
 grave.

Gloriously the hero has wrestled, Mightily Satan's realm
 has vanquished, From chains of death has freed us.
 We sinners fallen from God Are now reconciled to him, are
 children And heirs of his blessedness.
 Soon, soon we fall asleep, Asleep, Christe, to thee, Rest
 in peace The short night, till thy power calls The day of
 eternities.

Dust may cover our dust, Thou wilt raise it up glorious,
 Thou who art the maker of dust. Thou wilt live
 imperishably, And give him age and glory, To the dust that
 is dear to thee. We shall be thine forever, Righteous and
 blessed.
 Hallelujah!
 Death and judgment do not frighten us, For JESus our
 mediator lives.

Day of life, day of bliss!
 How will we feel when God's sun breaks through the
 darkness of our grave! O what will we feel, when night and
 darkness disappear And the light of heaven shines around
 us! Perfect one, lead us to that day, us, your own!
 The mortal coil thou went'st before; We'll follow thee to thy
 rest.

Peace be with you! Joh. 20, 19. 21. 26.

There is no greater feast of joy in Christendom than the dear holy
 feast of Easter, which we have celebrated anew in these days. But this
 feast is such a great feast of joy because it is such a glorious feast of
 victory. For the bitter suffering and death of our dear Lord Christ was, of
 course, a great and difficult struggle, since he had to meet the enemies
 of our salvation and thus lay down his blood and life. But behold, he
 became the poison of death and the pestilence of hell, and soon the hour
 of his enemies and the power of darkness were over, completely over,
 forever over. On the third day he rose from his death and grave and
 celebrated his joyful victory feast, to which he still invites his redeemed
 through his gospel.

But when the war is over, one does not merely celebrate a victory
 feast, but then one also enjoys the benefits of peace, most of all and most
 certainly on that rope which has won the victory in the war. Now since
 Christ once fought and conquered, not for his own sake and for himself,
 but for our sake and for us, as his holy apostle Paul so cheerfully
 exclaims, "Thanks be to God, which hath given us the victory through our
 Lord JESUS Christ!" 1 Cor. 15:57, so shall we also be the blessed people
 who now enjoy peace and all the blessings of peace. Therefore the risen
 Saviour, as soon as he saw his disciples again for the first time,
 immediately greeted them with the words, "Peace be with you!" At this he
 showed them his hands and his side, and then immediately he said again,
 "Peace be with you!" And when he came to them again eight days later,
 his first words were also again, "Peace be with you!"

"What a greeting is this!" we certainly all say, highly astonished and
 deeply moved, and wishing from the very deepest

Reasons of the heart, that we too would like to receive something of this sweet greeting of peace from the mouth of our dear Saviour. Well, that can certainly happen. For as surely as the preaching of his gospel resounds among us, so surely is his former greeting of peace also meant for us, and still has quite the same meaning for us as it once did for his disciples.

The greeting: "Peace be with you!" would be of immeasurable value even if it only referred to earthly and temporal life. For what a noble good is peace even there! When, for instance, there is peace in the worldly regime, when man and wife live peacefully together in matrimony, there is such great happiness in peace that it cannot be paid for with any money on earth.

However, when Christ greets his disciples after his resurrection with the cry, "Peace be with you," he means something more than temporal peace. He does not mean less, but much, much more. The dear disciples, however, could not even enjoy earthly peace at that time; they were gathered together at closed doors for fear of the Jews, and oh, if they could only have had peace in their consciences! But they lacked just that. Their hearts and consciences were troubled, and they were full of fear and anxiety, and of the dread and terror of the wrath of God. For, apart from all other sins, had not the disciples been shamefully unthankful and unfaithful to Christ? Had they not all forsaken their dear Lord and Master? Had they not all fled from him? Had he not heard one word of comfort from any of them in his great and grievous night of suffering? Had not Peter denied him even three times?

And now the evening of the third day after Christ's death on the cross had come, and the disciples might well remember that Christ had said that he would rise again on the third day. But this thought was not at all pleasant to them, but rather terrifying. They probably thought, "Oh, even if he has really risen, he will not want to know anything more about us. It is already the evening of the third day, and we have not yet seen him. He won't want to see us either. And how great will be the wrath of his heavenly Father against such unfaithful disciples of his dear Son!

But behold, suddenly their desolate thoughts are broken through. In spite of the closed doors, Christ enters into the midst of them and welcomes them most kindly with the word: "Peace be with you!" Surely this could mean nothing else than this: O my dear disciples, be no longer so fearful and terrified! Be no longer so sad and despondent! Do you think that I have suffered so much in vain, that I have died such an ignominious death on the curse wood of the cross in vain? Oh no, no! By this I have atoned for all your sins and reconciled the Father in heaven. The fire of his righteous anger has been extinguished in my holy blood. And look, now I am back again, standing before you alive and in the flesh as a sure testimony that I have accomplished all things well. Now I bring you today my dearly acquired peace: "Peace be with you!" Hereby I say unto you:

You are reconciled to God, you are therefore also righteous before God, and all your sins are forgiven you. My heavenly Father will henceforth have only thoughts of peace and not of sorrow over you. Therefore be ye now also confident and satisfied in your hearts and consciences. "Peace be unto you." "Peace I leave unto you," even in the midst of all the anguish of the world; "my peace I give unto you; not as the world giveth do I give unto you; let not your heart be troubled, neither let it fear." "Receive ye the Holy Ghost," the Spirit of peace; which shall henceforth bear witness to your spirit that ye are God's children; which shall now cry in you, "Abba, dear Father!" that your conscience may no more accuse you, your heart no more condemn you.

There we have a little sample of the consoling content of Christ's Easter greeting to his disciples, "Peace be with you!" What an impression this sweet greeting of peace may have made on the hearts of the dear disciples at that time! No doubt they must have felt as if Christ were opening heaven to them. God gave them a gentle rain when their hearts were as dry as sand. After all, God let his friendly sun of grace shine on them after such a dark and terrible night of anxiety and fear, of desolation and hopelessness. Surely their tears were dried, their sighs were turned into songs of praise, their sadness into joy.

But how now? Does that comforting greeting of peace from the risen Saviour still apply today? Does it still apply to us? Yes, most certainly! As surely as Christ is the Lamb of God who bears the sin of the world, so also our sin; as surely as Christ is the propitiation for the sin of the whole world, so also for our sin; as surely as Christ died and rose again for all of us; as surely as the blood of Jesus Christ, the Son of God, makes us clean from all sin even today: so surely does Christ himself, through his Word and Sacrament, still enter into our midst and say: "Peace be with me. By this he means to say to each one of us, "Behold, I have taken away thy iniquity from thee, and have clothed thee with garments of feasting." Therefore be of good cheer, my son, be of good cheer, my daughter, thy sins are forgiven thee! And the heavenly Father says yea and amen to this in grace. He declares, "Such things shall be unto me as the waters of Noah, when I swore that the waters of Noah should no more pass over the face of the earth. So I have sworn that I will not be angry with you nor rebuke you. For the mountains shall depart, and the hills shall fall: but my mercy shall not depart from thee, neither shall the covenant of my peace fail from thee, saith the LORD thy merciful God," Isa. 54:9, 10.

Oh that no one would close the door of his heart to the risen Saviour and his blessed Easter peace! The world, with all its pleasure and glory, can give no true satisfaction; on the contrary, the sinful pleasures of the world only trouble the conscience, which is much burdened with sins, still more. Yes, even "in the law there is neither rest nor quietness with all its works." "It is with our doings lost, deserving only of wrath." In his own merit and worthiness a sinful man can never find true peace of soul and true quieting of conscience. But if

Christ himself, by his holy gospel, by the message, "Peace be with you!" awakens penitent hearts to the joyful confidence of faith, oh what blessed happiness then enters the otherwise so anxious hearts with the peace of the risen Saviour! Then it is said:

My Prince of Peace, thy kindly rule, Quiets all the sorrow that weighs down my spirit; When my wretched heart turns to thee, Soon thy spirit of peace is felt. Thy look of grace melts my mind, And takes away from me fear and anxiety.

May our dear Lord Christ, the Risen Lord, give us true peace in our hearts, peace that the world does not know; so may he also calm our most secret sorrows, all the pain that burns in us! So let us receive from his bounty grace upon grace! So may he guide our feet into the way of peace, and make his ways pleasing to our eyes. May he bless us with righteousness, peace, and joy in the Holy Spirit as long as we walk here! May he at last greet us in the dark valley with the greeting: "Peace be with you!" So may he let us go in peace, go home to the quiet huts of peace! Amen.

Ms. S.

The saloon.

II.

What is it about a saloon? If one were to answer an uninformed person, who has never seen a saloon and does not know what goes on in it, to the question of what a saloon actually is, that it is a place, a kind of *store*, in which a certain commodity, spiritual drink, is sold, a kind of restaurant, only that there is not food and drink, but only a fresh drink for restoration, for strengthening and refreshment, one would teach the questioner a completely wrong idea of the thing he is asking about. However, there is selling and buying going on in a saloon. One can probably restore oneself a little here, if one is quite jaded. And there is no demon in the goods that are hawked here, whether they are adulterated as often as any other goods. The making and selling of wine and beer is in itself no more a wrong than the moderate enjoyment of wine and beer. There is also a right use of liquors. But the manner in which the trade is carried on here, the way in which the drink is handled, the purpose of that trade, gives the character to the thing of which we are speaking. The main purpose of a saloon keeper is not to offer a weary traveller or labourer a refreshing drink, or to sell his neighbours a pint of beer for domestic use, which may be done incidentally, but he wants to keep his customers as long as possible at the sales table, at the spacious bar table, and to sell as much of his goods as possible. He counts on his customers encouraging each other to buy and to fortify themselves, to drink to each other, to incite and spur each other on to drink one more. He knows that his wares recommend themselves and invite those who have acquired a taste for them to drink more and more of the good stuff.

The whole equipment and arrangement of a room, furniture and devices, the whole behavior of the guests shows at the first sight that it is here actually not on strengthening and refreshment, but only on the drinking aimed and on plentifully drinking that one drinks here to drink, because one at: Drinking is one's pleasure and joy. And even if a saloon keeper had the honest intention, which will seldom be the case, of keeping moderation in giving away, he must tell himself from the outset that the majority of his customers will not agree with him in moderation, and that he will hardly be able to resist the will and desire of the majority. It is a sunny fact, it is the rule, that most saloon patrons who make themselves comfortable in the saloon, who lie down on the bar table or sit down at one of the low tables beside it, drink beyond their thirst, beyond their matzo, beyond their need, that they do not both drink, but rather booze. He who denies this, or thinks it exaggeration, ties a blindfold over his own eyes. Certainly, this is the right and proper name for a saloon: a saloon is a boozier.

And now let's take a closer look at the company that gathers in a saloon. Some sober people enter the saloon, get a glass of beer, empty it soon and go their way again. They don't belong to the actual saloon society that makes itself at home in the saloon or moves from one saloon to another. This saloon society is nothing but a cooperative of drunkards. We can distinguish about three classes of drunkards. The first and most distinguished are the coarse drunkards, who drink themselves drunk and mad, like swine, which one then sees staggering about in the street or lying in the gutter, who are seldom sober and no longer able to exercise their senses. They have vice written all over their faces, they are branded before the world, children point at them with their fingers. A second class of drunkards, much more numerous than the first, are those who still keep themselves and their limbs in some measure in check, go about their daily work, but are nevertheless bound by drink, and can no longer live without a daily, large portion of beer or even brandy. You cannot tell the vice from their faces and attitudes; they have got so far that they can stand a great deal, a great deal; but they themselves feel the influence of alcohol very well. In the third place are the so-called habitual drinkers, who are content with less than the first and second, but who drink steadily, regularly, and drink more than is good for them; who also, like the others, feel an inner impulse and thrill for strong drink within themselves, which they cannot resist. But all intemperance in eating and drinking the Scripture calls gluttony and drunkenness. And these drunkards in their various shades are now regulars in the saloons. It is too crowded and too lonely for them at home, they long for fellowship with like-minded people and know very well where they can find it; the saloon attracts all these fellows like a magnet, like the water attracts the turtles that are set on dry land. In the saloon they can best satisfy their lust for triuclade; there the much sought-after stuff flows like rivers, and in the merry company of the revelers they find themselves

the heart is opened wide, then even the newcomer, who nevertheless appears from time to time in a quiet hour, is most easily overcome. One boozier strengthens and comforts the other when the bad consequences of boozing become apparent, and a fresh drink offered by a compassionate brother quickly dispels worry, grief, annoyance and sadness. Yes, booze and booze company, that is the emblem and emblem of the saloon.

The apostle writes'. "Be not drunken with wine, from which cometh a disorderly manner." Where wine, beer, brandy is drunk, there necessarily follows a disorderly manner, and so also in the saloons there is a wild manner and bustle. Drinking is often combined with gambling. The few gents saved from drinking are gambled away. And the saloon guests do not stand or sit silently next to each other. The strong drink, to which they are strongly addicted, loosens the tongue, and the mouth overflows not only in coarse jests, but also in shameful words. In many places it is forbidden by law for a woman to serve drinks in a saloon. This prohibition rightly presupposes that a respectable, honest woman cannot tolerate what she has to see and hear in the saloon. The psalmist praises the man blessed who does not sit where the scoffers sit. There are scoffers in abundance at all times and in all places. Scoffing develops most vigorously when scoffers sit together and drink together. And the most popular place for the scoffers is the saloon. But the cheerful, high-spirited mood, jesting, laughing, and mocking often enough turns into the opposite. When tempers are heated by beer and brandy, they are also very sensitive and easily excited. If one of the drinking companions feels that he has been hurt by another's joke, he rises up and begins to scold, and scold follows scold, and soon the whole company has interfered and taken sides with one or the other. And how often does the war of words turn into a physical fight, into brawling and scuffling, indeed the last end of the scandal is murder and manslaughter. It is statistically established that most murders in this country occur in the saloon or have their origin in saloon fights. It is not too harsh a judgment to call the saloon a den of thieves or a den of murderers. And even if the worst excesses do not always occur, the tinder for all kinds of crimes is present where the vice of drunkenness has free rein. There man loses his hold and self-control, and the wild beast in man breaks out of the bars. But even apart from the grossest excesses: loose, mean speech, impudent behavior, a crude tone, crude laughter, wild noise is a feature of the saloon and the saloon economy which it is impossible to separate from it. All attempts at reform would at once prove futile. To try to plant noble manners, discipline, shame, decency, what is honorable, what is just, what is chaste, what is good, praise and virtue in the bars and gatherings of drunkards and fellow drunkards, would be as foolish as trying to force the briar to bring figs or grapes.

But the pernicious consequences, the devastating effects of the saloon economy and saloon attendance, go far beyond

beyond the four walls of the saloon, extend to the whole of life, to family life, public life, church life. Saloon attendance and drunkenness, even the more subtle binge drinking, weakens and ruins the powers of body and soul, dulls the spirit, makes a man, if not quite incapable, yet disinclined to work, makes the soul slack, sluggish, unenthusiastic for prayer and worship, hinders the effect of the divine word. Faith and a good conscience cannot endure in the long run. And the last end of this way, if sincere repentance does not intervene, is eternal torment and chastisement, starvation and thirst, the burning thirst of the damned, which is not cooled by a single drop of water. The apostle plainly says, that they which do these things, which eat and drink, shall not inherit the kingdom of God. A drunkard drags his family into misfortune with him. How many families have been brought into bitter misery, even to the beggar's bar, because the father of the family has carried all the rest of the money, even the money necessary for living, into the saloon. And even if the family does not lack its daily bread, happiness and peace disappear from the house. It is quite natural that the father of the house should bring home from the saloon the coarse tone, the coarse nature of the saloon, scolding and scolding, and should take out on wife and children his ill-will or ill-temper. How many fathers have already turned their children into good-for-nothings by this evil example of theirs! The saloon, and all that hangs about it, is a danger to the public welfare. A St. Louis newspaper recently complained, with full justification, that city politics are made in the saloon, that saloon keepers and saloon friends control city elections. The saloon and the saloon crowd are chiefly to blame for the fact that in most of the large cities of our country quite depraved existences have the city government and the legislature in their hands, and are oppressing and robbing their fellow citizens. And it is a cancer to a Christian community when it harbors in its midst a number of drunkards who know how to moderate themselves and cover up their vice. They are then a stumbling block to the work of the church.

Wherever church publications or tracts warn against drunkenness and saloon attendance, a number of examples are cited to reinforce the warning, stories of the life, activities, behavior, and eventual end of a drunkard. So let there be room here for a little story which the author of this article did not take from a book, but witnessed himself, and which he is reminded of every Good Friday. When he was still a pastor over in Germany, there lived in his town a man named W., a handsome, strong man, who at first worked diligently at his trade and earned good money, and whose children were well brought up. But a time came when he was no longer satisfied with his work, his home and his family. He allowed himself to be dragged into the nearby tavern by good, that is, bad friends and neighbors. He drank moderately at first, then more and more, until he had become a notorious drunkard. Anyone passing by could hear the racket in his favourite pub from afar. Occasionally, a murder was committed there. The man we are talking about soon gave up his

solid, lucrative trade and started a trade in playing cards. He also gambled valiantly himself, boozing and gambling away everything he had, and plunging himself and his family into debt to boot. Finally he had drunk consumption down his throat and spent the last months of his life in a neighboring city hospital. Those who had seen him before did not know him again; he had become quite a skeleton. But then God still had mercy on him. By God's grace he gave place to the Word of God, to the exhortations of repentance of his former pastor, recognized his error, and with true hunger and thirst grasped the consolation of the forgiveness of sin. Day and night he cried out to God for mercy. During the Passion he read in his bed the story of the Passion and Death of our Lord Jesus Christ and an interpretation of it. When he had come to the end of it, his end had also approached. He clung, as far as could be perceived, with all the fibres of his soul to Christ crucified, who is reckoned among the transgressors. His dying consolation was the word of the Lord to the penitent thief, "Verily I say unto thee, to-day shalt thou be with me in paradise." He asked the writer of these lines to base his funeral oration on the story of the thief on his right hand, not to conceal his life of sin, but to add that he had found the Saviour of sinners and ungodly men, and asked him to warn all present against visiting the drinking-houses, the source of all evil. On Good Friday afternoon he was buried, and the great crowd that had gathered at his grave received what he had desired. The other wish, that his children might be preserved from the path of ruin, was also granted to the deceased, so far as I have been able to trace the history of the family. - Alas, alas, not all drunkards come to their senses at the eleventh hour; most of them die away in their sins, and come to an end in horror. Therefore let every one who has fallen into these snares repent at the moment before quick death overtakes him.

After all, only a few words are needed about how a Christian should relate to the saloon. If one sees the thing and looks at it as it really is, the question is already decided for one: Christian. It is only when one gets a haze in his own eyes that he begins to ask and fiddle about whether, under such and such circumstances, the thing might not be quite needed. A conscientious Christian will avoid every temptation to drink and be disorderly, and will not stand or sit where the drunkards and the scoffers stand or sit. A conscientious Christian cannot keep a saloon, nor will he help in any way, such as by signing a petition for the necessary license, to have such a boozier established near him. A righteous Christian congregation, mindful of its sacred calling to preserve its members from sin, disgrace, and offence, will keep saloons and saloonkeepers out of its midst. It is at this point that the fraternal punishment, so often neglected, should begin. How to many a Parishioner who secretly indulges in drinking, might be helped if those brethren who

would act with him according to Matth. 18. May God grant all our Christians the right Christian seriousness in this matter as well! Let us never lose sight of the word of the apostle: "But the end of all things is at hand. Be ye therefore temperate and sober in prayer!" 1 Pet. 4, 7. G. St.

Our Emigrant Mission and the Lutheran Pilgrim House in New York.

The missionary work among the immigrants in the port of New York has been continued in the past year without interruption and disturbance in the usual manner under God's blessing. The immigration was one of the strongest in history, and it was therefore my privilege to help not only a few, but many in their various needs and embarrassments with advice and action, and at the same time to instruct them in spiritual matters through word and writing. In: whole, 1, 170, 295 immigrants landed in the port of New York last year. Of these, 93,146 were Germans and 33,203 from the German Reich.

So what does my work consist of? My work consists in taking care of those who arrive here from Europe, as well as those who travel there from here, and in assisting them in every possible way. This includes the procurement of ship tickets and complimentary tickets, the management of the extensive correspondence necessary for this, the management of money and travel matters, and especially that I make myself known to the immigrants when they land on Ellis Island, admonishing them in particular that in the new country, in the new homeland, they should receive the Word of God. I especially exhort them not to neglect or even forget the Word of God and the church in their new country, to give them our synod calendar, tracts and the magazines of our synod and to draw their attention to our pastors and congregations in their new home. In 39 cases I have been able to represent the interests of detained immigrants before the Board of Special Inquiry, and in 36 cases permission to land has been obtained. In three cases all assistance had to be refused, and return was made. 49 immigrants who lacked the means to proceed were procured. 62 immigrants with no or insufficient address were assisted so that they reached their destination.

That there is no lack of very sad and regrettable incidents in this work on Ellis Island may be shown by two examples. In Colorado relatives sent for a married couple with two small children from Russia. In Bremen the doctor diagnosed the woman with the contagious eye disease trachoma. The woman was kept back with her infant while the man went to Baltimore with the other children. In Baltimore he turned to our missionary, told him of his wife's sad situation and asked him urgently to take care of his wife after she had been cured when she arrived in Baltimore. After some time the doctor in Bremen pronounced the woman cured, and she started on her journey to Baltimore. Once in Baltimore, the immigrant doctor there pronounced the woman

for not yet cured, and so she was then excluded from the landing and sent back without consideration. Our missionary in Baltimore informed me of the state of affairs, expressed the wish that the poor woman might not again travel by way of Baltimore, but by way of New York, and requested me to make the necessary arrangements for the woman to remain in Bremen and seek complete cure from the terrible disease. To our missionary in Bremen, Mr. Gillhoff, the necessary orders were transmitted by cablegram, and the woman, upon her arrival, was given to a capable specialist in eye diseases for treatment. After a complete cure, the woman and her eleven-month-old child began the journey from Bremen to New York. Arriving in the harbor of New York, the poor woman was again kept from landing. This time, however, it was not trachoma which caused the stay. The terrible eye disease was completely cured. The woman was looking forward to her confinement, and for this reason she was detained. For weeks she had to stay in the hospital on Ellis Island before she could start the onward journey to her husband with the two small children.

When this woman was receiving medical treatment in Bremen and our missionary, Mr. Gillhoff, visited her, another woman contacted him and asked for help. The husband of this woman with the children was already staying in Colorado, and the woman had already been excluded from the landing twice because of trachoma and sent back. The doctor, after several weeks, pronounced the woman cured, and she started in the second cabin on the third trip across the ocean. Arriving in New York, the doctors at Ellis Island found her still suffering from trachoma. Her exclusion from landing was decreed, and return was to be expected. To this poor woman, however, the new immigration law then did great service. Under this, if the father has the first citizenship paper, members of the family may be cured here if they are afflicted with disease, and may land when cured. The husband of this Fran had obtained the first citizenship paper. Immediately a petition was sent to the Department of Labor and Commerce at Washington, asking permission to have the poor woman cured of her terrible disease here at the hospital. The petition was granted with the condition that \$100.00 be immediately put down to cover the cost of the cure. The condition was met, and the woman was thereupon taken to the hospital at Ellis Island for medical treatment. After 2 1/2 months the woman was released from the hospital as cured and was able to continue her journey to her husband and children. In such cases, of course, it is very difficult to comfort the poor immigrants. It is God's word alone that can give light in the darkness.

The work at the Pilgrim House is closely connected with this work at Ellis Island. What has been done in the Pilgrim House during the past year? From the Synod there was received into the treasury of the Pilgrim House \$230,050.22, and \$225,657.29 was expended. Thus on December 31, 1907, there remained a cash balance of \$4392.93. The German Money Order Department of our Pilgrim House issued money orders for \$19,560.20 and the Scandinavian Onev Oräer Department for \$7556.66. Foreign checks on German and other

Places were issued for \$47,618.42 to Scandinavian places for \$6056.60 issued. So-called "Travelers' check" for foreign countries were given for \$17,800.780 ship and complimentary tickets were issued. The number of guests at the Pilgrims' House was 4976: of these 2507 were Germans and 2469 Scandinavians. 188 immigrants could be shown to have work and earnings. The poor received 718 meals, 321 night's lodging and provisions for the onward journey. For charitable purposes \$307.33 were spent. How beneficial this work has proved among the emigrants in course of time, there are examples enough in our Synod. Still more blessings might be bestowed by a better and more zealous hand in hand work with me on the part of many of our dear pastors and church members. Here I would like to make a humble request: Again and again I have to make the experience, to my greatest astonishment, that there are still many people in our congregations who do not know our mission and the Pilgrim House at all. Members of our congregations travel to Europe via New York, but do not stay in the Pilgrims' House, because they do not know that they can find cheap and good lodging there, and that everything necessary for the journey to and from Europe: ship's tickets, checks, passports, etc., is taken care of promptly and conscientiously. With gratitude I must acknowledge that a large number of our pastors and parishioners have taken a great interest in the welfare of the Mission and the Pilgrims' House by sending in orders of all kinds, through the provision of which the Pilgrims' House makes a small, modest profit. However, all pastors of our synod and of the sister synod connected with it, who have any opportunity to make a profit for the local mission, the Pilgrims' Home, by sending ship tickets, money shipments, etc., should take advantage of this opportunity.

In Hamburg and Bremen our mission and the Pilgerhause have been conscientiously worked into the hand. With great faithfulness Mr. Vopel in Hamburg and Mr. Gillhoff in Bremen have done the work assigned to them.

In entrusting the mission among the immigrants and the pilgrimage house to the love of our Christians, I ask the Lord of the Church, who wants us to take care of the strangers, for his continued blessing, that he may also let this work prosper more and more for the furtherance of his kingdom and for the salvation of many souls. May God also be thanked for all the blessings he has lavished on the work of the emigrant mission so far, and for all the good it has done for our fellow believers!

On behalf of the Commission for Emigrant Missions O. H. Restin,
Missionary.

To the ecclesiastical chronicle.

America.

The Swedish Augustan Synod, which belongs to the Lutheran General Council, proves especially zealous and self-sacrificing in gifts for church purposes. It has raised during the past year for internal mission \$108,387, for heathen mission \$28,656, for emigrants \$46,020. Equally abundant

For its educational institutions, of which it maintains a number, as it is generally in the forefront of educational work among the Lutheran synods of the country, it raised \$208, 830. It did not forget the old and sick preachers, but contributed \$17,000 for this fund. These figures are the more noteworthy because the Augustana Synod, though a large body, yet numbers no more than 154, 390 communicant members, and also has 404 parochial schools, which no doubt also require considerable sacrifices.

L. F.

For the care of sick and infirm preachers, and for the widows and orphans of deceased preachers, the Methodist Church of our country raises considerable sums. The editor of their yearbook has determined them exactly and gives the following information: "In the past year \$598, 652 have been received for this purpose and distributed to 4782 entitled persons, namely to 2187 entitled preachers \$312, 873 and to 2595 preachers' widows and orphans \$271, 231. In addition, a number of particularly urgent cases have been specially considered. The several Conferences have created a maintenance fund, and the sum, invested on interest, amounts in the aggregate to \$2, 375, 803." According to this notice, the average sum for the individual is about \$125.00. L. F.

The Jewish population of our country is increasing rapidly and constantly, especially through the almost uninterrupted immigration from the Russian provinces, where the Jews are subjected to manifold oppressions and persecutions. New York is the largest Jewish city in the world, that is, it has more Jews among its millions of inhabitants than any other city. But quite sad is the religious condition of the American Jews. The "Christian Apologist" recently drew up the following accurate description: "The two great classes of American Jews are the Reform Jews and the Old Believers or Orthodox. The Reform Jew is a rationalist who holds only outwardly to Judaism and its festivals, but denies that the Word of God ever spoke of a Messiah. The Orthodox Jew is still entirely under the influence of the Talmud (the Jewish explanation and distortion of the Law) and superstition, as it was in Eastern Europe, and therefore still in the power of the rabbis. Both Reform Jews and Orthodox believe a redemption by good works, and therefore deny the necessity of a Divine Redeemer. The younger Jews in our country, however, are almost entirely without religion. They scoff at what is sacred to parents, and their slogan is, Let us live and be merry! Among these younger Jews crime and immorality are so on the increase that the rabbis themselves must acknowledge it. Thirty years ago there were few Jews in the prisons and penitentiaries of our country, but today there are almost all of them. Especially do many Jewish girls in our country indulge in immoral life. - Israel walks among the nations of the earth like a curse, and few it is who are brought from among this godless, obstinate, earthly-minded people, through the work of the mission, to the knowledge of their wickedly rejected Messiah and Saviour.

L. F.

Abroad.

To the congregations of the Saxon and Hermannsburg Free Church and to our congregations in London we remind those who this year travel from our circles to Europe. The number of these travellers increases from year to year, and those who go to

If any of them can somehow make it possible to visit the Free Church congregations and their pastors on such a trip, it should not pass them by. This is a joy and strengthening for our fellow believers and a benefit for the travellers themselves in many respects. The Saxon Free Church will gather this year for the Synod in Berlin, where most of the visitors to Germany come anyway, probably again in July. Thus it is very easy, by attending this Synod, to profess one's allegiance to one's fellow believers, who are often afflicted and challenged, and to attend their services. - Some time ago Father M. Willkomm from Mulhouse in Alsace told the "Freikirche" how, in spite of the freedom of religion which prevails in the German Empire, the Free Church congregations are deprived of their rights. He writes: "The children of our congregation are regularly taught religion twice a week by the pastor of the congregation. Nevertheless, we are not able to get them exempted from religious instruction in the state schools. Why not? Because,' it says in a letter from the Oberschulrat, 'only the instruction given by a duly appointed clergyman of a state-recognized religious community is to be regarded as a sufficient substitute for the proper religious instruction of the school, but the free Evangelical-Lutheran congregation of Christ of the Unchanged Augsburg Confession does not belong to the recognized religious societies. We ask: Is this freedom of religion, if Christian parents are to be forced in this way to have their children attend religious instruction which does not conform to their convictions?"

L. F.

In Schneider's "Kirchliches Jahrbuch" (Church Yearbook) for the year 1907, a Protestant preacher in Naples writes about the **spread of the Gospel in Italy** as follows: "Italy is not an easy field of work, and one should therefore not be surprised if one has to report about many failed attempts. Nevertheless, the future of the evangelical movement in Italy cannot be denied. Although there is no doubt that the movement has come to a standstill in the cities, Protestantism is gaining a foothold in the countryside, especially in Abruzzo, Calabria and Apulia. There those who have returned from America are the first pioneers of the Gospel. In North America they learned to know and love Protestantism, overcame Catholic bondage, and in many cases accepted the Protestant confession. When they returned home, they told their fellow countrymen about their experiences. Thus small, scattered groups are formed everywhere, which, when a Protestant clergyman comes into contact with them, join the Gospel. In spite of some undeniable imperfections, there is a lively life in the evangelical churches of Italy." If only the numerous Italians in our country could be brought more in touch with the Lutheran Church, so that then, on their return, they would also testify to the fair Gospel! L. F.

About Spain, like Italy a country almost entirely subject to the Pope, the aforementioned Yearbook has similar things to report. It says: "Evangelization in Spain is progressing slowly but surely. The number of Spanish evangelical congregations and members of congregations cannot be ascertained with accuracy, because there is usually little or no connection between them, and many evangelicals who live scattered about do not dare to come out publicly with their evangelical faith because of the intolerance that still prevails. However, there are small congregations in almost all provinces, about 170 in number. These congregations and preaching

nies are maintained by societies in Germany, England, America, Holland, and Switzerland, working independently. The number of Protestant Spaniards is estimated at from 10,000 to 12,000." The champion of Protestantism in Spain is the well-known Rev. Fliedner in Madrid. L. F.

The Roman Antichrist reveals himself again as a true Antichrist through the new regulations on marriage which came into force at Easter and were proclaimed beforehand by the archbishops of our country. He formally and solemnly decrees for all his "faithful" that no marriage is valid unless it is performed by a Roman Catholic priest before two witnesses. And lest there should be any misunderstanding, he says, equally formally and solemnly, that any marriage between two Roman Catholics, or a Roman Catholic and a Protestant, contracted by a civil official or Protestant preacher, is null and void. This is the so-called Iridentine form of marriage, which was established centuries ago, but was not carried out everywhere, because many Roman Catholic princes, especially in Germany, refused their consent. The marriage is, as Luther says, an "external, worldly thing," belonging to the natural order of God. It is concluded when two persons capable of marriage voluntarily declare that they wish to enter into matrimony with one another. Christians also sanctify this part through God's Word and prayer, and therefore also have themselves married in church. But it is not the ecclesiastical wedding that brings about marriage, but the mutual declaration, the consensus, the mutual word of consent. The pope, on the other hand, makes marriage a sacrament, of which God's Word knows nothing, and declares all marriages not performed before a Roman priest to be non-marriages, which is contrary to divine and human law. The pope rebels against God and God's word, and is also an enemy and rebel against the natural, human order.

L. F.

From World and Time.

Christian religion and insanity. It is not uncommon for unbelievers to accuse Christianity of causing insanity in some people. Secular newspapers like to list examples of "religious insanity". All Christians know that the Christian religion is not to blame for this; on the contrary, the true Christian religion is the best means of salvation and preservation. There would be many more insane people in the world if Christianity were not such a power and had so many professors. But it is valuable to hear this from such as have been engaged all their lives in the cure of souls. Through various papers is now passing a statement which Dr. A. B. Richardson has done in response to an inquiry. Richardson was for years superintendent of lunatic asylums, being last employed at the Washington Hospital of the United States for the Insane. He replied to the questioner, Dr. David Starr Jordan, of Columbus, O., as follows: "You have presented me with a very important question. I have examined the subject thoroughly. There are only two patients in this hospital whose insanity has some relation to religion; with their disposition to insanity, in my opinion, they would probably have become insane on some other side, had it not been on the religious side. If, however, you had asked me how many people in Ohio were saved from insanity by religion, and from these hospitals, you would have presented me with a difficult question to answer; for they form a multitude. The cheerful

Sense, the beautiful hopes, rich consolations, good humors, regular habits, and joyous religious songs are such an antidote to the causes of insanity, that thousands of leirs in Ohio are thereby preserved from insanity. Without the beneficent influence of religion, Ohio would labor to double its hospitals to accommodate its insane patients." L. F.

A contemporary picture. Under this heading the "Proof of Faith" relates the following incident: The Hungarian painter Julius Kardos shot himself in the gambling hall of Monte Carlo in the face of numerous guests. In the last days before committing the crime, the bank had offered him 1000 francs if he would leave and promise not to return. This offer, however, the painter rejected very shortly. He borrowed 2000 francs from a Hungarian landowner living in Monte Carlo and wanted to make a last attempt at the green table. On his left sat a frivolous wench from Paris, on his right the daughter of an American doctor, a millionaire. Kardos bet and lost one gold piece after the other. When he lost the last one, he reached into his pocket and shot himself in the mouth. Those sitting around the gaming table started up from their seats in fright, the ladies screamed and hurried away. The Parisian "lady" fell back in a faint in her seat, for the painter had fallen on her lap after the: Suicides fell on her lap. All this took place within two minutes. Then servants rushed over, removed the corpse, and after an hour - the game went on merrily. A fellow player, a rich man, won 500,000 francs in one go in the suicide's place. - That's the way of the world, especially the world of gentry. They gamble, they drink, they sin... Judgment is not remembered. Eternity is not inquired after. But the Scripture says, "The end of all things is at hand," and exhorts Christians, "Be ye therefore temperate and sober in prayer." 1 Petr. 4, 7 f.

L. F.

In India a famine is threatening again. A missionary of the so-called Goßnersche Mission, which works among the Kols in India and has more than 80,000 souls in spiritual care there, reports in the "Lutheran Herald": "It now unfortunately remains true that the gruesome spectre of famine is surely and surely coming here in India, even if slowly, and this one threatens to be more terrible than the last two, for this time it will encompass more than half of India, and then, to the detriment of the previous ones, not only rice but also the other crops will be completely rotten. . . Already thousands have hardly once a day rice to eat and feed themselves partly on leaves and blossoms, grasses, roots and forest fruits, and with this poor nutrition all kinds of evil diseases are rampant, and in the hardest hit areas cholera is already raging in places. Nevertheless, the heathen remain hard and obdurate even in the face of these severe afflictions. God grant repentance to the poor people in this distress!"

L. F.

Death, where is thy sting? Had, where is thy victory? Thanks be to God, who hath given us the victory through our Lord.

Jesusum Christum. 1 Cor. 15, 55-57.

Of this song of triumph of the faithful warriors Luther says: "Through Jesusum Christum we have the victory. Christ came from heaven for our redemption and became man, suffered death on the cross for us, descended into hell, rose from the dead, and ascended into heaven.

He has taken sin, death, and hell in his body, and has completely fulfilled the law, so that it must cease to accuse and condemn us. Now this is the victory, that death has lost its sting, the law can no longer awaken sin, nor sin strengthen death. For Christ hath atoned for our sin, and hath blotted out the handwriting that was against us, the law, and hath put it out of the way, and nailed it to the cross.

"A Christian therefore shall learn to take hold of these things, and to use them, when it comes to the battle, that the law assails him, and wills to accuse him, and to strangle sin, and to thrust it into the jaws of hell, and his own conscience saith unto him, This and that thou hast done; thou art a sinner, and guilty of death; that he may answer it confidently: Yea, alas, it is true, I am a sinner, and well deserving of death; in that thou art right; but that thou wilt condemn me, and put me to death, that thou shalt not yet do; but another shall defend thee against that, which is called my Lord Christ, whom thou hast innocently accused and murdered. But knowest thou also how thou hast run upon him, and thereby lost all thy right against me and all Christians? For he hath not borne and overcome sin and death for him, but for me.

"For this cause I grant thee no suit or right against me, but rather I will be right against thee, that thou shouldest attack me without guilt, when thou wast before condemned and overcome by him: therefore thou shalt leave me unchallenged and unchallenged. And though thou mayest now assail and devour me according to the flesh, yet thou shalt neither gain nor profit thereby, but shalt eat thine own sting, and be slain thereby: for I am no more the man whom thou seekest as the child of man, but the child of God; for I was baptized in his blood, and in his victory, and clothed with all his goods. Behold, therefore Christians must arm themselves with this victory of Christ, and repel the devil therewith, saying, How comest thou to accuse and afflict a child of God? Knowest thou not who my Lord is, and what he is able? A Christian should say defiantly and joyfully, If thou wilt be wicked, let me only be unsworn. If thou canst stab and cut much, go up to him that sitteth on high, and bite thee with the same: and if thou hast anything against me, accuse me before thy judge and mine, and see what thou canst do. But he will not go there, for he knows that he has lost, and that he has already been judged and slain by him. Therefore we must cast him away from us, and build upon the victory that we have in Christ; we must close ourselves in Christ, and cleave unto him, lest he come unto us: for he knoweth well that he can accomplish nothing there, if we but hold fast with faith.

"To this now belongs the end of the song: 'Thanks be to God, who has given us the victory through our Lord Jesus Christ.'"

After the great fast of the silent Holy Saturday, the "nox angelica" dawned, the angelic night. Bright as day, the night shone with the glow of countless candles, lamps and torches. Constantine the Great had tall columns of wax set alight throughout the city, so that the night was more brilliant than the brightest day. In the churches, between the gate and the altar, the festive crowd, mostly dressed in white, crowded in memory of their baptism, their souls full of fear and hope at the same time: the Lord could come again at midnight! The catechumens were baptized, psalms and litanies were sung. Towards morning it became quiet. As once in the temple at Jerusalem during the twilight a priest stood on the pinnacle of the temple and looked to the east, until he could finally call out to another waiting priest: "There is light towards Hebron", so a deacon had long since waited for the first ray of the rising sun. Now he broke his way through the crowd, hurried to the altar and whispered to the bishop. And now the bishop intones the Hallelujah; the holy hymn of praise fills house and heart. This Hallelujah at the meeting of night and day, at the celebration of the consummate victory of life over death, at the return of the Risen One from death and the grave, is the climax of the Christian liturgy. Then followed the communion of the newly baptized. For them, this night and morning was the time of both sacraments. With them, however, all the faithful enjoyed the sacrament of the altar. At last the congregation was dismissed with the Easter greeting, "The Lord is risen," to which they responded, "He is risen indeed!" or, "He has appeared to Simon!"

The ancient Church knew what Easter was. Holy consecration, silent adoration, deep immersion in God's mystery, jubilant singing gave the feast its character. It was not like this in the morning in Joseph's garden, nor in the afternoon on the road to Emmaus. But soon it became Easter with the disciples, soon they proclaimed Jesus, crucified and risen, before friend and foe. St. Paul intones his song of triumph: "Death is swallowed up in victory," 1 Cor. 15:55. And so it has continued through the centuries. Wherever Christ's name is mentioned, the Easter Hallelujah is heard. Even in the dark times of the Middle Ages people rejoiced:

Christ is risen from the torment of all, We should all be glad,
Christ will be our comfort.

Johann Heermann's Easter hymn sounds like bright ringing: Fröh

Morgens, da die Sonn' aufgeht, Mein Heiland Christus
auferstehen. (Early in the morning when the sun rises, My Savior
Christ rises).

Hallelujah, hallelujah! -

...and like a mighty, roaring organ note...:

Hallelujah, rejoice, you choirs, Sing praise and glory to Jesus
Christ! How great, how holy is his day!

Easter eggs in the old days.

The holy feast of Easter is the principal feast of the Christian Church, the feast which recurs in all the others, and by this very fact makes them feasts. In the ancient Church every feast day, even every Sunday, was for this reason called "dies paschalis", Easter Day. And the ancient Fathers, from Ignatius and Tertullian to Eusebius, could not do enough to exalt the feast of Easter and to give it the highest names: "da? feast of all feasts", "the crown and head of all festivities", "the shining and splendid day", "the nobility of the year", "the adornment of the months". They have known how to celebrate Easter.

A pious painter.

Splendid works of art originate from the master hand of the excellent artist O. C. G. Pfannschmidt. On April 25, 1887 he made the last brush stroke. It was a painting for an organ choir. Now followed shortness of breath and loss of strength. A temporary recovery did not last. On the back of a small picture column, which came from his master's hand, he still let write: "Behold, the lion has overcome, who is of the family of Judah", Revelation 5, 5. As he

was once asked by his children if he wished for anything, he replied, "I have no more will; God's will' my aim." On the evening of July 2, the home-coming seemed to come; to the assembled children he still said, "Unity, love, faithfulness! Unity is the bond that binds the members here on earth; love and faithfulness the delicious good that endures." Blessing his seven children, he said, "I bless you with the blessing of Abraham, Isaac, and Jacob. The God of our fathers be with you! He preserve you through JEsu Christum unto life everlasting!" He also addressed the faithful maid, "Ter HErr bless you! I can lead you to no other; stay with him!" At his request the members of the family sang, "When once I shall depart," and, "The grace of our Lord JEsu Christ." One of the sons read John 17 and Romans 8. The Our Father, spoken together, closed the uplifting celebration. As if he should fall asleep, Pfannschmidt lay down to rest; but contrary to expectation, the time was extended. He expressed two more wishes: "Lay me not in a black, but in a white coffin, and sing me the funeral hymn: "Here lie I poor warmth, HErr Christe, look at me!" Still until July 5 the heart beat on; the Bible verses and hymn verses spoken to him visibly refreshed him. About 6 o'clock in the evening of July 5, his soul was allowed to go home. The song: "Christ, he is my life" filled the room where he was dying.

This is how an Easter Christian divorces, knowing that Jesus lives! And so Easter Christians divorce a member of their family because they have the Risen Lord and know, "You shall live also!" Joh. 14, 19.

Victorious Easter Seals.

It was at the beginning of the last century, when Napoleon's iron fist was bearing down heavily on the German lands, that the following incident occurred in a small town in Tyrol:

Easter had come, joyfully welcomed by young and old. Early in the morning the people were up to celebrate the feast as they should. But what did they see? All the heights of their little town were occupied by the French; a war force of 30,000 men had surrounded them. They hastily summoned the council of the town; but the end of this consultation was the realization that a defense was impossible. Some proposed that embassies should be sent out to ask for a peaceful surrender of the little town into the hands of the enemy. But the greater part of the inhabitants decided, "Since we are in possession of no power to defend ourselves against so formidable an enemy, let us do on this Easter as we have done on all the preceding ones, and praise and glorify God the Lord in his house."

So all the bells of the city were rung brightly and joyfully for the feast, and although the hearts were burdened with heavy sorrow, the people went quietly and in great crowds to their churches, taking refuge in the God of all grace. The joyous, festive sound of the Easter bells was carried through the morning air and reached up to the heights occupied by the French. They had no thoughts of celebration, but vain thoughts of murder; they watched the town through telescopes, and saw the people quietly come out of their houses and go to church. Then they thought it could not be otherwise than that Austrian soldiers had entered the town during the night. Under this impression the French general ordered his troops to retreat. Thus the little town was neither shelled nor plundered; the Easter bells carried off the victory.

Fear of the resurrection.

One day, as Missionary Moffat relates, I was sitting with the African king Makaba, who was surrounded by his chiefs and courtiers. In the course of our conversation he became aware of the word "resurrection" which I had used. "What," he exclaimed in amazement, "the dead, the dead shall rise?" "Yes," I replied, "all the dead shall rise!" He now began to ask further, "Will my father rise? And all who have perished in war? And all who are eaten by lions, tigers, and other wild beasts? And will all those rise whose bodies decayed in the field and whose ashes were scattered by the wind?" "Yes - not one will remain back there," I affirmed with emphatic emphasis. Now, after looking at me for some moments, he turned to those around him and said, "Listen, wise men, where is there one among you to whose ears such news has ever reached?" Then turning again to me, he laid his hand upon his breast and said, "Father, I love thee. Your presence has made my heart white as milk. Your words are sweet as honey. But the words of the resurrection are too great to hear. I do not wish to hear again of the resurrection of the dead. The dead cannot rise! The dead need not rise!" "How," I asked, "can so great a man turn away from knowledge and wisdom? Why should I say no more about the resurrection?" Then the king arose, bared his arm, moved it to and fro as if to wield a spear, and cried, "I have slain thousands, and shall these rise again?" - Yea, some only will not believe a resurrection and an eternity, because they have cause to fear it.

O world, stand here thy life.

The pious Hesse-Darmstadt Metropolitan (Superintendent) and first city preacher in Nidda, Joh. Konr. Binzer (tz 1742), once reported to his family, as he lay on his deathbed, that he had just sung through his favorite song in a dream: "O world, see here your life" from beginning to end and had a foretaste of the great glory that awaited him. Then he suddenly began to shout with joy: "Cover me only with earth, cover me only with earth!" and had the bell-ringer Hankel play and sing this song for him on the piano, sang along himself as much as his strength permitted, and was thus accompanied by the words and sounds of Hankel at his end "into JEsu's bosom and hands to eternal rest," for immediately thereafter he passed away happily in his Lord.

Obituaries.

Father Karl Wilhelm Trappe died on 7 February in Ehester, III. He was born May 14, 1863, at Dömitz on the Elbe, Grand Duchy of Mecklenburg-Schwerin. When seventeen years of age he came with his parents to America, near the city of Chicago. After he had decided to dedicate himself to the service of the Lord in the church, he studied for a short time in Milwaukee and then in the seminary in Springfield. After passing his examinations, he entered the holy preaching ministry in 1893 and served the congregations of Savannah, Eberle, Champaign and Darmstadt, III, for eleven years. About four years ago a fall of blood weakened him so,

that his parish had to give him a furlough. He sought recovery in the state of Texas. When, after four months' residence in Texas, he was somewhat invigorated, but not cured, he resigned his office altogether, and removed to Ehester, Ill, the residence of his parents-in-law. Medical aid was in vain, and only by constant exposure to fresh air, even at night, did he eke out a living. At first he hoped to recover and to be able to take on a job again, until "also" other ailments joined the consumption and thus indicated his imminent end. Finally, the end came more quickly than expected. He caught the flu, which drove him into the house and into bed, which became his deathbed in barely a week. The undersigned visited him and pointed him to Christ, the Crucified, whom he had preached and who was also his Saviour. He wanted to adhere to this and die in faith in him - this was his last confession. Therefore we are joyfully confident that he is now blessed. On February 9 the funeral took place with great participation, at which the undersigned officiated and based the funeral oration on the words Luk. 12, 37. The faithful God will be a comfort to the widow and her daughter, as well as to the rest of the bereaved, as He has promised.

C. Strasen.

On March 27, at the home of his parents in Brooklyn, N. N., Julius Kretzmann, a quartan, passed away and was buried on March 28. In the house of mourning Fr. J. Holthusen preached on Mark. 6, 36 and at the grave Prof. R. Heintze preached on Is. 45, 15. About 40 classmates had gathered at the grave to pay their last respects to the deceased. The Lord comfort the deeply bowed parents with the hope of a joyful reunion in bliss!

Hawthorne, N. Y.

H. Feth.

New printed matter.

Forty-first Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo.
Concordia Publishing House. 1907.
4tz pages 5V2X8I4. Price: 10 Cts.

This report contains the conclusion of the doctrinal treatises on the Article of the Holy Trinity. Furthermore, the mission report in detailed form and the otherwise usual additions in the reports.

K.

Forty-first Synodical Report of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo.
Concordia Publishing House. 1907. 64 pp. 5^X8^ . Price: 12 Cts.

The wonderful lectures on the spiritual life of Christians (speaker: Prof. L. Dorn) show that the spiritual life of Christians consists in true heart-faith in Jesus Christ, because faith, by taking hold of Christ, makes a person spiritually alive. This faith is also the power from which all spiritual impulses and movements flow. No creative power, but God alone, by his omnipotence and grace, can create and sustain the spiritual life of Christians; and indeed God does this properly through the means of grace, in the administration of which he takes the church into his service. The spiritual life is perfect in itself as God's creation: but the Christian in whom it has been awakened, because of the weakness of his corrupt flesh, remains imperfect in spiritual respect while he lives on earth. Spiritual life, though it can be destroyed by men, can only be wrought again by God's power of grace. It proves its power and efficacy by driving the Christian to conform strictly to God's word and will in his desires, thoughts, words, and works, and thus to diligently practice right conduct toward the holy God, the Christian church, and the faithless world. But the goal of the spiritual life which dwells in the Christian here on earth is the

eternal life of soul and body in heaven. - Apart from the clarity with which these truths are dealt with here, the brief summary of the business negotiations, especially the mission report, is worthy of praise and general imitation.

X.

The Fugitive. A narrative of the Westphalian period by Karl Fr. E. Hempfing. Herborn. Bookshop of the Nassauische Kolportageverein. 345 pages 5X7, bound in cloth with gilt title and dachshund decoration. To be obtained from Concordia Publishing House, St. Louis, Mo. price 75 cts.

The free-church pastor Hempfing is already known among us as a storyteller and poet. This, his latest work, also bears witness to great narrative skill. We have read it with interest from beginning to end. The story is set in the time of the great Napoleon, and the fugitive is a professor who had to flee because of outspoken statements, and whose fate forms the core of the story. The narrator, however, does not only want to entertain, but also to instruct, and so he creates a vivid picture of that memorable time within the framework of this story. The description is obviously based on accurate historical studies: various people who appear in the story really lived, and the author also benefits from his local knowledge of Hesse. We recommend the book as a gift work as well as for the acquisition for youth libraries. However, we feel that the author could have omitted a number of Hessian and other Krast expressions.

L. F.

Catalogue of the Ev. Lutheran High School vou Milwaukee, Wis. for 1907-1908. To be obtained from Dir. Fr. Meyer, 621 13tũ 8t., Milwauűee, ^Vjg.

To this catalogue, which contains a list of the officers, teachers, pupils, and curriculum of the Milwaukee high school, is appended an article, well worth reading, on the mission and aim of this institution, which we commend to the attention of all who have at heart the further education of their children after confirmation.

L. F.

Introductions.

On behalf of the respective district presidents were introduced:

On sunday. Lätare: P. E. R u d n i c k in the parishes of Upland nnd San Bernardino, Cal. assisted by P. Hansens from P. A. E. Michel. - P. G. F. Schmidt in the parishes of Westwood and Etna, N. I., assisted by P. Volks from P. J. F. Böhling.

On sund. Judica: Rev. C. M a l k o w at St. John's parish at Elizabeth, Minn. assisted by Grabarkewitz and Raase of ?.. H. H. Holiday. - P. G. K a n i e ß in Zion parish at Ashland, Wis. assisted by P. E. C. Georyii. - L. J. W. Behnken in Trinity church at Houston, Tex. assisted by P. C. A. Wäch. - P. J. D. L a r s e n as Indian missionary at Red Springs, Wis. by L. R. A. Karpinsky.

On sund. Palmarmum: L. C. A. S c h w e i z e r in the parish at Covington, Ill, assisted by Fr. Köstering from Fr. E. Koch.

Initiations.

Dedicated to the service of God were:

Churches: The new church of the Trinity congregation in Harmonia, Brazil, on the 3rd Sunday of the Adv. The consecration was performed by Father E. Schulz. - The new church (18X32 feet) of Trinity Parish at Canyon, Okla. on Sun. Lätare. Preachers: Lehenbauer and H. G. Jungkuntz; the latter also performed the dedicatory act. - The new church (67X113, towers 108 and 80 feet) of St. John's parish at Watertown, Wis. (? . F. H. Eggers), on sund. Judica. Preachers: v. F. Pieper and the k? Strasen and Dallmann (eugl.).

School: the new school (60X40 feet, two stories) of Trinity Parish at Wyandotte, Mich. (? . F. C. Bauer), on Sunday. Lätare. Preachers: G. Spiegel, Th. Brohm and H. Frincke (English).

Groundbreaking.

On Sun. Lätare, St. Paul's congregation near The Grove, Tex. laid the cornerstone of their new church and school. Preachers: P. F., W. Lammert.



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No. 9.

God's longsuffering.

Though in days long past We heaped up the guilt of sin,
Yet the Lord hath borne us always In longsuffering and
patience. How shall we ever thank him for such mercies?

Whether we sought destruction, Vain honour, false
fortune, And in sins would die, His hand did scratch us
back. Many an idol he hath smote to pieces, Our pride
piece by piece.

Yes, he stretched out his father's arms full of mercy, The
prodigal son, the poor one, he drew into the father's
house, And we rest at "his" warm hearts from the horror of
sin.

Nothing shall ever part us now
Of the love of our Lord: death and life, pleasure and
suffering, high and low, near and far. Our souls he will
feed. Our weakness he will gladly bear.

J. W. Th.

Don't get killed.

They will never perish. Joh. 10, 28.

The God of peace has brought forth from the dead the great Shepherd
of the sheep through the blood of the eternal testament, our Lord Jesus.
He immediately remembers his pastoral office and takes it up again,
gathers his scattered flock, goes before his sheep, protects and
preserves his flock as a good and faithful shepherd. All this he does by
his holy gospel, in which he

Gives his sheep such precious promises as these, "They shall never
perish." He sustains them with his divine power, so that no evil can befall
them without his will; he preserves all their bones, so that not one of them
will be broken before him, even if this should happen according to the
outward sense. Even the hairs of their heads are all numbered. They are
oppressed of men, and chastened of the Lord: but they perish not. The
fire may consume them, the waters may swallow them up, but "they shall
never perish," says the great Shepherd of his sheep. Severe calamities
may befall them; but their Almighty Saviour is greater than all calamities;
He meets calamities with unqualified majesty, and snatches His own
away from still greater calamities, to lift them up safe into His arm and
bosom. For He Himself has taken all their punishment from them, and
turned away their enemies, that they need no longer fear any calamity,
but can say with David, "Yea, though I walk through the valley of the
shadow of death, I will fear no evil: for thou art with me; thy rod and thy
staff they comfort me." Adversity is their happiness, night their sunshine.
Christ, who stills the sorrow of His own, Even in dying lets not His own
perish, "His hand is not too heavy."

"They shall never perish"; of this, of course, there can be no
question at all in the heavenly paradise (where the tempting serpent can
no longer creep to destroy all blessedness), but certainly on the way to
it. For the way is a narrow and arduous path, full of trials and temptations,
in which the soul is daily suspended, full of fear of sin and of the cross. It
could easily happen that they perish on the way, as has happened to
many who believe for a time and fall away in time of temptation, in whom
God is not well pleased, who are cast down in the wilderness. But now
Christ saith of his sheep, "They shall never perish." For when they hear
his voice, and

If they follow him, they also use his dear word and his holy sacraments as the means and seals of grace for the constant strengthening and preservation of their faith, for the everlasting increase of their love and hope. Because they use his ordained means, he will also by them work powerfully. "He will not break the bruised reed, nor quench the smoldering wick, until he bring forth judgment unto victory." It is Christ himself, their Shepherd and Savior, who daily abundantly forgives all their sins and heals all their infirmities. By his Word and Sacrament he makes them enjoy continually the necessary refreshment on their way to heaven. He calms the storm and the waves, and all other woes. He proclaims over all his sheep, "They shall never perish." "The word of the Lord is true, and whatsoever he saith he keepeth." "His gifts and his calling shall not grieve him." "The mountains shall depart, and the hills shall fall: but my grace shall not depart from thee, neither shall the covenant of my peace fail, saith the LORD thy merciful God."

Now what we ought to do, after the dearest and greatest promises have been given to us, even to what end these promises themselves awaken us as sweetly as powerfully, is shown by St. Peter in the first chapter of his second epistle, v. 3-11. 3-11, where he concludes with the words: "Therefore, brethren, be all the more diligent to establish your profession and election; for if ye do these things, ye shall not stumble, and the entrance into the everlasting kingdom of our Lord and Saviour JESUS CHRIST shall be abundantly made unto you. . . To him be glory now and for evermore! Amen. "

Bro. S.

"And they began all one by one to apologize." Luk 14, 18.

An important part of mission work in the area of a Lutheran congregation is to persuade parents to send their children, as soon as they are of school age, to our parochial school and to keep them in it until they are confirmed.

That the friends of the parochial school meet with all kinds of resistance in this work from unchurched and religiously indifferent people is not to be wondered at. Nothing else is expected of them. Yes, one goes to them in the expectation that one will not find any concession from them, but rather strong resistance.

But one should not expect such opposition to the blessed missionary work in our schools to be found even among members of our Lutheran church. And yet, unfortunately, this is the case. Not all Lutheran parents send their children to our parochial schools. And this is much to be deplored, for it does great harm not only to the church, but especially to the poor children.

But the sad thing is that with many of these parents all teaching from God's Word and all exhortation is in vain. Some may be able to send their children to church school a year before confirmation. Others do not even do that; their

Children go to the public school and attend only confirmation classes. Yes, it happens that the pastor is asked to give confirmation classes to the children privately, for example in the evening, so that they do not have to miss any of the classes in the public school.

When the officials of the congregation or other friends of the congregational school make the rounds of such people and cordially invite them to send their children to the Lutheran school so that they can get to know their Saviour and his beatific word, they often have to go through experiences similar to those of the servant in the Gospel who was sent out to invite the guests to the great supper: one after the other, they all begin to excuse themselves.

The excuses of those invited in the Gospel are known to be of a whimsical nature. But even more whimsical are often the excuses given by such parents who refuse to send their children to the Lutheran school.

The following are some of these apologies, which someone has distinguished, printed according to their main content. In reading through these rejoinders, one is reminded of the word of the evangelist, Mark. 14, 56, "But their testimony did not agree."

I.

a. "Our schools are not doing enough! They have not kept pace with the other schools, but are far behind the times. Whoever wants to make a living today must have learned something proper, especially in arithmetic and the other secular subjects. In our schools far too much time is spent on catechism and biblical history. The result is that the so important secular subjects are neglected. With catechism and biblical history alone no one can get through the world today. I also have to care for the earthly advancement of my children. So it is my duty as a father to send my children where they will be trained as well as possible for life. And that is the public school."

b. "I am not at all satisfied with the many learned things that are done in our schools today. Our Lutheran parochial school is primarily intended to teach the children catechism and biblical history, and not to turn them into learned professors. The children are tortured to death with arithmetic, geography, world history, drawing, natural history, etc. What is a child of twelve to fourteen to do with anatomy? Do you want to make the children doctors? If not, why do they have to memorize the names of the bones, muscles re. on the human body? Over the unnecessary one forgets the necessary. Because there is so much else to do, there is little time and desire left for the dear catechism. One wants to imitate the public schools. And for that very reason I prefer to send my child straight to the public school."

II.

a. "There is far, far too little English taught in our schools. In our country, English is the language of communication and business. Therefore, whoever wants to come along must be able to speak and write English as well as possible."

Unfortunately, the children in our schools do not learn that. Instead, they spend a lot of time on German, which is of very little use to the children in this country. Why should the children have to put up with learning a language that they can almost never use in everyday life and in business, and which they will therefore forget again after only a short time? All instruction in our schools - including catechism and Bible history - should be given in English. That would be the right thing to do. And until the parish sees fit to introduce this necessary change, many children will not attend the parochial school."

b. "I am German and want to remain German, and I would like my children to remain genuinely German. That is what our German community school should serve, because that is what it was founded for. But unfortunately it does not. It is called a German school, but in reality it is English. Great importance is attached to English; German has become almost a secondary matter. That is truly no honour for us Germans! As a true German, I would gladly send my children to our school if the German language were taught more diligently and thoroughly. But since that does not happen, I prefer to send my children straight to a truly English school. For if they are to become English after all, then they should at least learn proper English."

III.

a. (A wealthy man.) "I am fundamentally opposed to school fees. It is not right for the congregation to demand special fees from its members, who pay the costs of the congregation's budget, for the education of their children. The state acts much more Christian. The Bible says: You received it for free, give it also for free/ Our church certainly does not act according to this rule. As I said before, I do not pay school fees. And until the church abolishes tuition, I will not send my children to our school."

b. (A poor man, after it had been explained to him that the parish did not expect poor children to pay school fees). "This may be quite well meant fine, but I cannot bring myself to make use of this order. One is looked down upon enough as it is, because one is poor. And now, on top of that, I should appear as a beggar before the whole congregation? No, it goes against my sense of honor! I will send my children to our school as soon as I am able to pay the tuition, no sooner."

IV.

a. "The teachers in our schools are too lax in maintaining discipline. There is a lack of strict discipline and order. That was different in the early days. When I was in school, it was simply: 'Obey, or there will be something/ Now it almost seems as if the teachers are more afraid of the children than the children are of the teachers. The teachers also seem to be very afraid of the tenderhearted parents. The fact is, the rod, the old tried and true means of discipline, is far too little used. But with a peacock's duster discipline can be

in a school now once not maintain. Children should learn to obey to the letter. But they will never learn that if you butter them up in the American manner with 'please' here and 'please' there.

I am adamant about strict discipline and order. I will not judge whether distant teachers lack the necessary authority, or whether they merely do not use it. Only this I will say: I will not send my child to any school that lacks strict discipline and order."

b. "The teachers in our schools are too unreasonably strict! Not love, but the rod rules in our schools. Every little thing is punished with harsh severity. But this makes the children shy and timid. There can be no question of a free, independent development of the child's peculiar character; it must atrophy. Such a method of education does not fit into a Christian school, especially not in our time. Even in our schools corporal punishment should have been abolished long ago. A teacher who cannot keep his pupils in check by his personality and by kindly and earnest coaxing does not belong in school at all. And no man will blame sensitive, noble-minded parents if they refuse to entrust their beloved children to such heartless teachers." -

This may suffice to show the nature of the excuses often given by such parents who refuse to send their children to our parochial schools. Every one sees that all these. For what is emphatically asserted of our schools under a., is denied with equal insistence under d. The excuses are also felt to be of the same kind as the excuses of the parents who refuse to send their children to our parochial schools. It is evident from the excuses, too, that they are not the sincere expression of the true sentiments of the heart. And so it is. The real reason lies much deeper, namely, in indifference to God's holy Word. The word of the Lord, "Ye fathers, bring up your children in discipline and admonition unto the Lord." Eph. 6, 4, is not accepted as the basic rule for the true, right discipline of children. They want to go along with the world. Worldliness rules such parents. And it is worldliness that causes them to keep their children away from our Christian schools. True Christian child discipline is only possible where the parents themselves are afraid of God's Word. Where this is the case, one gladly and willingly sends one's children to where they too learn to know, fear and love this Word of God. This happens, thank God, in all our schools. -And if in one school or another there is still a deficiency in this or that area, then every congregation is anxious to remedy this deficiency, precisely in the interest of its school. J. A. F.

The German Free Church.

Three conversations.

1.

Ernst: Tell me, Gerhard, what is this actually? Our pastor said in the last congregational meeting that we should also collect for the German Free Church, the General Praeses would have said at the synod.

they could really use our help. What is it with the free church?

Gerhard: Yes, I didn't know that before either, but last year I was once over in Germany; my blessed father had ordered me, if I could, to visit his homeland, from which he emigrated fifty years ago; there were still relatives of his living there. When I wanted to leave, I first went to our pastor to say goodbye and to ask for a blessing and good advice for the journey, and then he said to me: "Please also visit our fellow believers in Germany, those from the Free Church!"

Ernst (interjecting): Yes, aren't all Germans our brothers in faith? I mean, the Lutherans there. Germany is mostly Lutheran, and in Saxony, where your father came from, they are Lutheran, just as they are in Hanover, where my parents come from. My father always says that he was Lutheran by nature and had learned the same catechism and the same hymns that we had to learn here with our pastor.

Gerhard: That is probably true. Germany, however, has been Lutheran. But in Prussia, Baden and Nassau the union has been introduced - you know, the "Protestant" congregation here, which gives so much trouble, is also united, there Reformed and Lutherans go together to Holy Communion. And Saxony, Hanover, Bavaria, Schleswig-Holstein, and Mecklenburg, though they still retain the Lutheran name, have also long since ceased to be purely Lutheran. Who knows whether they really still were when our fathers emigrated. For at that time rationalism prevailed in Germany - the religion of reason, since the Bible was not considered to be the Word of God, Christ was not considered to be the Son of God, and people thought that they could go to heaven through his virtue - and almost everyone had become quite indifferent to the pure doctrine, and many who still learned the old catechism and the old hymns did not really know what Lutheran was. Our fathers, too, probably only learned to understand and protect this here. In Germany, the sense and understanding of our good Lutheran confession has declined greatly; and thus false teachers, worse than Reformed and Uniate, have found their way into the Lutheran regional churches. In Saxony, out of consideration for these false teachers, the sworn obligation to the Lutheran confession has been abolished. And where this obligation still exists, it is not acted upon, but the false teachers are allowed. Thus these regional churches have also fallen away from the Lutheran confession, admit not only Reformed but also completely unbelievers to Holy Communion, and make it impossible for serious Lutherans, who know that they must confess their faith in word and deed, to remain members of the regional church.

Ernst: But that is most strange. If these churches were Lutheran, as you admit, and if there were still sincere Lutherans in them, then they should have simply urged that those false teachers be deposed. They had good right on their side, and all honest people should have agreed with them that a pastor who did not believe and teach what the Lutheran Church had written in Luther's Small Catechism and in the Augsburg Bible should have been deposed.

burg confession, cannot remain a pastor in a Lutheran church, regardless of whether it is a national church or a free church. And since the Landeskirche once existed in Germany, in my opinion the serious Lutherans should have remained in it and reformed it. I do not like the fact that they have left; it looks like desertion to me!

Gerhard: You would be right if the danger had been recognized in time over there, and if we had had such faithful leaders as our fathers had in the founders of our synod, D. Walther, P. Wyneken, Dr. Sihler and others, who themselves taught and believed nothing but God's Word and Luther's teaching. But first, I said before that a great indifference to doctrine had generally set in, so that the enemy had an easy time sowing the tares while the people slept, especially also the watchmen, the consistories and church councils, many of whom, by the way, were false teachers themselves. And then even the preachers who turned back from the old rationalism to the faith of the fathers have not completely turned back, have held, cherished and cultivated many false opinions against God's Word, and have thus made themselves unfit to be right guides for the serious Lutheran Christians. And thus it has happened that the corruption in the national churches has unnoticedly prevailed, and when one wanted to control it, one could no longer do anything about it. I bought a booklet about this in Germany, written by our Professor Stöckhardt in St. Louis, and called: "Die kirchlichen Zustände Deutschlands." You can get it here for 30 cents.

Ernst: But hadn't the serious Lutherans been able to achieve so much that they formed a special group in the national church with their orthodox pastors and thus retained even more influence on the people? I don't like the idea of leaving at all. Here in America we are free and have to separate ourselves from the Protestants, the Methodists and others. It's no different in our free country. But my father often tells of how in his homeland whole villages belonged to one church and every farm owner had his own place in the church, and how especially at high festivals everyone came together in the church. It must also be very nice when the pastor regards all the people in the village as his church children and can help everyone with advice. Such divisions must do a lot of harm.

Gerhard: That the divisions, especially in the countryside, cause damage cannot be denied, and our brothers in the faith themselves complain about it the most. But which harm is greater: that of no longer being able to continue in the old, comfortable way, or that of violating one's conscience and endangering the salvation of one's own soul and that of one's children through false teaching?

Ernst: Certainly the latter! False teaching must not be tolerated under any circumstances.

Gerhard: Well, you see, that's why they had to separate themselves. For there is nothing to be gained by forming a group within the national church that is faithful to the confession. These "confessors" would become unfaithful to the confession, because they would be one body with those who defend false doctrine,

which is rejected in the Formula of Concord. For the national churches are and remain "a body", that is, a closed body under a church regiment, and as long as a pastor or a congregation or even an individual Christian is under this regiment, he is pulling on the same yoke with the false teachers and Bible enemies who are under the same regiment. And this is not allowed, because it is written in 2 Cor. 6:14, "Pull not on the yoke of strangers with unbelievers."

Ernst: What is it with the church regiment? Is that something different from the synod with the president and the visitators? They only have to see to it that the congregations and pastors remain united in pure doctrine and that everything is done properly and that the kingdom of God is spread and pastors and teachers are trained; but they can command us nothing! And that there should even be men in the church government who are false teachers, as you said before, is quite incredible to me. If a president taught falsely in our church, he would not remain president for long.

Gerhard: Now tell me, Ernst, whether this would change anything if the church regiments in Germany were only advisory bodies, like the synods with presidents and visitators? You say yourself that we would not leave in office a presbyter who taught falsely. So we would not be able to remain long in a synod in which false teachers claimed a right to defend and spread false doctrine, but would have to resign from such a synod if the synod did not seriously confront the false teachers and expel those who persisted in their false doctrine. For it is said in Rom. 16:17, "But I exhort you, brethren, that ye take heed of them which cause divisions and offences beside the doctrine which ye have learned, and depart from them." - But the situation is even worse with the German church regiments. They really have to command all pastors and congregations, and they often enough command them things that are contrary to God's Word. Thus the church regiment in my father's homeland, in the Kingdom of Saxony, ordered at one time that the Lutheran pastors must admit the united Prussian soldiers to Holy Communion, and later forbade a pastor to refuse Holy Communion to an obvious sinner on his own, before he had reported the matter to the consistory.

Ernst: But that is not at all possible, that Christian Lutheran theologians can do such a thing! Our Lord Christ has given the last judgment to the congregation, not to the consistory. And the pastor appointed by the congregation, with the public handling of the office of the keys, has after all the right and the duty to retain the sins of public and impenitent sinners as long as they do not repent. Surely he must not give the sanctuary to the dogs!

Gerhard: Quite right! But in the German Landeskirchen the congregations and pastors have given up this right, mainly for the sake of money. For the congregations receive their pastors only in part themselves, and 'even that which they raise for the pastor's salary is tendered and collected by the secular authorities, necessary

in the case of police officers and seizure. If this did not happen, the salaries of many pastors, which, by the way, are not bad at all, would be in a bad way, at least where there are no funds from old foundations, of which there are many, to pay the pastors.

Ernst: Yes, do the people there know nothing at all of the difference between the state and the church, nor of the word Gal. 6, 6, which we learned in the third commandment: "He who is taught by the word, let him share all good things with him who teaches him"?

Gerhard: Unfortunately, they seem to know very little more about it. There is a sad mixture of church and state in Germany. And it is precisely in the church regiments that it is expressed in the worst way and bears the most evil fruit. This mixture is already outwardly manifest in the fact that the consistories are often called "Royal consistories" and the superintendents (that is, the visitators) are called "Royal Superintendents". This happens precisely because the king or his government appoints and also removes them. At least this is true of the consistorial councillors and presidents. And these consistorial or church councils receive their salaries from state funds. The Landtag has to decide on the appropriation of these funds. And it is this circumstance, in particular, which gives the unbelievers the reins. For if the consistory wanted to depose a pastor who was teaching in violation of the law, the debate in the Landtag about income and expenditures would be so spectacular that the minister of culture would not know how to help himself. That is why the consistories allow the wrong teachers to remain in office in order to keep calm.

Ernst: But can't the congregations insist that such a pastor be deposed? After all, it is a matter of the salvation of their souls and that of their children; no consistory, no parliament, no emperor and king may speak into it. Our president and our government would not prevent us if we gave a false prophet or an unfaithful servant the go-ahead!

Gerhard: Certainly not! But you see, we don't ask for money from the whole United States or from our individual state for the upkeep of our pastor, but we pay out of our own pockets what he needs. By the way, we could sometimes get more for it, there are still many lazy payers in the congregation. But I am sure that our dear pastor would rather take a small salary from the congregation than to sell his and the congregation's freedom for a good state church pastorate. For in the country churches the congregations have lost all right to dismiss a false prophet or unfaithful ventriloquist. They can only get rid of him if he applies for another position and is elected, or if the consistory removes him. But the latter happens only in the case of very gross misdemeanors. No pastor in Germany is removed for false teaching alone. They are much too afraid of the spectacle and of being called out as intolerant.

Ernst: But that is quite horrible. The German Lutherans have been sold to the wolves, skin and hair!

Gerhard: That is why those who cherish the salvation of their souls and who do not want to throw their children into the jaws of the wolf must flee, that is, leave these corrupt national churches, as our brethren in the Free Church have done! And there is one thing more to this! Like the consistories, the theological professors, who are responsible for the training of future pastors, are employed and paid by the state government. And the government does not at all see to it that only those professors are employed who present the pure, scriptural and confessional doctrine; on the contrary, it seeks to do justice to all tendencies as far as possible. And because the liberals, that is, the unbelieving theologians, have more followers, and especially the newspapers are always ready to take sides with them, the number of liberal professors has grown more and more, and the future pastors learn in their studies not the faith of the church, but unbelief and all kinds of opinions contrary to Scripture. That is why there is no longer any hope that things will get better again with the national churches in Germany.

Ernst: If this is how things stand, then I can certainly see that our fellow believers in the Free Church had no choice but to leave the thus corrupt national churches. Only in this way could they remain with the pure doctrine; and this is the duty of every true Christian. For the Lord says John 8:31, 32: "If ye continue in my sayings, then are ye my disciples indeed, and shall know the truth, and the truth shall make you free." God bless them in their free church, and help them "in their fight! For I can imagine that they do not have it easy with such separation, and since you were in Germany last year and visited these our fellow believers, you must tell me again how you found it with them. Today, unfortunately, I cannot stay any longer, as my dear father needs my help and I do not want to keep him waiting. He has become quite weak in the time he has lived.

Gerhard: I'll be happy to tell you what I've experienced. For now, farewell and give my best regards to your father! W.

† Wilhelm Hallerberg Sr. †

On March 13, he passed away gently and quietly in his Lord William Hallerberg "ou., faithful pastor of St. James Parish in Quincy, Ill.

On November 24 of last year he had climbed into his pulpit for the last time and preached with great joy of heart. What made him so joyful in this last sermon was the fact that on this day it was exactly 40 years since he had been ordained by his cowardly old friend, Father C. F. W. Sapper, and inducted into the sacred office of preaching. Soon after this sermon he was seized with a violent pneumonia, and for weeks he hovered between life and death. He had recovered to such an extent that his family and congregation, as well as he himself, were hopeful that he would soon make a full recovery. But God had decided differently about him. The recovering man suffered a relapse, which he succumbed to after a few days.

With Father Hallerberg has gone to the grave a man who, more than forty years ago, was driven to America by nothing but a fervent desire to bring here to his fellow believers the blessed message of the Gospel of Christ, the Savior of sinners, and who belongs to the number of those of whom the Holy Spirit testifies: "Which men have offered up their souls for the name of our Lord JEsu Christ." He was an evangelical preacher, an eloquent man, a fearless witness to the truth, a valiant fighter for it, a man without falsehood, whose whole being bore the stamp of sincerity, an enemy to all falsehood and hypocrisy....

P. Hallerberg was born on 18 March 1837 near Herford, Westphalia. At the instigation of teacher Budde in Laar he devoted himself to the study of theology and moved to the missionary institute of Father Ludwig Harms in Hermannsburg. After he had completed his studies, he came to America and landed in New York on November 1, 1867. On Nov. 24 of the same year he was ordained in the congregation of Central Township, St. Louis Co. of Mo. and inducted into the sacred ministry. June 4, 1868, he entered into marriage with Miss Jda B. Klinsing. To this marriage have sprung 7 children, four sons and three daughters.

As early as 1870 he accepted a call to the church at Yorkville, Ill. Here, too, he was not to minister long. God had chosen for him another field of work. In 1873, in fact, he received a call from St. James' parish at Quincy, Ill. After a hard struggle, and on the advice of several brethren, he answered the call, and on the 14th of September, 1873, was introduced into this parish, which he served until the end, over 34 years. His task here was chiefly that of teaching his congregation to understand why they were Lutheran and what they had in the Lutheran Church. How and with what success he endeavored to fulfill this task was proven not only by the hostility that soon arose against him, but also by the zeal with which his congregation members henceforth listened to the sermon and sought to ground themselves in the right doctrine. A respected member of his congregation, an old leader, who has long since entered into his rest, once said to the writer of this: "At first I did not know what to do with the sermons of my pastor. At that time I did not know why I was actually Lutheran; but now I know, through U. Hallerberg's sermons I have learned."

In addition to a sometimes somewhat rough exterior, your deceased had a character trait that may have repelled some at superficial contact or led them to make a false judgment. But all those who had the opportunity to become more closely acquainted with him soon became convinced that a humble, deeply believing soul dwelled in his rough exterior. His cheerful and exhilarating nature - especially in his dealings with fellow ministers - showed that one can be of a cheerful disposition and yet also be a serious and faithful disciple of Christ.

God had endowed the Blessed with a special gift for preaching, which he also used faithfully. He was also untiring in pastoral care, especially in visiting the sick. He was also a zealous, reluctantly missed conference member. Like

as a pastor, he was also faithful and conscientious as a householder and educator of his family. He clung to her with a tender love: but this love was coupled with holy earnestness. The gift of education he had also learned in the school of the Holy Spirit, and God visibly laid his blessing upon this education. The father experienced the great joy that two of his sons were allowed to work in the holy ministry.

Years ago, when he was no longer able to keep up with the work in a congregation with a large number of people due to physical weakness, his congregation called his eldest son to his side as a co-worker without his intervention. The father recognized this as a very special grace of God and thanked his God warmly for it. -

The funeral services took place on March 17. Already the day before a short service was held in the rectory, at which Father T. Walz of St. John's Parish in Quincy officiated. Then the dearly departed body was laid out in the church, which was decked with crape on the outside and inside. Here thousands took one last look at the beloved and respected man.

A short celebration in the house preceded the church celebration, at which Fr. Walz again officiated. Only the family, the board and the pastors who had come from out of town took part in this celebration. After the mourners had sung a few verses of the hymn "Jerusalem, thou high-built city" in the church, Father L. Hölter of Chicago ascended the pulpit and preached the German sermon on Ps. 73:24. The deceased had often expressed the wish that his old friend should preach the funeral sermon for him. Thereupon Father J. Witte of Hannibal, Mo., preached an English sermon, which he based on the words 2 Tim. 4, 7. 8. The undersigned officiated at the graveside.

How much Fr. Hallerberg was respected by his fellow citizens was shown by the large crowd at his: Funeral. The large church could by no means accommodate all who had come, many had to turn back before the door. The congregation of Hannibal had sent representatives to honor the Blessed even in death.

A noble seed have we sown in the earth: gloriously shall it arise unto everlasting life. Let our end be like his end! His last word on earth was, "Jesus alone can help me." He finished the race and kept faith. And even if we men ask why God did not preserve this faithful servant of his at least a few years longer for the service of his church, the Holy Spirit says that God guides his own rightly. We are to believe this and be certain that God has done the right thing in this matter as well and has completed the deceased in due time.

J. Nachtigall.

District, and of the needs of this work." In these words the writer says that the Inner Mission in our district is of a vast extent. And this is indeed the case. Our Mission extends over the States of Minnesota, North Dakota, and Montana, and over the Canadian Provinces of Manitoba, Saskatchewan, and Alberta. We also have places in western Ontario and British Columbia. Anyway, that's an area much larger than the entire German Empire. During the past year we had 60 pastors, 3 teachers and 7 students employed in this area, who received more or less support from the Inner Mission Fund and served 107 congregations and 143 preaching places.

But how did our district come to have such a large mission field, and how did it happen that our mission reached such an enormous extent? It has not been otherwise than in the expansion of our synod, and in the growth of the other districts. It has been God's gracious direction, guidance and government. Fifty years ago there was only one pastor of our synod here in Minnesota, forty years ago there were 12 of them, and now we have 150 pastors in Minnesota, plus 34 in North Dakota, 7 in Montana, and 25 in Canada, and two years ago the South Dakota district branched off from us with 37 pastors. Our pastors have been busy proselytizing from the beginning. When they heard that there were people living in their neighborhood who were churchless, they sought them out and offered to minister to them. And as a rule they were kindly received by the people. Some pastors also made major missionary journeys, visiting newly settled areas hundreds of miles away from them. In this way, new preaching places were always established, and from these preaching places, congregations and parishes were later formed: these parishes then appointed their own preachers, and these again continued their missionary work. But in these new parishes there was often a lack of the necessary salary for the preachers. The people were mostly poor beginners, and they often had to suffer from bad harvests. But the older and more advanced congregations helped out splendidly. They diligently celebrated mission festivals and collected abundant funds for the inner mission treasury, from which the poor parishes were supported until they were able to provide for their preachers themselves. Thus it has continued to the present day, and thus it is still done. It is in this way that our mission has reached such a vast extent.

But doesn't such a mission cost a lot of money? It sure does. During the past year our district has expended H18, 110.07 for Inner Mission. Of this sum, H15, 752.85 was raised in the District, P500.00 we received from the General Inner Mission Fund, and ^1857. 22 were borrowed, that is, debts. So during the last year we have again drawn on the General Inner Mission Fund. We had already received a grant from this fund for many years, but in recent years we had not asked for anything more from it. Now, however, we have had to take recourse to this fund again. And yet at the end of the year we still have a large sum of debt. Is this not very de-

The Inner Mission in the Minnesota and Dakota Districts.

In the advertisement of our last year's synodal report in the "Lutheran" it says: "The business proceedings give a crowded survey of the tremendous extent which, by God's blessing, the work of the Inner Mission in this

brave? And what shall we do? Shall we not cut back on our mission? We cannot possibly give our missionary preachers less salary, for they receive only so much as is absolutely necessary for their life. Therefore, the only thing left for us to do, in order to save money, is to dismiss a number of pastors from the missionary service. But may we do that? May we leave the people served by these pastors hungry for the Word of God? Or may we let them fall prey to false believers? No, we can't. This we will do; we will rely on the Lord, who has commanded us to spread his gospel, and has promised that he will supply us with what we need. And this he will do: for he is everlasting love and grace, and is rich beyond measure. He will guide, direct, and govern the hearts of his Christians in our district, and in the other districts of our synod, and will make them merry and willing to give what is necessary to the operation of our missionary work up here in the north.

How great is the need of the people in the new regions! A pastor wrote: "The majority of the local Germans immigrated here last spring. So they could sow almost nothing and therefore had no harvest. The collection for my travel expenses is getting smaller almost every time. So last time it amounted to a dollar and today only eighty cents. Now, however, the travel money costs me P4.70 and, since I often have to stay in a hotel, a dollar more. The fact that people do not give more is not because they do not want to give, but only because they have nothing. Some of the people for whom I had brought schoolbooks asked me to wait a little while before paying them, since they had nothing at all at their disposal. These people really have nothing. This preaching place consists of 19 families with 80 souls, and 5 families are still expected. It is therefore a good prospect for this place, and the people would like to be served regularly. I should go at least every three weeks. Do intercede with the commission that they will carry the travel money there; I can't possibly pay it out of my pocket." - With other people, of course, the hunger for God's Word is only very weak, indeed some give nothing at all for God's Word. Thus the above-mentioned pastor writes from another place: "I was several days in N. and the surrounding area, and met many Germans there, but among them there was an appalling indifference to God's Word. One told me that he had been a Lutheran eight years ago, but now he was a heathen. One woman said she didn't care who or what I was, and she didn't ask anything about religion now. And so it was with almost everybody." But in most places our pastors are received with joy. Oh how people listen so attentively to their sermons! And it not infrequently happens that when the gospel of the sinner's salvation is preached to the people, tears constantly run down their cheeks. Should we now let such people go hungry? Should we be able to bring that upon our hearts? No, let us bring them the bread of life, and let us break it for them, that they may be filled. And we want to thank God that we can and may do this.

W. F. son.

Texas.

When the undersigned had recently returned from Falfurrias, the southwest corner of Texas, and had inspected the situation of our Church there, it occurred to him to send in a report to the "Lutheran" so that something of the mission in Texas might be heard everywhere.

As in other districts of our Synod, so also in Texas the most glorious and delicious of all works on earth is carried on: the work of saving souls, the mission. How blessed this work is, of course, can only be understood by those who have themselves been shown mercy and who have themselves been won for God's kingdom through the mission and have been preserved in it. Therefore those will read this report with joy who desire that Jerusalem may be built everywhere and that the Lord may redeem the captives of Zion.

Texas is a great mission field for our church and is becoming larger and more important to us; for recently multitudes of immigrants have been moving into our state to establish a home. Among these are Lutherans. But, unfortunately, our Lutherans often act very wrongly, not settling in one, two, or three places, but scattering in small groups all over the State. Those who are not afraid of the trouble, take the map of Texas at hand, and seek out first El Paso, in the northwest corner of the State; then Dumas, Moore Co. in the extreme Panhandle; then Denison, quite to the northeast; then Houston; and finally Falfurrias, between Brownsville and Laredo. Within this framework we are drifting Mission. How large an area this frame encompasses is shown by the fact that it holds 262, 290 square miles. Those who have only stopped at one place in Texas, and then returned home, have not seen much of our State, and have no idea of its extent and constitution. If our people who go to Texas would choose only one part of the State to settle in, missionary work would be easier, and involve much less expense and loss of time; but now it is, that soon from this side, and soon from that, the call goes out to us, "Come, we desire God's Word! Some pastors in other districts are so friendly that they write to us when people from their congregations move to Texas, and attach to it the request to seek them out and serve them. Recently we were asked to serve the state of New Mexico, because some of our fellow believers had also moved there. But how are we to make it possible to do justice to all these brothers of ours? We lack the workers, and we also lack the money for the long journeys. We need about 7000 to 8000 dollars annually for our missionary budget. Most of this we raise ourselves, and that is certainly commendable from so young and poor a district. But we must do better. We should raise all the money we need for our mission ourselves, and we can if we apply ourselves. But even if we raised the necessary money, the need is not yet remedied. After all, what good is the money if we do not have the men to whom we can send it, namely missionaries who want to work in Texas! It is a misery to have to learn that instead of sending more and more workers to Texas.

whose numbers are dwindling! Quite a number of mission parishes are again without preachers, including areas where not only one missionary, but at least two missionaries should be stationed. We do not even need to visit new stations; we can hardly serve the old ones. We must be content with those who knock at our door themselves. Oh how it is to be lamented that the workers are so few, because the harvest is so great and so burdensome! May God look on in mercy and come to our aid!

Because we lack workers, many a post is lost to us on which we had spent effort and labor, time and money. Our opponents are on our heels, and with their lax practice towards the lodges and the world they are easily welcomed, especially when our posts are unguarded.

But if one thinks that the mission in Texas has had little or no success, one is very much mistaken. At the beginning of this year two parishes, Bowie and Zjarboro, became independent, and it is to be expected that others will soon follow this example. God has come to us in spite of our weakness, and has opened door after door for us, and some of them were doors that were firmly barred, for example, El Paso, Fort Worth, and Denison. We count close to 50 mission stations divided into 14 parishes. Some of these parishes should be divided; but for want of laborers they must remain as they are. Besides the missionaries and vicars, there are pastors working at branches and preaching places; in short, each pastor has enough work, indeed more, than he is able to do. The Lord has driven the fish into the net, but there are no companions to help pull the net, and so it happens that the net tears and some of the fish fall back into the sea. Whoever knows the history of our church in Texas from former times and compares it with the present, will have to confess: "The Lord has done great things for us; we are glad of it!"

One more thing should be remembered here, that the church building fund of our district should be given a lot of attention! If we had always filled this fund, many complaints would be silenced and the mission would be crowned with even greater success in many places. May the Lord awaken hearts for the mission everywhere and teach us to remember the word of James: "Dear brethren, if any of you should err from the truth, and someone should convert him, let him know that he who has converted the sinner from the error of his way has saved a soul from death, and will cover the multitude of sins .

The people who remain at home, however, want to intercede all the more eagerly and diligently with God publicly and especially for the synod members, so that they may properly attend to their office and carry out their work well. L. F.

The General Council has for a number of years been eager to establish English congregations in the west and northwest of our country, and has especially chosen such cities as contain large and populous German and Scandinavian Lutheran congregations. We recall only Detroit, Milwaukee, St. Paul, and Minneapolis. The Synodical Conference congregations in these cities have had to complain more than once that the Council is giving them opposition, turning people away, and attracting liberal elements by its lax practices. Now the Council is also planning to plant an English congregation in Madison, Wis. where we have had a congregation for some years, and where the Iowa Synod, which is close to the Council, has long worked. The "Church Gazette" of the latter says of it, "The energetic efforts of the General Council to plant English Lutheran congregations in Lutheran Wisconsin betray and reveal a nativist spirit. German and Scandinavian synods have done heavy but successful missionary work in Wisconsin, and have not lagged behind in caring for the Englishizing element of their congregations.... For an exclusively English mission from the sides of an English Synod, Wisconsin is no. Mission field, unless they wish to reap where others have sown. . . . The establishment of such English Lutheran congregations beside others will be felt as a counter-mission, and such an altar as a counter-altar; for most such English congregations gain their members not by the conversion of unchurched elements, but by the reception of Lutherans who for some reason or other leave their congregations. Add to this the fact that for the council missions a lodge question does not seem to exist, and for them the Pittsburgh resolutions, ratified again at Buffalo, do not exist. Such a practice then makes church discipline in other congregations more difficult than it already is. No wonder then that our congregations go astray at the Council - but this is to be wondered at, that the Council, instead of beginning with its English mission where the Lutheran Church is not yet represented, prefers to work where others have already done the missionary work."

L. F.

What blossoms the idolatrous veneration of Mary produces in the Roman Church of our country is shown by the following compilation of the seven words of the Virgin Mary, which is spread among the Mexicans in New Mexico and which the "Lutheran Messenger of Zion" offers in a German translation from the Spanish: "As Jesus Christ spoke seven words on the cross, so we also have seven words from the Mother of God. No doubt, the Immaculate Virgin spoke many times, but since the number seven is a sacred and mysterious one, the evangelists only mentioned these seven words, which are enough to know what a rich treasure of innocence, purity, humility, gentleness and love rested in her heart. Here are the seven words: 1. when the angel Gabriel brought the message that she was to become the mother of the Messiah, she said: 'How can this be, since I am a virgin and want to remain one? 2. behold, I am the slave of the Lord; let it be done to me according to your words. 3. Mary's visit to Elizabeth: 'Peace be with you!' 4. On the same occasion, when Mary let flow from her heart and lips the high song, the Magnificat. 5. when Mary and Joseph found the boy Jesus in the temple: 'Why did you bring him here?'

To the Ecclesiastical Chronicle.

America.

On the 13th of May our great Synod begins at Fort Wahne, and by the time this number of the "Lutheran" comes into the hands of the readers, delegates everywhere are gearing up for the journey. Much and important business will come before the assembly, concerning the welfare of our missions and teaching institutions, and all our Synodical works. God guide, all travelers in their ways, and fill them with holy courage, good counsel, and right

6. when Jesus was invited to the wedding at Cana with his most holy mother, and she addressed the simple words to her son: 'You have no wine? 7. in the same house, on the same occasion, the words to the servants: 'Do what my son says to you? These are the seven words of our sweetest mother, words more harmonious than David's words with the harp, and more glorious than the colours in which the light of the sun is reflected. "

L. F.

Abroad.

That a woman publicly appears in the church as a preacher in contradiction to God's word, 1 Cor. 14, 34; 1 Tim. 1, 12, is such a frequent occurrence in America that it no longer causes a stir. In Germany, however, it is still something rare, and is therefore communicated as something extraordinary. It happened in Bremen, a city that has long been considered the seat of all ecclesiastical liberalism. The Bremen church bulletin for Palm Sunday announced that "Rev. G. v. Petzold, preacher at Leicester," would preach at the evening service. The innovation comes from England, and is justly strongly condemned. L. F.

The great island of Madagascar has been the field of successful heathen mission in the last century. For about forty years the dominant religion has been the Christian one. Christian princesses have sat on the royal throne. But since the island has been under French rule, and God-denying men have been at the head of the Malagasy government, the mission has suffered greatly, and is oppressed in every way. Only two years ago the Norwegian Lutheran Mission had 279 mission schools with 15,000 pupils. Now all but one are closed with 60 pupils. Likewise, many mission churches have been closed. In some, entry is forbidden by official wall notices; in others, access is blocked by officially planted cactus hedges. Public preaching and the singing of Christian hymns in the houses are also forbidden; those who violate are thrown into prison. Thus it is not only the heathen who counsel against the Lord and his anointed, not only the pope who curses and suppresses the true, Christian religion, also the deniers of God in otherwise Christian countries rage with brute force against the gospel and its confessors, if they have the outward power to do so. But the word would remain true, which the "Freimund" recalls in this communication: "When men rage against thee, thou layest up honour; and when they rage more, thou art also armed," Ps. 76:11.

L. F.

Quite wonderful sound the reports of the victories of the gospel in the land of Uganda in Central Africa. The well-known missionary Bishop Tucker has recently returned to Uganda from a convalescent trip from England. Of this the report of his missionary society says this, "It is hard to believe that seventeen years ago, when this Bishop first came here, the country was in utter turmoil, and that there were then only 200 Christians here. Now there are over 60,000 Christians under him in this part of Africa, and they look up to him as their bishop and their friend." And Tucker himself relates in an account: "In 1890 the call came to me to go to Uganda. The journey from the Eastern Cusine to there then took five months. Now one covers it by rail in four days. I found only 60 to 70 adult Christians in the country at that time. Then we had only four or five native evangelists. Now there are 2,000 to 3,000 men and women working with us, spreading the gospel in this country and beyond its borders, and there are 32 ordained black ministers at the gathered churches. And all these

native evangelists and preachers are maintained by the congregations themselves. In 1890 there was only one church in the country. Now we have 2,000 churches here, including the large main church near the capital, where about 3,000 people gather every Sunday. Only a small number of children were in school 15 years ago; now 420,000 children attend elementary schools. All these changes have been brought about by the Gospel of Christ. In 1906 no less than 9100 souls, children included, were received into the churches by baptism, and all this was able to take place in spite of the fact that the kings and many of their followers did all they could to hinder the course of the gospel." Such missionary successes, however, stand almost unique even in modern missionary history.

L. F.

From World and Time.

We have already thought of **the Federation of Christian Doctors founded a few months ago** and its motto: "All in all Christ! At its meeting, the chairman, Sanitätsrat Dr. Schomerus from Marienhafen, said in a long speech, among other things, the following: "The motto of the Federation: All in all Christ? in its meaning, which goes far beyond time and human strength, forms an immovable basis for the Federation. The separation between the preserving and the destroying forces is becoming more and more clearly recognizable in many areas, and our time is under the battle cry: Hie Christus - hie Belial! Even in the world of physicians, opinions are divided: some to whom the cross of Golgotha is foolishness, others who have salvation and life in the Crucified One. The fact that the motto of the Covenant is 'All in all Christ!' is a guarantee that the small group of members of the Covenant can nevertheless work in the greatest strength as long as they remain as branches on the vine. It is God's counsel and will to use the weak and ignoble to carry out his purposes; his Spirit enables us to: Confession: 'If I am weak, then am I strong?' Paul's strength must also be our strength, and it can be, for God has also called us to labor in his vineyard. And therefore go forward confidently, for our faith is the victory that has overcome the world." Such a debate in our day, when so many doctors are indifferent or even hostile to Christianity, is most gratifying. The League sets itself the task of winning and keeping the coming generation of physicians as much as possible for Christianity. And a conscientious, Christian physician at the bedside of the sick and dying is most certainly a great blessing. L. F.

about the Bible reading and family life of the German emperor are made beautiful announcements. The source is the court preacher Kessler. It says about it in the "Reich": "One day, when court preacher Kessler was playing hide and seek with the prince, he came into the emperor's bedroom, where the crown prince was hiding. There on the table beside the bed he saw only one book, the Bible. And it was pencilled from front to back; the Emperor reads it all the way through. In the morning the Emperor and Empress always read the Bible together. No matter how early the Emperor gets up, the Empress lets herself be awakened; she wants to be a faithful companion to her husband in this piece, too. In the evening the same thing happens: again God's word is read and then - kneeling - prayed. What is the consequence? Court preacher Kessler confessed quite openly that he had lived in the imperial family for seven years, and that the imperial couple had not become smaller to him, but had grown larger every day, for they were at home as they were outside. On Sunday ver-

it never lines the service; if the Emperor arrives anywhere early, the carriage must be ready to take him to church." - With all this the emperor sets a fine example to his people.

L. F.

Of Dr. Mönckeberg, the first mayor of the city of Hamburg, who died recently, a newspaper reports, according to information from the deceased's relatives, that he was touched by the hand of death during the reading of a chapter from the Bible, which he was accustomed to do every morning. At this his speech became feeble, and his right arm sank down. He passed away from the effects of the stroke. The "Freimund," from which we take this news, remarks: "If the governing mayor of the Free and Hanseatic City of Hamburg, a man who had many and important affairs upon him, took time daily to hold home devotions, and was not ashamed of the priestly service in his house, others, whose station in life is more modest, will hardly be able to plead lack of time, or may declare Bible reading to be an old-fashioned custom. Dr. Mönckeberg's services to the development of the second largest city in the German Empire were generally acknowledged on the occasion of his death. The adherence to domestic devotion is certainly an indelible leaf in the deceased's wreath of honor, even if it is little noticed by the world."

L. F.

The churchgoers.

A king had appointed a day on which anyone could come to him and present his request. Now when many were assembled before him, he made them come before him one by one and asked what they wanted. One of them said: "I have no need of anything and can well live without thee; therefore thou wilt seldom see me here. But since I have come nevertheless, thou wilt appreciate the honor done thee." The second dried the sweat from his brow, and said, "I have laboured much for thy sake, for the way to thy castle has grown sour enough for me. I hope thou wilt see it, and reward me duly." The third raised his voice: "If I had known that he would come there, I would have stayed away; for only know, he has assaulted my honor, and I have never yet been able to repay him. Besides, he has spoken blasphemous words about you; only let him pay for it!" The Fourth looked on all sides and said, "Thou dwellest in a fair house, O king! This hall is very splendid, and I cannot get my fill of the wall-paintings; I should like to know what they all represent!" So the Fifth let himself be heard: "It has just occurred to me that I have left home without thinking that my business friend might come to me to-day. There is something in prospect which promises me good profit; it would be annoying if he wanted to speak to me about it and did not meet me." The Sixth bowed low, and exclaimed, "I have come to pay you my heartfelt thanks. Thou hast remembered me and sent me a rich gift which has helped me out of trouble. Remember me also in the future! I commend myself to thy grace." The seventh looked up with a radiant glance and said, "Lord, I wished to see thy face and hear thy voice, therefore have I come in. Thy majesty and mildness are enthroned in thine eye, and thy word from thy mouth makes my heart glad and gives me good thoughts."

Note: 1. Many a man puts himself before the Most High, and looks upon it almost as a condescension, when he sometimes attends the divine service.

2) Some people think they are doing God a service by coming to church and should be rewarded for it.

(3) Some cannot be devout, because they have a bitter mind, and immediately perceive this and that, at the sight of which spiteful thoughts stir in them.

004 Many a man let his eyes wander, and dwell upon all manner of outward things, which are more important to him than the Lord himself.

005 Many a man is so persecuted with his business and cares, that they tug at him even in the house of God.

006 It is good to give thanks unto the LORD for all manner of bodily blessings, and to commit all things unto him.

007 It is better still to delight in God himself of his heart, and to feed the soul with his word.

Against the blame game.

Every moment you read in the newspapers: this one and that one has run away with the money, this one and that one has gone bankrupt, this one and that one has run up debts and gone to America (or shot himself leaving debts behind). Go around in the villages and towns where Christians live and where God's Word is still alive; go around from house to house and ask: Who is without debts? You will be astonished; almost all of them have debts: the landowners and the farm owners, the housewives, the widows and the day labourers have debts. Why? Because people have become nothing but thieves. For this is not merely stealing, when one breaks into a house, but when one incurs debts which one cannot pay, when one lends what one cannot give back. If I were to add up what I have been cheated of, do you think it would be under 3000 to 4000 thalers? And that from those who are my confessionals! So it goes everywhere, and cannot be otherwise; for who can pay for the precious stuff, the great hoop skirts, the much finery and state, the six to eight skirts in the closet? And because no one can, debts are incurred upon debts. If one has no money, one takes on Borg, without thinking how one will pay for it; and that is ludicrousness. From this you see how wretched is the Christianity of the people of our day. I would rather eat dry bread and drink water than incur debts. Many a man gets into debt from his father and mother and then has to bite the bullet to pay it off. If such a man is a true Christian, he will not rest until his debts are paid.

(Louis Harms.)

Whether one could die blessedly without receiving Holy Communion shortly before his end-

Philipp Jakob Spener writes about this question in his "Evangelischer Glaubenstrost": "The Holy Communion is an excellent means to the multiple bliss of death. For this reason it is not to be considered superstition when Christian persons, when they perceive the approach of their end, strive to strengthen themselves anew with Holy Communion; just as the dear first Christians, when they could have it, since their death by martyrdom was approaching, gladly prepared themselves for such a struggle with Holy Communion, and for this very reason received Communion every day in the most dangerous times, so as to be daily so much more skillful in the face of death. However, superstition, which must be prevented, may also be involved in this. If some were to entertain the idea that it would be possible to live without the Holy Communion, they would be wrong.

If we had not received it, such people would be damned, or their salvation would be more uncertain than that of others, since we have no special command from our Savior that it must be received at our last moment. A still more dangerous superstition is that when almost most people imagine that, when they have received it, the matter is already settled, the sick person is provided for, and the holy work is done, since sometimes the slightest repentance has not been in the hearts of such people, but they have desired the sacrament solely out of habit, out of their own concern, or for the sake of appearances, so as not to be thought unchristian, or else they have received nothing but a hypocritical repentance extorted only out of fear. So it is also from such superstitions that people sometimes want to compel preachers to give Holy Communion to persons who are no longer of sound mind, as if it would make them blessed if it were only brought into the mouth, as a bodily medicine should be healing if it is only administered. All such superstitions must be prevented. But in itself the reception of Holy Communion and the desire for it in the last days of life is not a superstition, but, if properly managed, a good means of preparing oneself for it. For it must be directed to proclaim the death of the Lord, 1 Cor. 11:26; for since such death takes away the power of our death, by such proclamation our faith is admirably strengthened. But as much more gloriously as the sacrament strengthens faith, so much more important preparation for death does it give us, that the same may be a blessed thing to us for the death of Jesus Christ."

It's a good recipe.

Pastor M. was known for the original way in which he used to deal with his parishioners. One day he was sitting at his desk and there was a knock. At his "Come in" a peasant enters and turns his hat sheepishly in his hands.

"Well, Janssen, what's up?" asks M.

"Mr. Pastor's I've been meaning to ask you about my neighbor."

"Is he still so cantankerous?"

"Yes, it's unbearable. Quarreling and fighting every day! I do go out of my way to avoid him, but it's no use. He always has a new cause, and if there is none, he makes one up. My wife is already sick with anger, and I don't know how to help myself. Everybody says I ought to sue him, but you preached so beautifully the other day that a Christian ought rather to let himself be taken advantage of, that I don't like to go to court now either. But what on earth am I to do to have peace?"

The pastor looks out the window for a moment, then says to the surprised farmer: "Janssen, do you remember from school how to catch whales? - Don't you? Then let's give it a little help!"

M. gets out, takes a book from the rack, and turns the pages a little. "There, here it is! See, this is the illustration of a whale-hunt! Here you see the irrepressible fellow to be sung to! There stands the hunter in the little boat with the harpoon in his hand. With this he now bravely goes to the beast's boot and throws it deep into his flesh. Now the fish shoots under water with ferocity. But as soon as he comes up for air, he gets another one, and so on! At last, when he has had his fill, he must come up after all, and then he becomes the hunter's prey. Understand, Janssen?"

Haussen looks at him as if it dawned on him what his pastor is trying to tell me with this story.

"Yes, dear Janssen," continues M., "so in God's name go whale-hunting. You know the right harpoons, which stand Romans on the 12th to read: 'If therefore thine enemy hunger, feed him; if he thirst, water him.' If thou dost so prepare, thou shalt heap coals of fire upon his head. Let not evil overcome thee, but overcome evil with good! It would be strange if you did not take away your whale as a prey. Surely he will come up tame in the end."

Janssen leaves. Weeks had passed since then, when one evening there was another knock, and Janssen entered, beaming with joy.

"Well, Janssen, how's the whale?"

"Herr Pastor, hei's baben!" (He's upstairs!)

Dying twice.

"One night," wrote a pious doctor, "I was startled out of sleep by a violent ringing at my door. I was advised to go to a neighbour who had suddenly been struck. He was a civil servant, had been playing cards until two o'clock in the morning, and at half-past two death had seized him. Reckless, passionate card-playing and death! Of his salvation the old man had no thought. He passed in fearful despondency, his tongue was paralyzed, but his hair stood on end and his eyes stared horror. Truly it is not the worst thing to die; the worst thing is to die desolate, without a Saviour, without faith in JESUM Christum. If such men had kingdoms, they would give up kingdoms for a drop of comfort; but despising God's word, they have not a drop, not one out of all the world."

Again the same doctor wrote: "It is already a year ago, but I never forget it, that I came to a linen weaver whom I had lately treated for a severe chest disease and whose patience in all pains and hardships I had often admired. When I came to him that time, I found his wife and children at his bedside, and the pastor with them, giving him Holy Communion. The linen weaver was quiet and happy and remained so. I had not dared to tell him that the end of his life was near, but he spoke of it himself, not uneasily, not in terror, but like a child looking forward to Christmas: 'I am comforted,' he said, 'my sins are forgiven me!' I knew nothing to say to him, I could only have listened, and every time I see death standing at the bedside in desolate sick-rooms, I must think of the linen weaver."

Thus told this physician, who learned from it to order not only the house, but also the heart, lest death come upon him quickly, like a snare.

Tied with its own chain.

Once upon a time a famous blacksmith was arrested and walled up in prison. He pondered and pondered how he might escape imprisonment. He examined the chain with which he was bound. It was possible that the chain had a crack in it and was therefore easier to break. But his hope was in vain, for he recognized the work of his own hands in the chain by various features. Formerly he had always boasted that no man could break a chain forged by him, the famous master. And now it was his own ties that bound him. - Thus

it is also with sinful man. . His own hands have forged the chain with which he is bound. No mortal hand can break it". He that committeth sin is the servant of sin. There is only one way to freedom. JESus, yes JESus alone is able to break your chains of sin. Come to him in your trouble! Seek his help! If the Son sets you free, you are free indeed.

Pure doctrine and false doctrine.

The pure doctrine, or the pure word of God, is the fountain which the city of God, or the church of Christ, hath on earth, Ps. 46:5, wherein springeth the waters of eternal life and blessedness; but false doctrine, or all corruptions of the word of God, are the poison of eternal death. Now would you stand by calmly if you had only a fountain of earthly fresh, wholesome water at or in your house, and a malicious enemy or an unintelligent person wanted to pour some poison into your fountain? Certainly not. You would rather try to keep your well safe and, if it were necessary to prevent the poisoner from his outrage, you would also engage in a serious fight with him. How? You would do that in order not to have a well poisoned for your bodily life; but if someone wanted to poison your well for eternal life, for your blessedness, would you calmly put up with that, just to avoid all quarrels? Impossible!

New printed matter.

The Duty of Christian Parents to Their Children, Presented with Respect to the Circumstances of Our Time and Country by P. R. Mießler. St. Louis, Mo. Concordia Publishing House. 144 pages 6X9. Price: 35 Ets.

This is the detailed paper which occupied the three meetings of the KansaS District and is now available in a bcgnmcn complete print. It deals admirably with an extraordinarily important subject, and we therefore warmly recommend it to all parents. All who have already ordered the book from P. A. Schmid in Alma, Keins., or from our publishing house, in response to the announcement of the proposed reprint, may now wish to renew their order, either directly from **Concordia Publishing House** or from their agents, as all previous orders could only be considered conditional. L. F.

Ginfühvngerr.

Introduced on behalf of the respective District Presidents:

On sund. Oculi: P. J. S ch e r t in the Zion parish at Lyons, Ill, assisted by k?. Hintz and H. Meyer by P. A. Ullrich.

On Sun. Judica, Rev. J. P 0 r i s ch at Trinity Parish, Mountain Lake, Minn. by Rev. A. F. Ude.

On sund. Quasimodogeniti: Rev. H. B. Hemme ter at Bethlehem Parish, St. Louis, Mo. assisted by ?? Qbermeyer, Drewes and Meyer by Prof. W. H. T. Tau. - P. J. G. S ch l i e p s i e k in Trinity parish at Merrill, Wis. assisted by Lüdtke and Siebrandt by P. H. Daib.

' Introduced as teachers in parochial schools:

On Sun. Reminiscere: Teacher W. F. P r e u ß as teacher at the first clap of the school of the parish at Louisville, Ky. by P. J. Schumacher.

On Qst Sunday: teacher W. F. P 0 t t as teacher in the Cape Girardeau parish school, Mo. by P. A. Wilder. - Teacher P. C. Schultz as teacher in the school of St. John's parish at St. John's, N. P., by P. M. F. J. Toewe.

On Sun. Quasimodogeniti: Teacher H. Oldsen as head teacher at the school of St. Paul's parish at Addison, Ill, by P. A. Pfotenhauer.

Ginweihrn g en.

Dedicated to the service of God were:

Churches: The new church <38 and 41X64, tower 80 ftt of St. Johanues parish at Charter Oak, Iowa (? A. Amstein), on Sun. Lätare. Preachers: ?! Runge, H. Wehking and Frese (Engl.). - The new church (26X24, steeple 38 feet) of the Grace congregation at Ber 0 na, N.Dak., on Sun. Judica. Preachers: 1'1'. Linse and W. Stolper (English): the latter also said the dedicatory prayer. - The new church (32X70, steeple 85 feet) of the Zion congregation at Tobias, Nebr. on Sun. Judica. Preachers: L9. Hartmann, Kollmann, and O. Matuschka (English). The consecration act was performed by ?. Karl Schröder. - The new church (24X36 feet) of the Marksyemeinde in Thayer Co., Rebr. (? W. Cholcher), on Sonnt. Quasimodogeniti. Preachers: kL. J. Meyer and Schabacker.

School: The new school of the parish at H 0 use SP r i n g s , Mo. (k>. C. A. Dautenhahn), on Easter Monday. Preacher: Fr. Schüßler. The consecration was performed by Fr Wallner.

Groundbreakings.

On Sunday. Palmarum the St. Paul congregation at Sigel, Ill. laid the foundation stone of their new church. Preacher: P. W. Hartmann <11. engl.). - On Easter Sunday the Immanuel congregation at Okaw ville, Ill (? H. W. Leßmann), laid the foundation stone of their new church. Preacher: P. Steinmann.

Show conference.

The Upper S 0 0 - Special Conference will meet, w. G., on May 13 and 14, at Fr. Walther's church at Underwood, N. Dak. Work has been done by the LI': Tober, Lüker, Walther, Ttolt. Confessional: Fr. Feiten (L. Hinckn Sermon: Fr. Friedrich (? Ketrler). Timely registration or cancellation requested. A. C. St 0 lt, Secr.

The N 0 rd - Ohi 0 - Teachers' Conference will meet May 29 and 30 at Trinity School in Cleveland, O. The first session will begin at 9 a.m. sun time. Early registration is requested by teacher Markworth. G. H. Düttemeyer, Secr.

The East and W e s t - K a n s a s - Pastoral Conferences are meeting together June 11-15 in Haven, Kans. Work: The Feasts of the Jews - Their Significance for the Old Testament Church and Their Example on the New Testament Time: Fr. Kretzmnn. Further, the papers issued by the Conferences. Confessional address: Fr Senne senior (k. Stemmermann). Sermon: Fr. Bundenthal (? Hansen). Pastoral sermon: Fr. Mießler (? Schmid). I. G. F. K l e i n h a n s.

All who intend to attend the General Pastoral Conference of the Minnesota and Dakota Districts are requested to go to Lake Elmo on Wednesday evening, June 10, on the train of the Lmaha Railroad, leaving St. Paul at 5. 30 p., from which pick-up will be made. G. Nachtsheim.

Notice.

? A. Dommann zu Landestreu, Sask., Kan., requests readmission to our synodal association. F. Pfotenhauer,

Minnesota and Dakota District President.

Pleading.

Anyone who knows of any co-religionists who have settled in or near Farmington, Aztec, Cedar Hill, Fruitland (N. Mex.), Cortez, Dolores, Mancos (Colo.) in the Montezuma Valley, Montrose, Delta, Paonia (Colo.) in the UncompahgreTal, is requested to send their names and addresses toRev . <lomr L. SW2W,

üssperus, T-a. Tluth 60th, 6010.

Anyone who knows of fellow believers who have moved to Cheyenne or Deuel Co, Nebr. is asked to send their names and addresses to HLV. 8iäne^, Xebr.

The Student Tuition Fund of Northern Indiana

is not only empty, but has a debt of over H200.00. It is therefore urgently necessary that a collection be made in every congregation for this fund, from which about 30 pupils and students are supported.

Aug. Lange, Treasurer.



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No. 10.

Synod Sermon,

Delivered at the 1907 Texas District Convention.

2 Pet. 1:3-11.

Since all his divine power (which is for life and godly living) has been given to us through the knowledge of him who called us by his glory and virtue, through whom the most precious and greatest promises have been given to us, namely, that through them you may become partakers of the divine nature, if you flee the fleeting pleasures of the world: Put all your diligence into it, and in your faith give virtue, and in virtue modesty, and in modesty temperance, and in temperance patience, and in patience godliness, and in godliness brotherly love, and in brotherly love common love. For if these things abound among you, they will not make you slothful nor unfruitful in the knowledge of our Lord Jesus Christ. But he that hath not these things is blind, and gropeth with his hand, forgetting the purification of his former sins. Wherefore, brethren, do the more diligently to establish your profession and election. For where ye do these things ye shall not stumble. And so the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ will be richly given to you.

This passage of Scripture should find enthusiastic listeners in our age. One thought runs through it from beginning to end: progress, restless striving forward, purposeful climbing higher is the profession of believers. These are all buzzwords of our time. And yet our progressive age is averse to the progress taught here; indeed, it has declared the Church, which speaks the word of the progress commanded by God, to be a community of people who are behind our times, whose doctrine is obsolete, whose ecclesiastical ways are not in keeping with the times, which has a past but no future. We have known this rebuke for a long time, and we hear it again and again: the Missourian Old Lutherans fit neither for the vigorously advancing America nor for the enlightened twentieth century. So we are not blamed because we are against railroads, telegraphy, machines, or universal education, but because we have a non-modern way of teaching people how to do God's will, believe rightly, live godly, and be blessed.

die. In the spiritual area, in doctrine, in ecclesiastical activity, we are not progressive.

Let God's word decide whether real, godly progress is to be found in those who reprove or in those who are rebuked. With his help, I may now speak to the Venerable Synod on this subject:

The Progress of Faith.

1.

Every thing must have a beginning and a starting point, and the beginning of progress should be this, that one can and wants to go forward, then that one has a goal that one wants to reach. Both these things Peter attributes to the people to whom he writes. Who were these? In the opening words he describes them as follows: "those who have just come to the same dear faith with us in the righteousness which our God gives and the Saviour Jesus Christ". To these people he thus encourages: "Since all his divine power (which is for life and godly living) is given to us through the knowledge of him who called us by his glory and virtue, through whom are given to us the most precious and greatest promises, namely, that through these you may become partakers of the divine nature, if you flee the corruptible pleasures of the world, apply all your diligence to it," etc. This much is said: you believers in Christ are enabled to strive after the very highest end, God-likeness. God himself has turned your thoughts away from the transitory lust of the world, and has given you the great promise that you should be his children and partakers of his nature. This he has done according to his gracious mercy through his eternal election. He has called you out of the wicked, corrupt human race by his glorious and powerful grace. He has made it known to you what you are destined for, what you are in this world for. And at the same time he has given you all his divine power, which is necessary for life and godly conduct.

serves", given. Now go forward, toward the goal! This reminder the apostle wisely prefaced his exhortation to progress. Without the preconditions mentioned here, progress cannot be thought of at all. Progress means, without a doubt, that one advances from bad to good, that one becomes better. And now, as I have said, we are not speaking of progress in the worldly, civil sphere, in agriculture, in industry, in commerce, in city and country administration, but of progress, of becoming better in the spiritual sphere. He who wants to become better here, to become like God, must first realize and admit that he is bad, quite bad, and that no one can help him but Almighty God. He who is still under the delusion that he has many good things in him, that he often has pious thoughts, that he intends to do many good things - even if he does not carry them all out - begins his progress before he has learned to walk, even before he has a life. One receives one's nature, one becomes one's child, not by making up one's mind to become one, but by being made one through birth. God's nature must be received from God. God alone can give it. For this, no Nicodemus' knowledge and no Paul's zeal can help. The only thing that helps here is that one becomes small, even nothing in his own eyes, that he completely despairs of himself. Out of such nothingness God creates something to the praise of his glory and power.

He does this through the preaching of the Saviour of sinners. He teaches us to recognize the reason why God's Son became man and died, namely, that poor sinners might have redemption in him as their substitute through his blood, the forgiveness of sins, and be justified without merit. He teaches one to know this through the word that proclaims these facts, without and against man's natural reason and natural will. He makes man accept it, but he does not know how, so that he understands with a new mind what God tells him and grasps with a new will what God gives him.

At this point, in the first moment of God-worked faith in the righteousness of Christ, which God gives to the sinner, begins, according to the teaching of our Church, the true progress heavenward, toward God. Before that there is nothing but death and enmity against all that is good. We hold that all truly divine, spiritual life is wrought only by God in a man, that God's Son alone has purchased for us God's grace to such work, that God accomplishes this work in us only by his Spirit, that the Spirit uses for this purpose only God's word of grace, the gospel, and every ordinance to which a gospel promise is attached, and that this gospel is to be sought in the Scriptures. Will any one attack this commerce otherwise, such as to suppose that there is divine life in it by nature: Christ's work is not both the expiation of men's trespasses, but rather an example of their conduct; the Holy Spirit certainly lends his assistance to a man, that he may mend his ways, but he is not the actual creator of spiritual life in man; the gospel is not essentially a promise, a free offer of God's grace, but it is a demand, it imposes a condition, namely, that one believe it, and the Spirit works even without the gospel; finally, man can live without and above the

We believe, however, that the progress of the divine way is impossible, because we do not know that any man has ever reached his goal from such beginnings, but we have experienced and still experience that such teachings create doubts and despair. We have no knowledge that any man, starting from such beginnings, has ever reached the goal; but we have experienced, and still experience, that such doctrines create doubters and despairers; that the piety which they work does not go deeper than the skin on the body, and that the representatives of these doctrines constantly change their language and form of teaching, sometimes emphasizing this, sometimes that, as if each one had to show his special wisdom and art in this piece. We begin all progress with the new birth, and teach God-worked repentance and God-given faith as the very first and most necessary piece to it. We believe that American energy and the progress of the twentieth century make not the slightest difference on this point, that modern man is just as dead in sins as all men have been before him since Adam's fall, and that even to modern man the word of the Lord applies, "That which is born of the flesh is flesh."

2.

But what is progress now? The godly progress of a believing person is first of all an escape. This sounds absurd, but it is in the nature of things. Peter presupposes that those who become partakers of the divine nature "flee the passing pleasure of the world." One consequence of the knowledge which God's calling produces in a believer is that he heartily abhors the ungodly and un-Godly "thoughts, actions," and doings of men as they are by nature, and not merely the gross, obvious vices of the world, its belly-service and carnal-service and its pride, but all that the world delights in, its disposition, its way of thinking, its manner of judging. From the world the believer expects no wisdom on the eternal, no stimulus to the divine. The beginning of the new life in him was a turning away from the world, so his progress in life cannot be a turning back to the world. That would be a manifest contradiction; his progress would then consist in regression. So away from the views of God and divine things which are in circulation with the world, to the doctrine of God-inspired Scripture! - that is true progress. Any movement to befriend the church with the world, to introduce the world's views and ways into the church, to make preaching, worship, and ecclesiastical activity such that even unconverted men may find pleasure in it, we cannot call progress, but only a fall back into the old dung. The church has no vocation to fraternize with the world, but only to fight and defeat it.

Secondly, the godly progress of a believing man is a diligent, many-sided activity for the sanctification of life, for the godly walk. "Apply, then," says Peter, "all your diligence to this, and abound in your! Faith virtue," or strength, that is, a manly, resolute stand against the known three enemies of the soul; "and in virtue modesty," that is, a wise conduct, guarding against overzealousness; "and in modesty temperance," that is, self-control, self-restraint, be-

especially in the use of Christian liberty; "and in temperance patience," that is, endurance in dangers, afflictions, and persecutions which the true faith has to endure; "and in patience godliness," that is, reverent remembrance of the will of God in all that one does, leaves, or suffers as a Christian; "and in godliness brotherly love," that is, intimate affection for one's fellow-believers, and hearty participation in their weal and woe; "and in brotherly love common charity," that is, general kindness and favor to all men. This is the chorus of Christian virtues. One follows the other, one grows out of the other, one works with the other. Step by step the believer progresses along the path marked out here, grows in holiness and righteousness, and becomes rich in good works. At the head of this chorus of virtues stands faith as the leader; and all the action here described culminates in charity. From faith flows, in love actuates, every impulse to divine progress. Now it is to be observed that the apostle begins this part of his discourse with a conclusion: "Apply therefore," that is, because all his divine power (that which ministers to life and divine walk) is given to us through the knowledge of him who called us, "therefore apply all your diligence," as it were, to offer this as fruit, like a good tree, for which God has given you all his divine power. And he concludes this part of his discourse with the words, "For where these things abound with you, they will not cause you to be slothful nor unfruitful in the knowledge of our Lord JEsu Christ." So the knowledge of God, or, what is the same thing, the faith of the called and elect, is not an idle, contemplative knowledge, not an enrichment and exercise of the mind, and does not enable its possessors merely to brood over divine things, to devise new doctrines, to make artificial interpretations of Scripture, and to expostulate; but all knowledge, all faith of Christians, has a practical purpose. The knowledge of Christians must be translated into action. It is only for this reason that the Church studies God's Word, favors the study of the ancient scriptural languages, establishes schools, preaches incessantly, and publishes writings, that men may learn to do, to do, to do, to learn to do ever more and ever better what God wills. To leaven the world in all its ranks, to establish the obedience of faith and active love in homes and cities, and to fill the land with the praise of God and our Saviour, that is the aim of the Church. And this is God-ordained progress. But a mere enthusiasm for intellectual culture, a perpetual learning without coming to knowledge, a continual building up and tearing down of learned systems, an endless questioning and denying, even if one produces mountains of books in the process and astonishes all the world with his erudition, that we cannot call progress. At best this is dead head knowledge, but usually something worse, namely enmity against the Spirit of God, who impels to the joyful work of faith. True faith is practical through and through, it goes out and intervenes in all situations of human life and transforms and ennobles people's daily thinking, speaking and acting.

3.

The apostle concludes with a warning and encouragement. The warning is, "But whosoever hath not these things," namely, the fruits of knowledge enumerated before, "is blind, and gropeth with his hand, forgetting the purification of his former sins." The apostle is speaking to the called, the Christians. He supposes that there may possibly be in the church people, or groups of people, who are content to have God's word, churches, and schools, and in them pure doctrine, but who are otherwise lazy and unfruitful in sanctifying their walk and in their fellow-work in the work of the church. These are deceived people. There has been talk of a dead orthodoxy in the Church. Our own day loudly and vehemently reproaches the Church for having failed in her profession, for holding too much to the purity of doctrine and caring too little for practical Christianity. The objection is mistaken. Strictly speaking, there is no such thing as dead orthodoxy. No dead faith is a right faith. He who does not do what he pretends to believe does not believe at all; his knowledge is darkness, and his walk is the groping of a blind man. But this is not what the world says to such a man, for the world praises such dull moral preachers who know how to make all kinds of pious speeches about divine things; but this is what the church says to him. Every righteous sermon punishes such a man, and this punishment man seeks to avoid. He shuts his eyes to the light of pure doctrine. It blinds him; he goes uncertainly out of his way, sometimes to the right, sometimes to the left; he seeks shadows against the light, until at last he is confronted with a decision, cannot avoid it, and then reveals himself as a faithless man, who vainly boasts of the cleansing of his former sins, who wants justification without sanctification.

The exhortation is, "Wherefore, brethren, do the more diligently to establish your profession and election: for where ye do these things ye shall not stumble. And so shall be richly presented unto you the entrance into the everlasting kingdom of our Lord and Saviour JEsu Christ." With a double reference back to the past and forward to the future the apostle concludes. He reminds us of the eternal election. By the same God has made a man's blessedness firm. And it is to be established in the individual in this very way, that the called elect in faith take hold of the merit of Christ for their justification and are thus born again to divine life, and that they then also make use of the divine powers given them for a divine walk, diligently growing with their pounds. Before them lies the gate of hell, the glorious goal of faith. They are not to enter it like shipwrecked people who have just saved their bare lives on the shore of salvation and are satisfied that they can slip through a narrow gate into the kingdom of glory, but like victors who come laden with booty and rich in trophies, and to whom the entrance to the eternal kingdom of Christ is opened wide. Such an entrance the apostle wishes for his hearers.

This is also our goal, the goal of each one of us in particular, and the goal of all of us together. This is what this

our synodal association and the present assembly. May the Spirit of Christ rest upon this synod. May the Lord bless the president and the officials of this young district; may he fill the synod members from among the teachers and listeners with his grace and strength, and may this district succeed in proclaiming in its great, hopeful field the one, eternal, world-conquering faith, which always strives forward, never backward, toward the goal which holds out to us the heavenly calling in Christ. Amen. D.

The German Free Church.

Three conversations.

2.

Ernst: I told my father about what we talked about the German Free Church the other day. But he said that there was nothing wrong with it. If the situation with the national churches in Germany was really as you said, then the people should rather come here. Because over there it would only be starvation, spiritually and physically. Whole congregations would not separate from the national church, and if only a few people here and there left, they could hardly call and maintain a pastor, and if several small groups joined together to pay a pastor, he could not be in all places at the same time, and so they would have to suffer spiritual hunger. - This made sense to me, and I remember reading once that the founders of our Missouri Synod also emigrated from Germany and not only made a good living here in the flesh, but also established a proper church system. Should we not advise our brethren in Germany to do as they did? They would be gladly received here, and many a small congregation in our country could well use such an increase from Germany, and the Free Church pastors could remedy the lack of pastors here, which is always complained of. This would help them and us.

Gerhard: I think it would be good for many of our small congregations to receive such an increase, especially since I have found many serious people among the Free Lutherans in Germany who are concerned about the building and expansion of the church. For the most part, they have come to the Free Church only through difficult struggles; for leaving is by no means an easy matter. We could also use the pastors of the Free Church. At least they are used to work and to struggle. For each of them has several places to serve, which often involves long and arduous journeys. And enemies they have on all sides. So one could already give them the advice that they should come here. But the only question is whether they are willing and able to heed the advice.

Ernst: Why should they not? It must be in their own interest to get into better church circumstances. Most of them would probably also improve their physical condition. And **it would be especially good for the pastors that this should happen. For if the congregations**

are so small, they won't be able to give them much salary. That's why they're always asking for support for the Free Church. My father tells me that this has been going on for a long time. Eighteen years ago he was once a deputy in the synod of our district. A pastor from over there, I think it was the president, was there and told us about the need of the people and also got quite a collection. What is to become of it at last? The pastors are getting older and must then also receive something; for they will hardly be able to put anything aside for their old age. Some die and leave poor widows. The handful of people cannot possibly support the widows in addition to what they give to the pastors. But if they all came here, it would be hard for our great synod to notice what more, for instance, was given for them. So I cannot imagine that they would not follow such an advice, if it were seriously presented to them from an appointed side. The separation from the old home may be difficult, but how many emigrate only for the sake of temporal gain, and here both can be gained, better physical and spiritual care. And they have nothing to lose!

Gerhard: I just think people can't follow the rate.

Ernst: You mean because they're too poor to get the travel money together? Well, that could be remedied. Instead of sending over 1000 dollars or more every year, we would have to take up a proper collection to pay for the passage for those who can't pay for it themselves. Then there would be peace forever!

Gerhard: No, I wasn't thinking about the money. I would rather ask you: Can we make emigration an obligation of conscience for people? Can we say: God commands you, as he once did to Abraham: "Go from your father's country and from your friendship and from your father's house to a land that I will show you"?

Ernst: Nobody thinks of that!

Gerhard: Well, it has already been thought of. When the founders of the Missouri Synod emigrated from Saxony, their leader, who was later revealed as a deceiver, had told them that God now commanded them to leave, and because they had become too attached to this person, most of them really considered it a duty of conscience to emigrate. Much heartache resulted from this, and those who had thus really neglected their duties which they had at home, bitterly regretted it and seriously repented of it. It is true that the situation in Saxony at that time was such that in the end there was nothing left for them but emigration. For rationalism prevailed in the national church, and the formation of free congregations, independent of the state, was not possible at all under the existing laws. If such a thing had been attempted at that time, the pastors would have been led to prison and the congregation members punished of money, as really happened in Prussia and Nassau with the Lutherans, who did not submit to the introduction of the Union. But after all, it was wrong to make Aus Wanderung an obligation of conscience to the people. For what God has not commanded, no man may lay on our conscience. To leave

from a false or apostate church, rejecting all exhortations to repentance, God has commanded. But emigration from a country remains a free thing. Only in the case of bloody persecution could one see a divine command in the words: "But if they persecute you in one city, flee to another," Matth. 10:23. But there is no talk of this in Germany now that the formation of free church congregations has been made possible by law.

Ernst: But no one thinks of making it a duty of conscience; it is only good advice that we want to give them, and I mean very practical advice, and if they understand that, they will follow it voluntarily.

Gerhard: Yes, if they could. But they just can't. For if we cannot say: God commands emigration, then all those cannot follow the advice to whom God has given duties in the homeland, for example, children who have to care for their old parents, wives whose husbands are in the national church, officials who are obligated to serve the state or the city, property owners who should not squander their possessions, tradesmen who employ others and yet cannot give up such without need. So a number of people would be left behind, and then their spiritual care would become even more difficult and even more miserable. By such advice, if it were really given in earnest and followed by the majority of our brethren, we would destroy flourishing congregations and increase the number of those who feed poorly in the spiritual sphere. For these people would have to be cared for, and this could be done by one or two traveling preachers, who would have to be constantly on the road, and who could seldom come to any place where there were still some people living who were so bound that they could not emigrate.

Ernst: Yes, are the distances in Germany so great? And do people live in so many places?

Gerhard: Of course, Germany is much smaller than our United States, but it is not that small. And as far as the places of residence of our Free Church brethren are concerned, with the exception of Thuringia, southern Germany, and the southeastern provinces of Prussia, they are spread over almost all German lands. There are members of the Free Church in Schleswig-Holstein and Alsace, in Hesse and Nassau, and in East Prussia. From the northernmost town where such reside (Hadersleben) to the southernmost (Mulhouse in Alsace) is about 660 miles, and from East Prussia to Nassau is at least as far. Only in the Kingdom of Saxony, in Hanover, and in Nassau are several Free Church congregations somewhat closer together. But even there each pastor has an average of three places to serve. - Moreover, I believe that our Free Church brethren still have a task in Germany, and in the fulfillment of this task we should not hinder them, but support and encourage them. After all, we also have a debt of gratitude to pay off to Germany, because the Gospel came on the scene there through Luther!

Ernst: What kind of job do you mean?

Gerhard: Above all, that the country of the Reformation still receives the blessings of the Reformation. This cannot happen at all, better than if there is still a church in the country that is fully serious about the Lutheran faith in the Bible. The separated or free-church congregations, however small their number, are rallying points for those who still hold something of God's Word. This is well enough known, even in the national churches. The relatives of my blessed father, whom I visited last year in Saxony, do not belong to the Free Church, but when I brought up the subject, one of them said that he had once been to a mission festival celebrated by the Free Church congregation in N., where he had enjoyed it very much; for several pastors had spoken there, and one like the other had said that one must stick to the old Bible faith. If there were such a congregation in his place, the birthplace of my father, he and many others would join it. For their pastor was one of the new fashion, he did not seem to think much of the Bible, and at the catechism examination he had done away with the catechism altogether and was talking about Gustavus Adolphus and the Protestant League; the other day he had even spoken once of Bismarck and that he was supposed to have said: "We Germans fear God and nothing else in the world!" And another relative from a neighboring town said that a colporteur had been with them the other day who had very beautiful Christian books. He had bought one written by the Free Church pastor in N., and in it he had given a very serious testimony against the ungodly scoffers who deny God's existence. The colporteur had told him that he had been made very bad by the Social Democrats because of it.

Ernst: Shouldn't there be pastors in the national churches who stand up against the deniers of God?

Gerhard: Certainly there are such. But first of all, their number is really not very large and is becoming smaller and smaller, because unbelief is gaining the upper hand in high schools. And secondly, even among the pastors who are still considered believers, many do not believe that the whole Bible is the Word of God. I can tell you a travel experience myself. I met a pastor on the railway in Saxony. We got into conversation, and he showed himself to be a God-fearing man; he was glad that I visited the old homeland once, and lamented that the old faith was often no longer to be found there. We had to wait quite a long time at a transfer station, and then he began to ask me about America, and also asked what churches and pastors we had there, and to which synod our congregation belonged. When I said the Missouri Synod, he smiled and asked if I still believed that the Bible was dictated by the Holy Spirit. And to my answer that I knew nothing else than that every word of the Bible was really the word of God, he replied that it was very regrettable that the Missourians held so tenaciously to this opinion, which was not at all compatible with science. It had been proved, for instance, that the world was much older than the Bible supposed; and that it had not come into being in six days, but perhaps in six thousand years. If one now clings so rigidly to verbal inspiration or literalism, he will not be able to

If one were to believe in the inspiration of the Bible, many scientifically educated people would be prevented from believing in the Bible. One must rather distinguish between what is necessary for our salvation and all other secondary things in the Bible. The doctrines of salvation were certainly revealed by God, if not literally given to me, but all the secondary things were purely human ingredients. And the authors of the biblical books would have written about it as they understood it, without wanting to bind us in our advanced century to the views of that time.

Ernst: Has not the man also told you what is necessary for salvation, and who is to decide what must be believed in the Scriptures and what not?

Gerhard: I just asked him the same thing, and he answered: the enlightened reason of Christians and their inner experience must decide that. And by the way, that is also what the theologians are there for.

Ernst: Oh, dear, we are getting into both piety and popery at the same time! For our local enthusiasts always insist on their feelings, their experience, and occasionally, when we hold the words of Holy Communion up to them, on their reason. And Luther did not want to believe the councils alone, because it was clear that they had often erred. But what are the theologians better than the councils? And they have certainly erred as often and probably even more often than the councils! Woe to the Christian people if the theologians are to determine what they are to believe and what is necessary for their salvation!

Gerhard: Well, you see, that's why it's good that there are still free churches in Germany that stand firmly on the Bible.

Ernst: Yes, that is certainly good. And I only wish that these dear brothers of our faith would work very hard and help many with the testimony of truth. For I can think of nothing more terrible than when the rocky foundation of the Bible word is pulled out from under a man's feet. I should also think, however, that their testimony, if it is only spoken out loudly and earnestly, and if the conduct of the free church Lutherans is in accordance with it, should also create many blessings. For God's word is after all a power of God, and has the promise that it shall not return empty. Our dear Synod and the whole Synodal Conference have only come into being and grown and remained united because God's Word has been taken seriously and allowed to rule alone. God preserve us in this! But I would like to hear more about the work and struggles of our Free Church brethren.

Gerhard: I actually wanted to tell you about it today, but we came to other things because of your initial contradiction.

Ernst: I don't regret that, it has made me clearer. I only ask that postponed may not be canceled and that next time you may tell me in detail what you have heard and seen.

Gerhard: With pleasure! But for today, God be praised! See you next week.

Ernst: Goodbye!

W.

To the ecclesiastical chronicle,

America.

D. Walther and "Open Questions." In completing this number of the "Lutheran" before the assembling of our Synod at Fort Wayne, we remind our readers that it is in these days again the anniversary of the transfer of Blessed D. Walther from the contending to the triumphant Church (he died May 7. May 1887), and that our Synod was then assembled in Fort Wayne when the news of his death arrived, for which reason the funeral was postponed until May 17, so that the Synod would not be interrupted and the Synod members could attend the funeral. At the same time, since there has been so much talk lately about "open questions" in matters of faith, the words come to mind that a church newspaper that otherwise stood on a completely different standpoint, the Leipzig "Allgemeine Ev.-Luth. Kirchenzeitung," wrote about Walther after his death. It said: "He therefore wanted to know nothing of 'open questions,' in which he saw only the pretext of a heart disobedient to the Word of God, and everything that contradicted the basic article of our Lutheran confession of justification, however quietly, . . . found in him an implacable, destructive adversary. As in his theology he would know nothing of open questions, so in his practice nothing of pacting with the world or false doctrine. . . . Straightforward he always went according to his conscience, even though such straightforwardness might seem to ruin everything. And he has seen that 'straight ahead' is always the best way to the goal. Few have seen such brilliant successes as he has had. He has taught us all that all clever diplomacy in the Church is the greatest folly." - In this position of Walther, which is precisely the position of the divine Word, our Synod, by God's grace, has hitherto remained. May this grace continue to keep us faithful and firm in word and confession! God be with us, as he was with our fathers! L. F.

The great General Conference of Methodist Episcopalians, which meets every four years, and is usually assembled about four weeks, commenced in Baltimore on May 6. Because of the size of the body of the church which it represents, it attracts the attention of the whole country. The Methodist Church, after the Roman Church, is the strongest church in our country in numbers, and among the many Methodist parties the Northern Methodist Church under consideration is the largest. It has congregations and missions in all parts of the world, which are also represented in this conference. The General Conference consists of 787 voting delegates, of whom 394 are preachers and 393 laymen; among the latter are several women. The principal subjects of discussion are the questions: whether this Methodist Church should unite with other Methodist parties in the establishment of a common creed; whether preachers should minister only a certain number of years to the same congregation; whether the prohibition of worldly amusements, such as dancing and theatrical attendance, should be maintained in the church order; whether the power of bishops, which is no small one, should be limited, and others. This Northern Methodist Church numbers in this country about 3,000,000 communicant members, maintains 26 theological seminaries, and many other institutions of higher learning. The General Conference has great power, and more will be said of its resolutions later. L. F.

Modern Paganism. Some time ago in Chicago a woman self-immolated. When the case was judicially investigated, it turned out that this self-immolation was a self-

sacrifice should be. The suicide served the old pagan sun god Baal, who was once served by the Phoenicians, Canaanites, Ammonites, Moabites and other pagans and who was worshipped by the godless king Ahab in Israel, 1 Kings 16, 61 f. To this idol this woman wished to sacrifice herself. The investigation also revealed the other fact that many in Chicago secretly pay homage to this abominable idolatry. In doing so, they use the ancient pagan ceremonies, worship this idol, and offer to it meal-offerings and burnt-offerings. Likewise, in all the larger cities of America and Europe, men and especially women are found worshipping the Indian idol Buddha and holding regular meetings for this purpose. Such is the power of darkness in the midst of Christian lands.

L. F.

Abroad.

Speaking in Tongues and Enthusiasm. In the sectarian circles of our country and in the enthusiasm of the so-called community circles of Germany, much has been said in recent months about speaking in tongues, and it has been claimed that this spiritual gift of the apostolic times has been given back to the Christianity of our day. Such pretended "speaking in tongues" occurred first in California, then in Norway, and finally in Germany. Both male and female persons fell into a rapturous state, uttering all sorts of incoherent, unintelligible sounds, singing familiar songs, "Let me go" and others, in "other tongues," etc. One account of such a rapturous gathering is as follows: "One brother went into convulsions, and always uttered the word 'out' very quickly, very often in succession. Another near me was so shaken to and fro that he was almost thrown from his chair. Some humbled themselves and confessed their sins. There was much weeping and sighing. In between, the one who had been shouting his 'out, out, out' from the beginning, shouted his ever-repeated summons: 'out, out!' 'Creature love, out,' was another message. Then it was as if oil were poured on stormy tides at the message, 'I am the Lamb that bore sin! Another speaker in tongues said to this, often repeated, 'Be still, be still!' A solemn silence also fell upon the assembly. Then the speaker in tongues, falling to the ground and remaining lying, lamented, 'Half believe nothing "Curious ones, out!" he urged. "Unbelievers, out!" "Out, out!" cried the other." From a U. Paul, who was quite bent on the gift of tongues, and "hungered and thirsted after it," it was reported that one night his mouth was opened to speak in tongues, and in such a way "that first he felt a peculiar, involuntary movement of the lower jaw, then after a time the tongue really moved, and still later the lips, as if moved by a strange power. Then, fourthly, came the opening and closing of the mouth, as is necessary for speech; and then came the last, the gift of producing the sounds corresponding to the position of the mouth. For German sounds or other known languages, however, the position of the speech organs did not fit in any way. On the contrary, Father Paul believes that he had reason to believe that he spoke Chinese that night, and then in a dialect of the South Seas." . All sober Christians recognized from the beginning in the whole movement pure ravings and fools of the devil. But even the leaders of the movement itself have now recognized this; one of them, A. Dallmeyer, has confessed, "We have become the victim of a great lying spirit," and the whole movement has collapsed. This is how it must go when one leaves the straight, level path of the divine Word, disdains and despises Word and Sacrament, as is the case in the circles mentioned, and becomes

of the Spirit. Our good Lutheran Confession, in the Schmalkaldic Articles, says briefly and clearly, "God will not deal with us men except by his outward word and sacrament. But all that is vaunted by the Spirit without such word and sacrament is the devil." This applies just as much to the rapturous sects of our country as to the pietistic communion circles of Germany.

L. F.

The ebengedallied enthusiasm has even induced a number of such people, who believed to have the gift of tongues, to travel to China, Japan and India to be missionaries among the heathen there. They "felt" able and called to preach the gospel in the languages of the peoples there without further ado. Not merely men, but women, including a preacher named A. C. Carr and his wife, went to the heathen world with this supposed equipment; even a girl of fourteen was registered with a missionary board with the assurance that she could speak a dozen or more languages and felt called to go to China. Of course, as soon as they landed, these people were disillusioned and tremendously disappointed. They soon found themselves as helpless as newborn children in those countries, for no one could understand their languages. With that, however, their enthusiasm to serve as missionaries evaporated. To learn the languages of these peoples in a natural way, word by word, they lacked the air and some also the necessary talent. They found themselves in distress and embarrassment in a foreign land, and the recoil of their exaggerated expectations caused many to lose all faith in the truth of Christianity. Such sad occurrences show how unsafe and foolish is a faith that relies on feelings, and has not the firm prophetic word of God under its feet. This is the unholy, soul-dangerous error in all extra-Lutheran circles: Disdain for the revealed, written Word of God and reliance on the thoughts and feelings of one's own heart. and that is why we hold so firmly to "It is written" and ask:

O Lord, thy word, that noble gift, This treasure,
keep it for me, For I prefer it to all possessions,
Even to the greatest wealth. If thy word be no
more, on what shall faith rest?
I care not for a thousand worlds, But for thy word
to do.

L. F.

A sign of the progressive de-Christianization of France is this, that in the elementary schools not only denial of God is taught unabashedly, but also pupils are punished and ridiculed by the unbelieving and godless teachers if they go to church and take part in church things. The following is reported from a country school near Paris: The teacher, who is also the clerk of the council, threatens any child who goes to church with refusal of the school-leaving certificate, that is, the pupils must then renounce the privilege of being dismissed as early as the eleventh year and attend school for two more years. A seven-year-old girl had gone to church on Sunday despite the teacher's prohibition. The next day she had to stand on a table in front of the whole class and recite the Lord's Prayer. To the laughter of all the pupils, the teacher interrupted the girl after every request: "What? Your father is in heaven? I just saw him in the street! What? your father does not give you bread to eat, and yet he is a baker?" 2c. The "Freimund" remarks: "A more shameful maltreatment of a child's soul can scarcely be imagined." What a harvest will follow such a sowing!

L. F.

Once and Now. Missionary Griffith illustrates the missionary successes of the past hundred years in China in the *Missionary Record* by the following comparison:

1807.	1907.
Not one Chinese Protestant Christian; only 6 in 1842 and about 1000 in 1860.	More than 150,000 communicating members and more than half a million souls, spread over all the provinces of the Empire.
Morrison the only Protestant missionary. In 1830 2 American missionaries landed, but as late as 1860 the number of missionaries was only 100.	More than 3800 foreign missionary workers (including 1146 women missionaries) distributed in all provinces.
No native helpers. In 1823 Liang Asa was ordained as the first Chinese evangelist.	Over 10,000 Chinese preachers, teachers and colporteurs.
Nothing yet printed of a Chinese Bible; Roman missionaries had translated considerable portions, but had not printed them.	Sold over a million Bibles and Bible parts in China within a year.
No Christian books or tracts in China; even 50 years later their number is still quite insignificant.	From Hankau alone, more than 26,000,000 Christian scriptures have been distributed in the last 30 years.
China closed to the gospel. In 1857, the first 5 ports were also opened to missionaries.	All of China opened to the gospel.

- "God sendeth his speech upon earth; his word runneth swiftly," Ps. 147:15.
 "The gospel of the kingdom shall be preached in all the world," Matt. 24:14.

L. F.

From World and Time.

A sharp judgment on the saloon of today is found in *Bonfort's Wine and Spirit Circular*, a paper which just

represents the interests of the trade in spirituous beverages, and thus is certainly not a member of the rampant Prohibition movement in our country. The paper writes: "We have maintained for years that the saloon as it is now conducted is not in accord with public opinion, and that the morality of the common saloon is in perpetual war with the morality of the common citizen. Unless there is a radical change in the saloons, every commonwealth will vote them down and put them out of business, with the exception of certain sections of business and the most nefarious sections in the large cities. . . . If the retail business of the beverage trade continues as it is now conducted, it is our firm conviction that within the next few years the sale of alcoholic beverages will be declared unlawful in more than half the states." Such is the judgment of this party paper from the standpoint of ordinary bourgeois morality. What judgment, then, must a Christian, who is to consider and judge all things according to God's word, pass upon the present vernacular saloon?

L. F.

The saloon of today is reprehensible because it encourages the shameful vice of boozing, which corrupts body and soul. But also reprehensible is the way in which the prohibition fanatics speak and write against the consumption of spirituous beverages in general. They refer to Christ and the Holy Scriptures, but they falsify and distort the Holy Scriptures and thus fall under the judgment of the Word, that one should neither add to nor subtract from God's Word, Deut. 4:2; Revelation 22:18 f., that one should teach God's Word rightly and not twist and turn it according to his own sense, Jer. 23:28. Thus such a fanatic recently wrote about the miraculous work of Christ at the wedding in Cana against the

clear and distinct words of Scripture, John 2:1 ff: "I firmly believe that the wine made by Christ was not wine at all, but simply water; for how could the Lord make wine so quickly, since the preparation of it requires a certain time? No, I believe that the water remained water, but that those present drank the water as wine under a certain hypnotic influence of Christ." Such pious, unbelieving falsification of Scripture is as damnable a sin as eating and drinking. L. F.

Presumptuous arrogance. Some time ago, in a widely read German family paper, a Berlin university professor wrote about the progress of the medical art, and in his enthusiasm about the achievements of his science, he stooped to this statement: "The day is not far off when amputated limbs of every kind will be replaced by artificial ones; indeed, under certain circumstances, one will even come to reattach the head of a decapitated person to new life." This is the haughty language of the infallible, drunken science of our day. But God will see to it that the trees do not grow to the sky. When once the people wanted to build a tower, the top of which should reach to heaven, to make a name for themselves, the Lord confused their language and scattered them in all countries, Gen. 11. And when once the king Nebuchadnezzar boasted and said, "This is the great Babylon, which I have built for a royal house by my great power, in honor of my glory," he lost his mind and was cast out by the people, and ate grass like oxen, and his body lay under the dew of heaven, Dan. 4, 27 ff. L. F.

It's a good book.

A senior English official was near Faizabad in northwest India. When his day's work was over, he strolled out in the cool of the evening to seek out the village priest. When he came near the temple, he saw the Brahmin sitting at the door of the temple, surrounded by many people from the village, to whom he was reading from a book. The Englishman mingled with the listeners and asked what kind of shaster (holy book) they were reading. The Brahmin replied, "Mati ki Injil." The official thought he had not quite understood the Sanskrit word, and asked again, "What kind of shaster?" "Mati ki Injil" (the Gospel of Matthaei), slowly repeated the priest. "Really? And that is a good shaster?" asked the stranger. "A very good one," was the immediate reply. "How did you come by this shaster?" was the next question. "Well," said the Brahmin, "that is a strange story; but I will tell it to you. During the uprising I was one day in the square by the orphanage at Sikandra near Agra. There I saw the house of Padri Sahib (the missionary) being ransacked. When I came nearer, I saw books and papers lying about, torn, thrown away and trodden under foot. Among the heap I discovered this little book, stooped down, took it to me and hid it in my clothes. When I got home I began to read the book, and it interested me so much that I did not stop until I had read it through. Some time after that I began to wander about, and in my travels I came upon this village. I told the people I had a new casket, and I read some of it to them. They liked what they heard so much that they said they had lost their priest the other day, and therefore I should stay with them and teach them this new shaster. I consented, became their priest, and since det' time I have lived here." "But

tell me," asked the Englishman, "how do you teach this shaster?" "I do it this way," said the Brahmin, "first I have the people say the short prayer in the sixth chapter" (the Lord's Prayer) "and then I read something from another chapter and explain it to them. When I see that the people have retained what I have told them, we conclude by saying the short prayer again." "Do you believe that this Gospel of Matthaei is given by God?" "Well," answered the priest, "I don't know much about it; I only know this; that it is the best shaster I ever saw, and that is enough for me."

Whoever reads or hears the Gospel of St. Matthew attentively, and even admits that it is a very good and holy book, may well be convinced that it is God-given, God-breathed, God's Word. How many mighty miraculous works of Christ to prove that He was the promised Messiah are reported to us in this Gospel! How clearly Christ's prophecies of His suffering and resurrection (chap. 20, 18 f.) were fulfilled according to chap. 26-28! But above all, how powerfully does the testimony of the Holy Spirit work through the Gospel of St. Matthew! Truly, it is also rightly said: "The word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, even of marrow and bone, and is a judge of the thoughts and intents of the heart

"Glory to God alone."

It comes from the beginning, when the dear angels sang and sounded: "Glory to God in the highest, and on earth peace, and goodwill toward men!" Men have sung this angels' song in their own way, and so in the East it has become this song. There and in Greece it was sung every morning in churches and houses; it was called nothing else than "the morning song. It was sung in clefts and deserts, where the persecuted Christians fled. It sounded from the wastelands of the Nitrian desert and the monasteries on the Nile in Egypt to Mount Athos in Greece, and from the city of Byzantium or Constantinople to the waves of the Euphrates in Mesopotamia. Everywhere and at every main service this song resounded. Then a French bishop brought it with him into the West. And when, in Luther's time, all the old songs were put into German rhymes, so that they could resound through the whole country, like the beating of finches through the beech forest, the priest Decius took it upon himself and also translated this old song into German. This was in 1529, and since then it has gone its way everywhere, and when it is sung in a rapid tone, it sounds as if the pilgrimage crowd of Christians were on the march, and were marching with lively steps, as terrible as the tops of armies, but adorned with green spikes, to meet the King who is coming in the clouds of heaven. The time may come when the song must again be sung in clefts and wastelands, as in the beginning. The great masses of comfortable Christians will not sing it along there; to them an institution will be made and called "church," in which they will rest securely, and, splendidly protected by the empires of the world which they serve, betray the church. Blessed is he who, if need be, in spite of the princes, in spite of the masses, opens his mouth in testimony, hides the goods of the heavenly King, and, though with quivering lips, can sing the "Glory to God alone in the highest" until the "Glory to God in the highest!" resounds earthward. For when he comes to his second Advent in majesty

When the Lord's coming comes, all the holy angels will once again, and then more than ever, raise their voices: "Glory to God in the highest! And how will it come to men's minds when voices never heard from on high, a voice of great multitude, will sing "Glory to God in the highest!" But he who can sing along, "Ein Wohlgefall'n Gott an uns hat," need not tremble.

But to God in the highest be honour and thanks for his grace, So that now and nevermore no harm can touch us; God is well pleased with us, Now is great peace without ceasing, All strife is now at an end.

(Christophorus.)

Christians and un-Christians.

The difference between a Christian and an unchristian is not that the unchristian still sins, but that the Christian is without sin. No, the difference is rather this: the unchristian recognizes little of his sin and is therefore proud before God and man; but the Christian recognizes vividly the sinfulness of his whole nature and is therefore humble before God and man. The unchristian thinks that even if he sins here and there, his heart is still good. The Christian, on the other hand, recognizes that even if he does not always sin in words and deeds, his heart is nevertheless corrupt. The unchristian lets himself be controlled by his sins, but the Christian fights against them. The unchristian sins willfully and wantonly, but the Christian sins only out of weakness and haste. The unchristian loves his sin; the Christian hates it. The unchristian is enraged when he is punished for his sins; the Christian accepts the punishment from the heart. The unchristian esteems his sins trifles, therefore they give him little care and distress; the Christian esteems them great and dreadful things, therefore they give him much fear and heartache. And it is this last above all things whereby a Christian reveals himself, and what distinguishes him from an un-Christian. A single unjust deed which the Christian has committed, an unkind word which he has spoken, an unkind countenance or gesture which he has assumed towards another, a sinful desire which has filled his heart, an evil thought to which he has given himself: all these stick like a dagger in his inward parts, and torture and torment him until he has become sure of the forgiveness of his God for them.

(Walther.)

Youth is what matters most.

We of old are not worthy that the earth should bear us up, or that bread should grow out of the earth for us; we have done best. But if God is to preserve his church and his word, it must be through the youth that daily grows up and is born into the world, for whose sake God still does good to the world. This same youth God puts in our bosom; it is commanded us of God, that we should teach them to fear God, as is earnestly commanded in the 78th Psalm. And that the youth may be brought up, God may yet do good to the world, and there must grow corn, and there must be peace in the land. Otherwise, as for the old fools, God will not let the sun or the moon shine, nor will he let a grain grow in the field. But when it happens, he does it so that the young people may be educated and nourished and brought to his kingdom, for otherwise they cannot govern themselves. Therefore command us

For the young men, that we should not provoke them nor deceive them, but instruct them, that they may know and fear God, and not fall away from baptism, but that others also may arise afterward in godliness and honourableness. For it is easy with little children (that is, they are quickly deceived). We, who are now grown up and a little exercised in God's word and faith, cannot be deceived so soon. But if the youth do not get right schoolmasters and teachers, the devil will soon have won the game with his mobs.

(Luther.)

What's the baby's name?

This question always comes to all parents to whom God gives a little child, and it often becomes quite difficult for them to answer it. It sometimes requires a great deal of headache before a suitable name is chosen, and often the choice finally falls on a rather unsuitable one. The matter is worthy of closer consideration, since after all it is not quite indifferent what name is given to a Christian child in holy baptism. At least Christian parents should see to it that their children also bear Christian names, or at least such as do not offend against common custom and order, and avoid such names as may make a mockery and a laughing-stock of him who has to bear it all his life. A pastor should also instruct his parishioners in this matter at the appropriate time, so that he will not be forced to reject a name as inadmissible at the time of baptism; For it would not be proper for a pastor to call a child by a heathen god's name at a holy baptism, and there are enough examples where parents, perhaps through ignorance, have fallen into such follies in naming their children, besides the many examples where the pastor has to pronounce with univillas a name which he cannot reject. Here also it is true: "What is honourable, what is pleasant, what is well named, ... think on it," Phil. 4:8.

The right source of comfort.

An English sailor wrote shortly before his death on the first page of his Bible: "This Bible was given to me in 1781; for 53 years, 41 of which I spent on the sea, the Bible has been my daily companion. During that time I have been in forty-five sea battles and engagements, thirteen times I have been wounded, three times I have been shipwrecked, once our ship has been burned, twice I have been knocked over with the boat, fifteen times I have passed through sicknesses of various kinds - always the Bible has been my comfort!"

Christian Righteousness.

A merchant handed over a large sum of money to a poor master craftsman for safekeeping until he would return to him from a short journey. But by some misfortune he suddenly lost his life on this journey. Nobody knew anything about the money. But the master immediately delivered it to his relatives. One of them said to him, "Why did you not keep it? No cock would have crowed for it." "But my conscience," was the answer of the God-fearing man.

When the French senator Renaud first came out of

came to Paris from his remote home in the Pyrenees, he rented a few rooms at an inn for 150 francs a month. The innkeeper asked if he didn't want a receipt. Renaud said, "No, God saw it, after all." "Do you believe in God, then?" asked the innkeeper. "Of course; don't you?" "No." Renaud said, "Then I shall have to ask for a receipt."

Obituary.

It has pleased the Lord to call away from temporality teacher August Heinrich Breuer. He died April 21, aged 47 years and 11 months, of intestinal obstruction. Endowed with splendid gifts, he received his education in the teacher's seminary at Addison, and then worked in the schools at Albany, Chicago, and Brooklyn, N. Y. In the past year he answered a call to the Lutheran Orphanage at College Point, N. D., and worked there with great fidelity until his death. His faded body was laid to rest on April 25 with great attendance from St. John's Church, of which he was a member, by his pastor, O. A. Beyer, who preached a consoling funeral sermon on Isa. 54:10, and by his conference colleagues. God comfort the deeply grieved widow and be a right father to the six underage children!

New printed matter.

Christ's Return to Judgment. Lecture by O. H. Th. Willkomm. Zwickau. Publishing house of the Schriftenverein. 16 pp. 514 X814. To be obtained from Concordia Publishing House, St. Louis, Mo. price 5 Cts.

O. Willkomm has repeatedly taken the floor in public lectures to defend doubted and contested fundamental truths of the divine Word. He does this also in the present booklet in a very good and skillful manner. He first proves the doctrine of the Second Coming of Christ from the Scriptures, then refutes the perversion of this doctrine on the part of the chiliasts, from this he opposes the gross denial of this article on the part of the scoffers, shows that believing Christians can wait with joy for the future of the Lord, and finally explains that the hour of the Second Coming is uncertain, but that signs occur which announce: "The Lord is near !

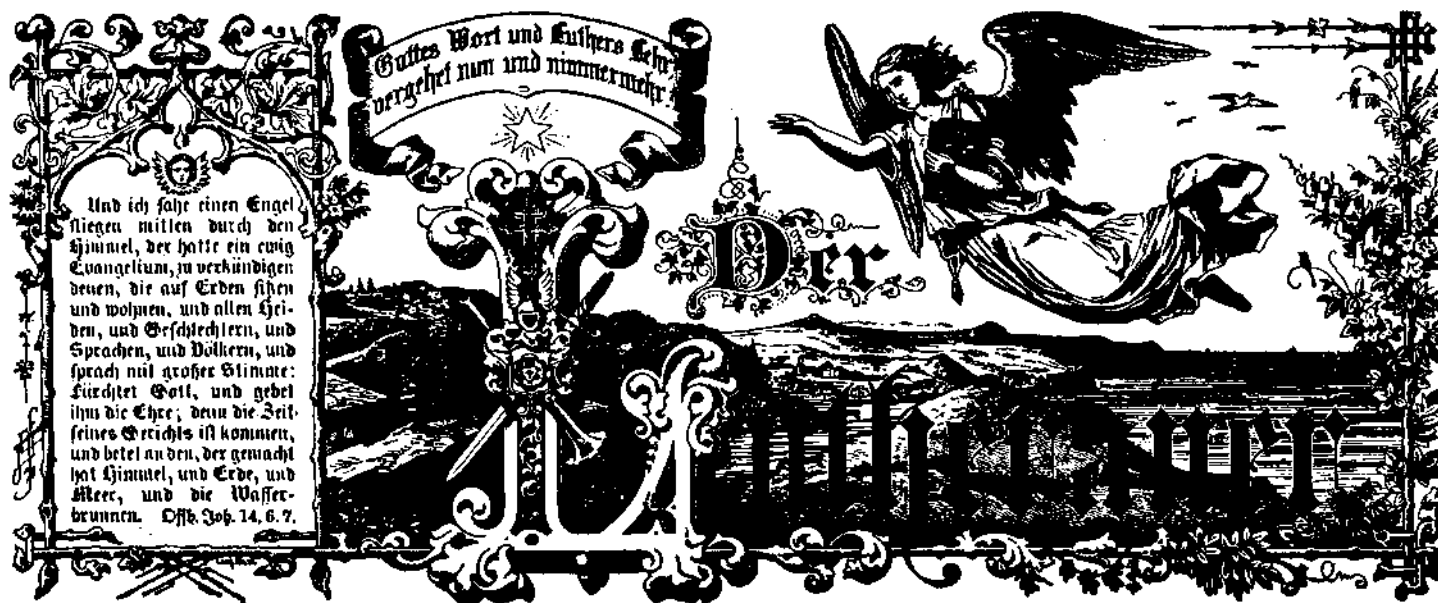
Sermon on Matth. 5, 14-16, held at Niederplanitz by Karl Reuter. Zwickau. Publishing house of the Schriftenverein. 15 pages 5X7. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 5 Cts.

This is an instructive sermon on the word, "Ye are the light of the world-let your light shine before the people," preached last year by Father K. Reuter, of our Synod, on a visit to his native congregation at their annual church festival. L. F.

For notifications or cancellations

in the church, our publishing house has produced a very appropriate and finely equipped book. Such announcements should not be written on a loose piece of paper, but entered into a book, which is then kept and, together with the church book and minutes book of the congregation, forms a valuable source for the history of the congregation in later years. And whoever takes care that everything is done in a proper manner during the service will not want to use just any book for this purpose, but one whose outward appearance fits the Bible and the agendas. This is the case with the present book. Bound in fine and durable black leather, with the title printed in gold on the cover, it contains, after a tasteful title page, 128 pages of good lined writing paper with gilt edges, measuring 514 x 814 inches. The price of the book, which we hereby commend to the attention of congregations and pastors, is 60 cents.

L- F.



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Edited by the teaching staff of the "theological" seminary in St. Louis.

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Pentecostal Prayer.

Spirit of the Lord, we stand together As the
first disciples once did, Waiting for you to
appear in flames of fire above us!
The word of promise
Still to us go on and onHear our fervent
supplications!
Come and let it happen soon!

Breath of God, come down, Woe
mightily through thy house; Come,
quicken Christ's limbs, Lead forth
now his work! Our hearts are waiting
for thee, O precious Comforter, come
in; Give us blessed clarity of God,
Guide us into all truth!

Light of hearts, power of tongues, witnessing spirit that creates
life, You have conquered thousands By the word's firepower: O
then make yourself known further
Even through our weak mouths; Teach us to testify aloud of
Christ, That all knees may bow to him!

Right Pentecostal Joy.

I will pour out my spirit.
Joel 3:1.

O joy upon joy! Today the heavens have opened; today the Spirit of God
has descended upon men. This day may well be a day of good tidings.
In this day the law is given, in this day also the gospel. If this present light
formerly brought the curse, now it brings the blessing. The apostles were
the first to receive the Holy Spirit. But now it is given to all who ask God
the Father. Rejoice, my soul. Rejoice, my heart, and praise your God. My
mouth and my lips, praise your God on this day! If any day is holy, it is
this one which we celebrate today. The Feast of the Conception of Christ

gives us the assurance of God's grace. The feast of the Nativity affirms
the same to us through the gift of the Son of God. On the feast of the
Circumcision, the hand money of our redemption is given. On the Feast
of the Epiphany or Holy Three King Days we see fulfilled the saying,
"There hath appeared the saving grace of God unto all men." The Feast
of the Passion of Christ and all of Lent pays us the ransom for the sins of
the whole world. The holy day of Easter gives life to us who are dead. On
the feast day of the Ascension, JESUS goes to the right hand of the Father
as our Prince of Victory to prepare the place for us. But today the pledge
of our Saviour's and Beatific Father's love is consolingly presented to us.

Let us therefore rejoice and be glad. Now is the wilderness and the
desert made merry, And the region standeth glad and flourisheth like
lilies. It flourisheth and standeth joyful in all gladness and joy. The glory
of Lebanon is given unto her, The ornament of Carmel and Saron. They
see the glory of the LORD, the ornament of our God, Isa. 35:1 ff. O my
soul, rejoice! Today you receive as a gift the Holy Spirit. What more
glorious gift could God give you? Wherever this holy gift is given,
countless benefits accompany it. The Holy Spirit does not come empty,
but with rich blessings. When God gives it, he gives us the spirit of grace,
the spirit of prayer, the spirit of wisdom and knowledge, the spirit of
gentleness, the spirit of truth, the spirit of power, the spirit of filiation, the
spirit of comfort, the spirit of the fear of God, the spirit that makes us alive.
O of the most excellent gift! The Holy Ghost is given unto me; he hath
chosen my heart to be his habitation. Those who receive the Holy Spirit
are set free as children of God. Therefore rejoice, my heart, in this
acceptable gift of your God! Today salvation has come to you. Offer
thanksgiving to God and pay your vows to the Most High! Set before him
the beautiful tracts of thy obedience and sincere love. Pray today and
always with David: "Do not reject me.

from thy face, and take not thy Holy Spirit from me! Comfort me again with your help, and the joyful spirit contain me!"

O Holy Ghost, thou oil of gladness, Which God sent from heaven,
Make me glad, give to my soul, What restoreth my marrow and
bone: Thou art the Spirit of holiness, Knowest what grace,
consolation, and joy, Are waiting for me in heaven.

Synodical Address.

Venerable fathers and brothers!

In preparing to report, in review of the three years which have elapsed, the position of our Synod within external Christendom, I must again remark at the outset, that public opinion is to a great extent still biased against us. The name "Missourian," by which not only we, but often our co-religionists and confessors here and in other countries, are called, has gradually become known pretty much throughout the Protestant ecclesiastical world. But people still do not do what they ought to do, namely, praise our ecclesiastical position and stand by us because our ecclesiastical position agrees with God's Word, but they still think in wide circles that they have to take a stand against us.

Now in one respect this is not so bad as it appears. The opposition stems largely from the fact that unfaithful neighbors in America, who do not abide by God's Word and the Lutheran Confession, tirelessly send false news about us into the world, and that this false news is willingly spread by those who have also departed from the Scriptures and the Confession. We have reason to believe that a large part of the Christian people would very soon abandon their outward opposition to us if they had an opportunity to become acquainted with our real doctrine and practice.

But, on the other hand, we must not conceal from ourselves the sharp and irreconcilable antagonism that exists between us and the communities that oppose us, so far as the leaders and their true disciples are concerned. The Christian doctrine of grace, which we teach, and the human works doctrine, which our ecclesiastical opponents put forward, are irreconcilable opposites. We teach sola gratia, the free, undeserved grace of God in Christ, holding that our conversion and blessedness have their ground in God's gracious will alone, and not also in human will. We completely exclude as a reason, and consequently also as an "explanatory reason" of conversion, justification, and blessedness, all human worthiness, human merits, and works, whatever their names may be, even the alleged lesser guilt, the lesser reluctance, the better conduct, the self-decision, etc., of a portion of men. And this doctrine of grace separates us not only from Rome and the moralizing sects, but also from the Lutherans, who of a supposed lesser guilt,

a lesser reluctance, a better conduct of that part of men who are converted and saved.

Then, with our Lutheran confession, we absolutely hold to the principle of Scripture, that is, we hold that God's Word alone must determine Christian doctrine. We reject any human exaltation over the Scriptural Word. This separates us not only from Rome, which subjects Scripture to the Pope, and from the Reformed sects, which interpret Scripture according to human reason or the "spirit," etc., but also from modern Lutherans, who make Scripture subservient to their so-called "consciousness of faith" or to a so-called "harmonious whole" which especially theologians would have to produce. At this point, too, irreconcilable opposites collide. We are confronted with a theology that does not want to convert men to Scripture, but Scripture to men. We are confronted with a theology that has a great respect for "modern man" and, for the sake of this conceited gentleman, trims Christian doctrine. We, on the other hand, have not the slightest respect for "modern man," but recognize in him the homo naturalis communis, the very common old man, who has always been an imaginary fool and will remain a fool until the Last Day. We are confronted with a theology which sees its freedom in the fact that it does not consider itself bound by God's Word, but may make up its own mind about the "facts of salvation. We, on the other hand, hold that all men, with their knowledge of the "facts of salvation," are bound to the infallible Word of Scripture, and we place the freedom of the theologians in the unconditional faithful submission to the Word of Scripture. As the LORD says, "If ye abide in my word, ye shall know the truth, and the truth shall make you free." Thus there is really a sharp contrast between us and those who oppose us, and we need not wonder that we are more or less violently opposed.

Can we stand it? We confess that it is often difficult for us. If it were possible, we would gladly stand together in church with all who call themselves Lutherans, indeed with all who call themselves Christians. We have no pleasure in fighting, but would like to live in the deepest peace with everyone. But peace is not in our hands. By teaching the religion of grace and standing on God's Word alone, all good Catholics and all bad Protestants, local and foreign Lutherans included, are starting war. Our only choice is to fight or deny. And that's where we pick the fight and cry out to God to be our strength and our protection.

And we may do the latter with all confidence. God is on our side because we stay with His Word. We can, therefore, in this onslaught of hell and the world, and of false and misguided Christians, hide behind God. Only thus, but thus also certainly, is the struggle in which we stand to be endured. We are quite poor sinners for our own persons. Yes, we confess that we are sinners before others. We have earned God's wrath and disfavor in the sight of others by our manifold ingratitude, lukewarmness, and slothfulness toward the gift of the pure gospel. Whether this

sin we humble ourselves before God and seek forgiveness for Christ's sake. But in this we do not sin, that we teach and confess God's word. In this God is on our side, and in this God's face is against all who are against us and fight us. In all the strife that is waged against the doctrine which we profess, we can and ought to speak:

A dear child can quickly hide behind God.

Thus the struggle in which we must stand is endurable. The victory is also ours. In the church, he who has God's word for himself is always victorious, no matter how the matter may appear outwardly, whether many or few fall to us.

And there is one more thing I must remind you of for our comfort. Just as God stands by us because we stand by his word, so all God's children throughout the earth and in all church communities stand inwardly on our side. They are children of God by nothing else than by faith in the gospel of grace which we preach, since there is no other. It is only through the deceit of their leaders and through their weakness in knowledge that they are kept from professing us and also from outwardly keeping company with us. All Christianity on earth is "Missourian" in its doctrine of grace; that is, it believes that God accepts to eternal life not from works, nor on account of any lesser guilt, but by grace alone, for the sake of Christ's perfect merit. And where this doctrine, the Christian doctrine of justification, is believed by the operation of the Holy Ghost, there also dwelleth the Holy Ghost in the heart, and hath made the heart willing to submit to God's word with simplicity. Where a child of God actually does not submit to God's Word in this or that bit, it is only because of weakness in knowledge. As our Confession says of those who stray, for example, in the doctrine of Holy Communion, that "we make no doubt at all that many pious, innocent people are to be found even in the churches, who have not hitherto compared themselves to us, who walk in the simplicity of their hearts, do not rightly understand the matter, and participate in the blasphemies against Holy Communion . . . and hopefully, when they are properly instructed in the doctrine, they will, by the guidance of the Holy Spirit, go and turn to the infallible truth of the divine word with us and our churches and schools". 1) Thus all Christendom on earth is in fundamental agreement with us, and we not only contend for them, but also in their behalf. As we sing in honor of the Holy Spirit:

All' Christendom on earth Holds in one sense g-ar eben.

Therefore, we should and can be confident and very joyful in the opposition we must take. Let us only remain on the right path, namely, in God's grace and in God's Word. But this requires humility, the humility that completely despairs of its own worthiness and wisdom. Let us not forget: God dwells with his grace.

only with the humble. Those who want to be something in the church only seem to be making a difference, and God finally throws them away. God's power is such that it is only powerful in the weak. Let us be so minded by God's grace that we are nothing, but God's grace and God's Word are everything. May God grant that we never stand up for anything of our own, but always for God's word! In this way we will not be accepted by the world and the false spirits; rather, as in the past and in the present, so also in the future, we will be proudly and haughtily reproached. But this does us no harm. Let us only see that we have such hearts as are truly humble before God, and mean neither good nor honor, but God and God's word sincerely. May God grant us this by grace for Christ's sake through the working of the Holy Spirit! Amen.

F. Pieper. [F. P.]

Our delegate synod.

It was a great, tremendous crowd that gathered in the auditorium of the new teaching building of our institution at Fort Wayne during the days from the 13th to the 23rd of May. Delegates had appeared from all parts of our Synod, from New York to San Francisco, and from St. Paul to New Orleans; even the Brazilian District was represented by its President, Mahler. It is said that there were, on the whole, about 600 pastors, teachers, and congregational delegates present, and to these may be added 100 guests. And all these delegates and guests were kindly received and entertained by the dear congregations in and around Fort Wayne, even at noon at huge tables together in the great new gymnasium on the college square. The Fort Wayne congregations have often hosted major and minor church gatherings in years past; acting on the scriptural word, "Be hospitable without murmuring," 1 Pet. 4:9, and the children follow in the footsteps of their parents. God be a rich rewarder unto them in time and eternity!

The Synod services were beautiful and glorious. In the opening service on May 13 in the new, magnificent St. Paul's Church, the entire, large congregation pleaded in the powerful old church chorale: "Come, Holy Spirit, HER God" for the gift of the right teacher, comforter and guide in all truth, the giver and sustainer of the right unity, and listened devoutly to the sermon which Vice-President Father Brand preached on this unity in the Spirit on the basis of the scriptural words Phil. 2, 1 ff. On Synod Sunday, the word was preached by out-of-town preachers in the various houses of worship of our Synod in Fort Wayne and the surrounding area, and in the afternoon a communal service brought the Synod and congregations together by the thousands in the gymnasium, where hundreds of students from our parochial schools sang their praises, and Vice-President C. C. Schmidt spoke in German and Father J. H. Wesel in English about the necessity and blessing of the parochial schools. In the evening Father A. Voll held a mission service for the deaf and dumb; on the previous Friday Praeses Mahler had already spoken about the great need on the Brazilian mission field.

1) Preface to the Christian Book of Concord, p. 17.

On Tuesday of the second week a singing service was held, in which various choirs resounded suitable choral songs and good church organ music was presented. On Thursday, in a special service, representatives of various charitable institutions came to speak in the circle of our Synod, and on Friday evening, Missionary N. Friedmann spoke on the mission to the Jews, as the Synod had to meet for an evening assembly and the announced pastoral sermon could therefore not be delivered.

In 19 sessions lasting several hours on mornings, afternoons and evenings, the Synod then dealt with the business before it. These were busy days and hours, especially for those who still had to discuss the individual items in special committee meetings and then report to the Synod. With God's help the work has been done and the business at hand has been completed. Even though different opinions often came to light, as can hardly be otherwise in the case of approvals for institutions, etc., the unity that unites our great Synod was never disturbed. Everything that was said, advised, acted upon, and decided was aimed at the furtherance of our church work, at the spread of Christ's kingdom, at the sanctification and glorification of the divine name. May God grant, by grace, that this goal may be attained in every way!

Due to the large number of items submitted and settled, we are naturally unable to report on them in more detail now. The space available for this would in no way be sufficient, since the printed submissions alone fill a booklet of 124 pages. Also, most of the individual resolutions have already become known in wider circles through the daily reports that have gone out from Fort Wayne, in which, however, inaccuracies are often found. In the following issues of the "Lutheran" we will, however, go into more detail about individual main matters, our teaching institutions, missions, etc., and thus begin today with the report of the Commission for Heathen Missions, which is not found in the printed documents. This mission was also presented to the synod members by a special evening lecture with light pictures. On two other evenings similar lectures were given about the fathers and founders of our synod and about our teaching institutions.

Of the many elections held for the various Synod offices, we mention today the re-election of Professor P. F. Pieper as President of the General Synod, P. R. D. Biedermann as Secretary, Mr. J. F. Schurichts as Treasurer. The number of vice-presidents was increased from three to four, and the election fell upon District President F. Pfotenhauer, Vice-President P. Brand (re-election), P. J. W. Miller, and J. Strafen. The two previous faithful Vice-Presidents, C. C. Schmidt and H. Succop, declined re-election for reasons which Synod felt it had to recognize.

The next meeting, God willing, will be held here in St. Louis in 1911.

May God have mercy on us and bless us; may he make his face to shine upon us! Amen.

L. F.

Report of the Commission on Heathen Mission.

After many interruptions due to illness and vacation, six missionaries are now working at our four Indian mission stations. Understandably, there are many sad experiences, but the missionaries, thank God, can also report many good things. The number of our native Christians is now 59, 21 more than three years ago. Missionary Kellerbauer opened a kind of preparatory school for future teachers with 5 students in February of this year. The work in the other schools is progressing well. progress. It is true that here and there a village school had to be abandoned; but others have been opened instead, and instead of the 600 pupils we counted three years ago, now a little over 700 children attend our 15 schools.

The taking over of a larger school in Ambur makes the stationing of a second missionary there necessary. Therefore, the construction of a second residence there was approved. For this purpose a building site was purchased for 1000 rupees (about \$325.00), on which a larger school building and later, as we wish and hope, also a church can be erected. For larger repairs and extensions to the dwellings in Bargur and Krishnagiri, as well as for the conversion of a schoolhouse into a suitable church in the latter place, not insignificant sums had to be expended as well, which explains why the stock in our missionary treasury has decreased considerably. This is partly due to the fact that the Commission felt compelled to increase the salaries of the missionaries in view of the increase in wages and the rise in the cost of all necessities of life in recent years.

A new field of work has opened up for us in the very south of India, in Travancore. A church near the town of Nagercoil approached us with the request to take care of them and send them a missionary. As this congregation, served by a native preacher, was quite independent and had no connection with the missionary society working in that region, and as, according to the reports given to us, there is still a great deal of missionary work to be done in that heavily populated area, the Commission felt it could not refuse the request. After repeated inquiries on the spot, Missionary Hübener moved there at the beginning of this year and began his work. In his first report he enumerates 142 souls, partly members of that congregation, partly heathens, who come to the services and to the lessons. He also began to teach a number of young people - 11 of them - in order to be able to use them as teachers and evangelists. So a hopeful beginning has been made there. - Missionary Gutknecht, who was sent out last year, has also gone there on the instructions of the Commission. He is to learn the language there first. For Missionary Hübener, however, the mere presence of a co-worker is of great value. In the meantime, Missionary Gutknecht has already begun to give some lessons.

Our missionaries work under difficult circumstances. They have to endure all kinds of discomforts and struggle with many adversities and obstacles.

But their reports testify to perseverance and eagerness to work. Therefore, we too want to make it our business to promote our missionary work with faithful zeal.

In place of Frey, who died in November 1905 and who always served the Mission with lively interest, Father F. Sievers was elected to the Commission.

On behalf of the Commission for Heathen Mission'
Fort Wayne, Ind, May 13, 1908, F. Zucker.

**To the Honourable Synod of Delegates,
Assembled at Fort Wayne, Ind. in May, 1908.**

Venerable fathers and brothers!

The Conference of your Missionaries in India has commissioned me to offer you, as the representatives of our dear Synod, their warmest greetings.

Even if the great distance prevents us from sending a representative, let this greeting testify to you that we are present in spirit in your assembly, that we know ourselves bound to you by the bond of right faith, and that we also bear on our part the welfare of the dear Synod out of a praying heart. God keep our dear Synod always in the pure teaching of his word, wherever its members may be! May he also always raise up faithful preachers and teachers who stand firm on the foundation of truth. May he also, dear fathers and brethren, cause your negotiations to prosper for the praise of his name and the spread of his kingdom! This is also our prayer here in faraway India.

In greeting you in this way, we would also like to express our gratitude to you, and in you to the entire Synod, for the love that you have shown our mission in the past years. We are not only thinking of the sacrifices of the hands, which still flowed so abundantly that we did not have to limit our work, but were allowed to extend our goal here and there, and that we missionaries did not have to suffer from lack; we are also thinking especially of the many prayers that ascended to the throne of the Father for us and our work. God bless the dear givers and prayers!

At the same time we ask again for further help in the work of the Lord that we are doing out here. Our expenses are not likely to decrease, but to increase; also, at least in the north of India, a famine is at the door. We ask you, then, for Christ's sake, to see to it that the crumbs from the table which the Lord has so richly laid for the dear Synod continue to be given to the poor heathen, and also consider our field of work in the distribution of candidates this year! May God give many Christians the joy of sending their children to our educational institutions for training, and some also the joy of letting them go over the sea to India!

We continue to ask for your faithful intercession, which we need so much in our work, which often seems so futile and hopeless.

Our Lord Jesus Christ grant us all his grace, that we may confess with joy before all the world in one spirit and one faith the precious gospel, which he has given us pure and unadulterated by grace; and in grace let the seed go forth and bring forth fruit a hundredfold. Amen.

In the name and on behalf of your missionaries in India
Krishnagiri, March 30, 1908. Georg Naumann.

The German Free Church.

Three conversations.

3.

Gerhard: If I am to tell you today, dear Ernst, in accordance with your wishes, about the German Free Church, you need not expect great things. For it is, of course, a very small and, what is more, despised group of Christians who have rallied around the pure confession of our church in Germany and who absolutely adhere to it in doctrine and practice without adding to or detracting from it. There are all in all about 5000 souls, who are completely at one with our Synod, and therefore have to bear the disgrace of being called "Missourian". For this name is now almost regarded as a sectarian name, in the sense in which the rulers of the Jewish congregation in Rome once said to the apostle Paul: "Of this sect we know that it is contradicted in all places," Acts 28:22. 28:22, by which they meant nothing but the Christian religion. Thus the Missouri Synod and all those who hold fast to the Scriptures and the Confession with it, are now everywhere contradicted as a "sect". But this happens especially in Germany. There one is quickly finished: if something is "Missourian," then it is certain with most that one cannot agree with it; one is therefore also excused before everyone. Our opponents here have already taken care of this, who sometimes write about us in German regional church journals, and whose journals and books are read and considered more by the regional church theologians than ours. Yes, even the other Free Churches usually agree with this judgment and would rather be anything but "Missourian".

Ernst: Are there any other free churches in Germany?

Gerhard: Yes, unfortunately! That is what I have to say, because they are not in agreement among themselves. It is with the free churches as in this country with the various synods and synodal associations: they do not agree in doctrine and practice and therefore cannot hold church and communion together.

Ernst: Of course, this will be very offensive to the regional churches there. As the Pope and the Roman Church point to the fragmentation of Protestantism and boast of their unity, so the regional churches will rise above a fragmented Free Church.

Gerhard: Indeed they do, and yet, seen in the light of day, they have no reason to do so. For what is the state of their vaunted unity? It is no more than an outward unity, a unity of which it is said in the 7th article of the Augsburg Confession that it is not necessary to the

true unity of the church, namely, unity in the outward constitution and in the customs of the church. But the unity which is necessary according to that article, namely, "that the gospel be preached with one accord according to a pure understanding, and that the sacraments be administered according to the divine word," is very much lacking. When three country church theologians are together, I have been told jokingly, they have four views. And joking aside, it can hardly be otherwise. For since, as I learned from that Landeskirch pastor himself whom I mentioned last time, no more learned theologian in Germany who claims the glory of being a scientific man believes that the Bible is God's Word and therefore nothing but truth, they must indeed become ambivalent in doctrine; indeed, it is no wonder that many have become quite uncertain whether there is any certain truth at all. Thus the demand of our Synod that we must be united in the truth before we can hold church fellowship with one another is regarded as exaggerated. - Unfortunately, many free-church theologians are also infected by this theology of doubt. Most of them have studied at the universities of the national churches, where they absorbed the poison of doubt. It is true that the largest free church synod, the so-called Breslau Synod, has a theological seminary in Breslau. But its young theologians attend this seminary only for a time; they spend the longest time at the universities of the regional churches.

Ernst: Why then do our brothers in the faith disagree with this synod?

Gerhard: In former times this synod generally led a false doctrine of the church as an external community, to which also unbelievers really belonged as members of the body of Christ, and claimed that God Himself had established a higher church regime, which was still above the congregation, to which pastors and congregations owed honor and obedience according to the fourth commandment. Now, of course, many of them no longer hold to this false doctrine, but this happens more because they no longer take the doctrine very seriously at all. In many cases they no longer believe that the Bible is the Word of God, and they do not want to break with the national churches that have not yet openly introduced the union between Lutherans and Reformed. In this way, however, they come into church fellowship in a roundabout way, not only with this union, but also with all the gross false teachers who are tolerated in the national churches. And the same would happen to our fellow believers if they were to enter into church fellowship with this Breslau Free Church. - Besides this, there are also the Hanoverian and two Hessian Free Churches, where things are generally somewhat better: but they also have church fellowship with the Breslaners. Finally, there are several independent Free Church congregations, which formerly agreed with us and our fellow believers, but now accuse us and them of false doctrine and practice. One party, consisting of two congregations, calls itself the South German Free Church, and holds with the Ohioans here.

Ernst: That is a very gloomy picture that you draw there. And I have all the more sympathy for our fellow believers because they are so lonely. But again and again I have to think that God's pure word has the promise that it shall bring forth fruit. What may it be

that they find so few followers on the whole? For 5000 souls are, after all, quite few people for the whole of the great German Empire!

Gerhard: An old member of the church I visited said to me: It is the three G's that keep people from coming to us. By this he meant: habit, money and force. First of all, people are not used to anything else than that everything is ordered from above, also in church matters, and that everything remains the same. The Free Church is something completely new to them, which they find difficult to get used to. That pastor told me that such a thing is good for America, in Germany one will never get used to it. So habit keeps most in the national church, however dissatisfied they may be with it. The second thing is money. For in the Free Church much more must of course be sacrificed for the pastor's salary, church buildings or church hall rent, the poor and the sick who need support, than in the national church. In addition, it also happens now and then that free church members are disadvantaged in their work and their earnings for the sake of their church standpoint. (On the other hand, I have repeatedly experienced that free-church servants are preferred because they do not go to dances, and free-church workers have a good standing with their masters because they do not participate in the hiring of workers). But even the transfer from the national church to the free church costs money.

Ernst: How does that work? Surely the congregations of the free church do not charge an entrance fee? And the national churches will surely not demand money from those who leave them?

Gerhard: Because the matter also seemed incredible to me, I wrote out exactly how it stands with it in Saxony. There, a fee of 2 marks (50 cents) must be paid at the regional church parish office and a fee of N. 2. 50 (62 cents) must be paid at the district court for each person when picking up the certificate of resignation. Thus a factory worker who left with his wife and six children had to pay 25 marks G6. 25) at the court merely for being entered with his family in the Dissident Register.

Ernst: Dissident Register? What the hell is that thing? And what on earth does the secular court have to do with these ecclesiastical things?

Gerhard: Yes, that is a very strange thing for you, and that brings me to the third G, to violence. Until about forty years ago it was forbidden in Germany to leave the existing churches recognized by the state. It was not until after the war of 1866 that laws were passed in the various German states permitting such resignations and thus the formation of free church congregations. However, a so-called "dissident register" is kept at the competent district court for all those who leave the church. All those who turn their backs on the "churches" recognized by the state, especially the ruling national church, are entered in this register. On the same sheet of paper are the red Social Democrats, who are purposeful enough to express their atheism practically by leaving the national church (if they do not do this, then they remain members of the "Church of the Protestant Church" in spite of their atheism).

State Church, are also occasionally elected to the church council), Methodists, Baptists, Irvingians, Adventists and other gushers, and besides them our fellow believers, the separated Lutherans. All of that still wants to be. But in this withdrawal there is just ost still force used. Not that people are beaten or thrown into prison. But some people, and especially some women, who declare their resignation are harshly attacked, both by individual pastors and by court officials. Going to the pastor's office and the district court is therefore a precarious thing for timid natures, and it is not uncommon for such persons to think for years before they dare to act according to the urgings of their conscience and the promptings of their heart. When one hears all this, one is no longer surprised that so few join the Free Church.

Ernst: How many congregations actually belong to our free church? And how big are these congregations?

Gerhard: According to the parochial reports of the "Ev.-Luth. Freikirche" there were 17 parishes with 3704 souls at the end of 1906. In addition, two congregations in East Prussia with about 200 souls were added in the last year. In addition, the Lutheran Free Church of Hermannsburg also professes the Word of God and Luther's teachings. According to our calendar there are 7 pastors in this church. I have not heard anything exact about the number of souls, but I assume that it may be about 1000, so that altogether about 5000 souls in about 25 congregations are served by 24 pastors. The largest congregation is the St. Johannismgemeinde at Niederplanitz near Zwickau, which I visited. It has 819 souls, a beautiful brick church with a tower and three bells, a meeting hall for congregational meetings, a room for youth clubs, a beautiful parsonage, and a school with two teachers' apartments and two classrooms. The school was attended by 200 children. To it, however, are added several small congregations in the Ore Mountains, which together had 113 souls, and are supplied by the second pastor, who therefore has to travel about a great deal. Then in Saxony there is the congregation of 672 souls in the large factory and trading city of Chemnitz, and the congregations in Dresden, Leipzig, Crimmitschau and Grün in the Vogtland, which together numbered 532 souls. Outside of Saxony the largest congregation is the old one founded by Blessed Brunn in Steeden in Nassau with 452 souls. There was for a long time a proseminary for the training of pastors for America, in which quite a number of our pastors have studied. In the Grand Duchy of Hesse is a congregation at Allendors an der Lumda, numbering 241 souls. The other congregations are smaller, and some of their members live very scattered. Therefore they cannot maintain their pastors themselves, and they have to spend a lot of time and energy traveling. Thus the pastor in Flensburg has to travel to four places (Flensburg, Hohen-' westedt. Kiel, and Hadersleben, in the latter place also Danish); from Flensburg the other three places lie 43 to 54 miles distant, and each in a different direction. And the pastor of Mulhouse in Alsace has to travel even more. For he has to serve the congregations in Wiesbaden and Frankfurt a. M., which are about 200 miles from where he lives; in addition, he preaches in Strasbourg (60 miles) and serves individual families in Kon

stance (about 120 miles) and in Zofingen in Switzerland (50 miles). And it is similar with all the smaller congregations. In the Hermannsburg Free Church, although now confined to the province of Hanover, it is said to be no different.

Ernst: The pastors of the free church have it similar to our traveling preachers.

Gerhard: Yes, their work is about the same, except that they cannot move around as freely and cannot do as much as the traveling preachers in this country.

Ernst: What do you mean?

Gerhard: Yes, I'll have to discuss that with you a little further, so I'd rather break off today and continue later.

W.

To the ecclesiastical chronicle.

America.

The distribution committee of our synod, which consists of the presidents of our 20 synodical districts and is responsible for assigning vocations to the candidates for the preaching ministry and the school ministry in our seminaries, met this year in Fort Wayne during the days of the synodical session. Their task was more difficult than ever. After all, 148 callings for preachers had come in, and only 63 candidates were available, so that 85 callings could not be considered. There were also not enough school board candidates; 60 callings had come in, and only 53 candidates were available, so that 7 school positions also had to remain unfilled. The following table of districts and foreign synods gives the number of vocations from these and the number of workers assigned to them:

District:	Preacher.		Teacher.	
	Professi :	Candidates:	Professions	: Candidates:
Atlantic:	3	1	2	
Brazilian:	8	5	1	1
California and Nevada:	5	3	>	->
Iowa:		2	1	1
Canada:	3	2	1	1
Kansas:	11	3	3	2
Michigan:	7		5	4
Minnesota and Dakota:	26	14	6	3
Middle one:	2	0	4	0
Nebraska:	18	6	8	
Northern Illinois:	0	0	3	3
Oregon and Washington:	6	3	3	3
More easterly:	1	0	6	5
South Dakota:	7	3	0	0
Southern Illinois:	4	2	1	1
More southerly:	3	1	1	1
Texas:	11	5	1	1
Westerner:	9	3	3	3
Wisconsin:	6		3	3
Central Illinois:	2	0	3	3
Negro Mission:	3	1	1	1
English Synod:	1	1	2	2
Germany:	1	0	0	0
Australia and New Zealand:	6	0	0	0
	148	63	60	33

We will communicate the names of the candidates and the places of their effectiveness when they have completed their studies and are dismissed in June.

- "The harvest is great, but the laborers are few. Therefore pray the LORD of the harvest, that he will send forth laborers into his harvest!" Matth. 9, 37 f.

L. F.

Hephatha Conference. The pastors who serve the deaf and dumb mission maintained by our synod have for a number of years formed a conference called the Hephatha Conference.

Conference, which meets once a year. This year's meeting was held in Minneapolis on May 1 and 2. The various conference papers presented were, of course, aimed at the successful operation of our Lutheran mission among the deaf and dumb, and were discussed in detail, which no doubt served to renew the desire and love, the courage and zeal for the further performance of the difficult mission work, as well as to great blessing in many ways for the conference members present. On Sunday, May 3, services were held in St. Paul and in Minneapolis, to which deaf and hearing people were invited and which were very well attended, also by hearing people from other church communities. In these services the five missionaries and the two local pastors, Schrödel and Huchthausen, spoke to the audience about the glorious purpose of our Lutheran missionary work among the deaf-mutes of our country, also about the blessed course of the Word of God preached mostly in sign language, but also in spoken language, with praise and thanksgiving to God, the Lord of the Church, who has also committed himself to this missionary work by noticeably blessing it over and over again. But he, with whom there is no respect of person, continue to do it by grace for the sake of his Son and our Saviour, so that many more deaf and dumb may come to the blessed knowledge of their Redeemer and Beatificator and be preserved therein with the souls already won, until they reach the place where God will wipe away all tears from their eyes, where there will be no more death, nor sorrow, nor crying, nor pain, where the first has passed away.

Arthur L. Reinke.

Abroad.

From our London congregation, the pastor reports to his commission: "Last Sunday, Easter, was a day of joy for our mission, especially for our dear Trinity congregation in North London. And all who have at heart the welfare of our Lutheran Zion in this giant city will rejoice with us when they hear of the blessed progress of our missionary work. Our congregation in Tottenham has gained 8 new communicant members. Among those admitted to Holy Communion for the first time in our midst on Easter Day were two who can tell of special ways of God's grace. A young lady who had grown up in a Catholic environment and had been in a Catholic convent for years, nevertheless held on to her Lutheran faith, which she had inherited from her father as a dear legacy in her childhood. Although life was made very difficult for her because of it, she nevertheless kept faithful and did not accept the mark of the Antichrist. How glad she was when she heard that there was a Lutheran church in London, where God's word is taught purely and loudly and the sacraments are administered according to Christ's institution. - Almost more miraculous is the conduct of the life of a Russian lady from Odessa. She came to us from the Greek Catholic Church after previous instruction. In her case the words of Scripture have proved to be true: "Those who seek me early will find me", and: "God gives success to the sincere. She was anxious for her salvation and sought peace. A British Bible Society colporteur gave her a New Testament. In it she read diligently, but secretly, for fear of her parents and the priest. She told me what difficulties are put in the way of those who wish to leave the Greek Catholic Church. There could be no question of religious freedom. By reading the Scriptures, she went from one clarity to another. She found what she had sought for so long, peace for her soul. Since she

was employed as a teacher by an English family, they wanted to persuade her to join the Church of England (Episcopal Church). She resolutely refused to do so. By reading the Scriptures alone, she had come to realize that the teachings of the English state church did not agree with the Word of God in every respect. Since she had already heard of a Lutheran church in Russia, she wrote a letter to the Lutheran pastor in London. God so arranged that this letter came into my hands and I was able to take care of this soul. In this way our dear London Mission may also help to lead more and more scattered sheep to their good Shepherd. God continue to promote this glorious work, and let us behold one victory of the Word after another!B

. Poch."

The Waldensians are reported from time to time in the ecclesiastical papers of Europe. They have 44 congregations, and 56 preaching stations. In their service are 50 pastors, 23 parish assistants, 52 teachers, and 11 Bible messengers. The Waldensian Church has been a standing witness against the Papacy for centuries, and its beginnings go far back into the Middle Ages. It takes its name from Peter Waldus, a merchant who lived in Lyon, France in the 12th century. This man's eyes had been opened to the damage done by the medieval papal church, and he sought to reintroduce apostolic Christianity. In 1170 he joined with like-minded people to form an association which called itself "The Poor of Lyons" and sought to preach true Christianity everywhere. Through diligent reading of the Bible, which was also translated into the local language, the Waldenses had come to a knowledge of the truth which, though not entirely pure, was nevertheless gratifying in comparison with the darkness of the papacy. And through their preaching many were certainly led to blessedness in those dark times. When the Pope did not succeed in transforming their association into a Catholic order, he condemned them as heretics. The most severe persecutions fell upon them, in which many sealed the truth with their blood; the rest were driven out of France, and through them the seed of truth was carried to other regions. Unfortunately, at the time of the Reformation, the remaining Waldenses, especially in the forest valleys of Piedmont, came into contact only with theologians of the Reformed Church, and were influenced by them. Since then they have been counted among the Reformed Church, to whose doctrine they still profess.

L. F.

From World and Time.

Unbelief and superstition. Traits are told of the late French novelist Zola which show how unbelief and the most blatant superstition go hand in hand. When Zola had to take an oath at the decisive court session in the Three-Foot Trial, he swore not by God, for Zola was a God-denier, an atheist, but by "my forty years of work, by the authority that work has given me, by all I have gained, by the name I have made for myself." Thus Zola throbbed and boasted before men. And yet this proud-of-knowledge denier of God was as superstitious in solitude as he was cowardly. R. Guerrier writes: "Zola had tried to erase the existence of God from his thoughts, he had denied everything supersensible in general. But we see the great man ascribing happy significance to the number three and seven. We see him superstitiously ascertaining the number of gas-lanterns in the street, or the number of houses. We see him, in the evening, before he goes to bed, putting certain pieces of furniture

...with painstaking precision. We see how he is struck by an almost childish fear when thunder and lightning strike. The death of his friend Flaubert and his mother stunned him. He no longer went to the window where the coffin had been lowered. He tells us himself: "Since that day, the thought of death has always been in our minds. We keep the light on in our bedroom all night long, and often when I look at my wife again before she falls asleep, I feel that she too is thinking what I am thinking, and we look at each other in silence, because a feeling of respect for the other does not allow us to speak. Oh, the thought is terrible! Sometimes at night I jump out of bed with both feet, and stand frozen for a moment in incomprehensible fear." - "The wicked flieth, and no man hunteth him: but the righteous is as bold as a lion," Prov. 28:1. "The foolish say in their heart, There is no God. They are no good, and are an abomination with their nature," Ps. 14:1. L. F.

"The wicked have no peace." Is. 48, 22.

The French scholar Volney, known by his travels and as a writer, author of the "Ruins", a free thinker who ridiculed Christianity wherever he could, made a scientific journey through North America in 1797, on which he once crossed the wide Lake Ontario with about twenty people. He was very loquacious, allowed no opportunity of ridiculing Christianity to pass, and generally behaved in a very worldly manner. During the passage a dreadful storm soon came on, and the ship struck a sandbank or rock, and suffered so violently from the waves, that the people feared every moment the ship would be wrecked, and they all a prey to death. In this situation the great proud philosopher literally lost all power of his reason. At one moment he was completely furious, at another he gazed with wild dismay into one of the works of Voltaire which he usually carried in his bosom, then complete despair seized him, he uttered quite incoherent speeches, and offered the captain a quite unbelievably large sum of money if he would put him on shore in a small boat, which was purely impossible. . . . Among the passengers were two sisters from the former French Canada, who, informed of the impending danger, knelt down in the cabin and prayed silently for about ten minutes, then rose, spoke a few words in French, and embraced each other; after which they sat down and quietly surrendered themselves to whatever might come. The ship held out in the same position for about two hours, after which the wind died down, the ship became afloat again, and the following day arrived happily at the place of her destination. After the storm, Volney showed himself to be no less than a miserable weakling by begging several of his fellow passengers not to make any mention of his conduct during the danger.

After the poet H. Heine, a born Jew, had spent his life in vice and blasphemy, he fell into a painful illness, in which he confessed: "At some moments, especially when the cramps in my spine rumbled too much, I was struck by the doubt whether man is really a two-legged god, as Professor Hegel had assured me twenty-five years ago in Berlin. I had to go to bed in the wondrous moon and have not risen since. In the meantime - I will freely confess it - a transformation has taken place in me. I am no longer a god, I am no longer the freest German after Goethe, as I was before.

called me Rüge in healthier days; I am no longer the great Gentile No. 2, whom one compared to the white-ringed Dionysius, while my colleague No. 1, Goethe, was given the title of Grand Ducal Weimar Jupiter; I am no longer a life-joyful Hellene who smiled down on gloomy Nazarenes. I am now only a poor terminally ill Jew, an emaciated image of misery, an unhappy man."

Voltaire, that impious and insolent mocker of Christ, was granted a long age, a long reprieve; but even under his gray hair he did not rejoice, did not repent. Then, in the hour of death, the fear of despair and the terror of eternal judgment assailed him with power. His physician, who witnessed his last hours of life and his death struggle, writes of him: "Torn to and fro by the furies," that is, by the most terrible pangs of conscience, "he went from thence!" When the physician of the Duke of Orleans, named Tronchin, was sent to treat the old mocker of religion in his illness, Voltaire said to him, "My lord, I wish you to save my life; I will give you half my fortune if you will add six months to my days. If not, I will go to the devil and take you with me!"

The life and death of the English poet Byron was bleak. On his last birthday he describes his sad and lonely situation in touching words:

Autumnal are already my days, time has driven away
blossom and fruit, Only the grief, the sorrow, the
lamentation has remained.

Gone is all the heart's glow;
Lonely I walk by the rod;
Nowhere do I see rest blossom But in the grave.

On the other hand the Christian says: "There is still a rest for the people of God. ... Let us therefore be diligent to enter into that rest, lest any man fall into the same pattern of unbelief", Hebr. 4, 9 ff.

The Holy Spirit.

The Holy Spirit began on the day of Pentecost in the New Testament to publicly carry out His ministry and work, as Christ calls Him "a Comforter and Spirit of truth", Joh. 15, 26.

For he gave the apostles and disciples a certain comfort in their hearts, and a sure and joyful courage, that they should not inquire whether the world and the devil be merry or foul, friend or foe, angry or laughing: they walk therefore in all safety in the streets of the city, thinking thus, Neither Annas, nor Caiaphas, nor Pilate, nor Herod, is any thing here; but we are all. All these are our subjects and our servants, but we are the lords and the rulers.

That the poor beggars and fishermen, the apostles, should appear and preach in such a manner as to provoke the whole council of Jerusalem to anger, and the whole government, the ecclesiastical class, and the Roman emperor, and more, to open their mouths, and say, "Ye are traitors and murderers," and wait to be smitten on the mouth about it; this is not and cannot be done without the Holy Ghost. The Holy Ghost is a Comforter, and not a Comforter (that is, one that maketh sad); for where there is sadness and affliction, the Holy Ghost, the Comforter, is not at home. The devil is a terror and a comforter, but the Holy Spirit is a comforter.

Therefore the Holy Scripture gives the Holy Spirit a very fine name, calling him an Advocate and Counselor, who guides our cause and does the best with us, speaking our word, representing us, and helping us up again when we have fallen. So we keep the victory by faith, overcoming the devil and the world, not out of our own strength and ability, but by the power and operation of the Holy Spirit and faith.

(Luther.)

Bitter Roots.

"Take heed lest etiva grow up a bitter root and cause strife," admonishes the Hebrew Briers, ch. 12:1b. This refers to concord and strife, which easily sprouts a bitter. Root in the heart. Whoever opens his eyes knows how many families are torn apart by enmities, how many neighbors are at war with each other and daily embitter their lives, and in how many marriages strife and discord are part of the daily bread. And if one inquires where this "vain evil thing" comes from, it is usually a trifle: a careless word that escaped one party in an evil minute, a little oversight that, however, deeply offended the other, a bad sparrow that was ill received. Why not unceremoniously root out the root at its first germination?

A young married couple had moved into a home, and as a third person they had also taken the young woman's mother into the house. All three were serious, God-fearing people. But old Adam was still stirring, too. Soon there were little frictions and misunderstandings; and the longer the more a somewhat crooked and strained relationship formed between mother-in-law and daughter-husband. But the latter was heartily sorry for this; for he was a "child of peace," and in the bottom of his soul really revered the "mother." So he decided to play a trick on himself, that is, on old Adam in his heart: whenever he was out of town, he always brought his mother-in-law a little present, even if it was only a piece of cake for her coffee. This always gave her pleasure, as a well-known French proverb says: "Little gifts keep friendship alive"; the clouds cleared away, and in time the clearest, most unclouded sunshine came into the house.

It was quite similar and just as simple in another case. Once a sister complained to her brother, a brave, pious teacher, that she had not been able to stand a certain woman of the village for some time, because she had once "spurned" her with other people. Now the woman had become seriously ill, and it would be bad for her if they were to part from this world in discord. What should she do then? The brother advised her, "Cook the best food you can, bring it to the sick woman, speak a few kind words to her, and see if your hearts do not come together again." The sister did so, and the remedy helped: the bitter root was eradicated.

The right home.

A pious man tells: When I was a boy, I imagined heaven to be like a great, glorious city with extensive walls, with churches and steeples and beautiful streets. In it lived all white-robed angels, but I did not know them, and no one else. Then my little brother died, and I thought again of the great, great city, where, among all the angels I did not know, I had already seen a little boy.

...knew. Soon another brother died, then friends and neighbors, and the number of acquaintances up in heaven grew and grew. Four dear children died one after the other, and I no longer thought about the walls and church towers, but was more concerned about the inhabitants of heavenly places. Now so many of my acquaintances are up there that I sometimes feel as if I had more of them in heaven than on earth.

Do you know the verse: "How will it be, how will it be, when I go into Salem, into the city of golden streets?"-and which of us, who has ever stood by a coffin, would not have imagined, though still with earthly notions, the life hereafter and the reunion with those who have passed away? Praise God, who, beside all such thoughts, can reliably comfort himself with the promise of the Lord, "Where I am, there shall My servant be also," and, "I go to prepare a place for you." To be with him always, that is the main thing.

"My heart setteth before thee thy word, Ye shall seek my face. Therefore I also, O Lord, seek thy face."

P p. 27, 8.

If I had not thy word, I should not dare to come before thee, O righteous Lord God, most high; for thou art holy, and who am I? But now I have your gracious word of permission, yes, of command and promise for my prayer, therefore I will also in all matters with prayer and supplication run to you and call upon you, tell you everything and complain to you, in large and small things seek comfort, advice and help from you and out of my heart confidently and with all confidence ask you. Let me be and abide with them that rejoice in the LORD, that praise thee beautifully. O I will always give thanks unto the LORD, And sing praise unto thee upon the psalter of ten strings. The earth is full of the goodness of the LORD. How gloriously and beautifully is it adorned, which a short time ago lay so cold and dead! The flowers have sprung up in the land, the spring has come, and the turtledove is heard in our land; the vines have gained eyes, and give forth their odor. But thou, O Lord, art much more gloriously adorned; light is thy garment. Thou, O LORD JESU, art the fairest of the children of men. Thy face, once full of blood and wounds, but now eternally crowned with grace and mercy, thy blessed face will I ever seek. O let it shine for me again and again, and I shall be healed forever.

For tired moms.

Mrs. Missionary Lee, who lost her six children in one day in 1899 as a result of a landslide in northern India, later expressed herself in the following way: "I have some things to repent of, but how I can thank God now that I never felt we had one child too many! I never grew weary in working for my children, nor was their noise a burden to me. Tired mothers, may God help you to understand how rich you are, and how blessed is your lot with all the little ones around you! Be thankful, and grumble not, and let not unnecessary burdens of labor rob you in life of the time you need to enjoy with your children in their chats and games! Take the necessary time to teach them to sing, pray, and love God's Word while they are young! I hold that the early years are the most important of their lives. My antidote for scolding and raving was singing and storytelling; my

Favorite stories were those of the Bible. The hours spent in this way were of just as much benefit to me as to the children with whom I delighted. O how great is the importance of a story, the value of an encouraging word, the power of prayer and song to the children-yes, to all!"

"O Holy Ghost, come to us!"

For centuries, the beautiful hymn has been sung in churches on the feast of Pentecost: "O Holy Spirit, enter with us!" Its poet is Michael Schirmer, who was born in Leipzig in 1606, was first rector at Freiberg and then pastor at Striegenitz on the Mulde, until at the age of thirty he was called to the Gymnasium zum grauen Kloster in Berlin, founded by the Elector Johann Georg von Brandenburg in 1574. He had to go through many crosses and temptations, so that he called himself "the German Job". On May 4, 1675, he died "with his lamp ready." His Pentecost song, which was written in 1640, was translated into several foreign languages soon after it became known. Schirmer sang, among others, the beautiful Advent song: "Nun jauchzet all, ihr Frommen", and the 14-verse death song: "Nun lieg' ich armes Würmelein", whose first verse reads:

Now lie I poor little worm And rest in my chamber; I am by a gentle death Escaped all fear and trouble.

Obituaries.

On Sunday Misericordias Domini, May 3, blessed in the Lord, Father E. L. Mangelsdorf died here in St. Louis, where he had lived the last years of his life. A stroke, which had struck him on May 2, quickly put an end to his earthly life. We committed his remains to the bosom of the earth in Concordia churchyard on Wednesday, May 6. The undersigned preached the funeral sermon on 1 Petr. 1, 13 in the St. Trinitatiskirche; Prof. Mezger officiated in the house of mourning and Fr. Steinmann of Venedy, Ill, at the grave - The following is communicated to the undersigned by the son of the deceased, Fr. M. Mangelsdorf: "Fr. "m. E. L. Mangelsdorf was born at Calwe on the Saale, December 2, 1837. At the age of nine years he came with his parents to St. Louis, where he attended the school of Trinity Parish and was confirmed by Praeses Wyneken. After his confirmation he entered our high school at St. Louis to prepare for the preaching ministry. In the spring of 1861 he was installed as the first Lutheran pastor of Belleville, Ill. Under his leadership the congregation sprang up and grew. After seven years' service he accepted a call to Bloomington, Ill. There he labored with great diligence for eight years, when his physical condition compelled him to resign his office for a short time. About a year later, in 1877, when he had fairly recovered, he again entered the preaching ministry, and served the congregation at Geneseo, Ill, for six years. His last post was at Venedy, Ill, where he continued to labor for fourteen years, until a physical ailment compelled him to resign forever the ministry he held so dear."

I. J. Bernthal.

It hath pleased the LORD of life and death, according to his unsearchable counsel and his all-wise permission, to make Teacher

Samuel Friedrich Ernst Militzer by an accident on 9 April 1908. He brought his age to 25 years, 1 month and 17 days. He was born in Arlington Heights, Ill, February 22, 1883, attended the parochial school there from the age of six to fourteen, and was confirmed in 1897 by his blessed grandfather, Father Roeder. After his confirmation he attended an English school for two more years. Since the Lord had given him glorious gifts and had also given him the desire and joy to feed the lambs of JEsu, he entered the seminary at Addison, Ill, in the fall of 1899. Here he prepared for his ministry with great diligence and right faithfulness, passed his examination after only three years of study, and then followed a calling to the local church. Up to his so suddenly occurred end he worked here in blessing. On June 29, 1905, he entered into holy matrimony with Miss Lydia Ketter of Milwaukee, Wis. This marriage was blessed with a daughter, who was born two days after the death of her father. On April 13, his disinterred body was laid to rest with a large attendance and hearty participation of the entire congregation and many friends. The Rev. C. H. Steege and P. Döderlein of Dundee preached in the church, and at the graveside officiated k. Noack of Arlington Heights. Besides his sorely afflicted wife, the deceased leaves his parents, teacher Militzer and wife, and five brothers and sisters. May the God of all comfort heal the wounds he has inflicted on us all, and especially on his wife, who has been so sorely afflicted, and let her know that all things work for the best to those who love God. May he grant the faded body a gentle rest in the bosom of the earth and a joyful resurrection in the great and frequent morning.

Algonquin, Ill.

H. Moldenhauer.

New printed matter.

Concordia Index.

Under this name our **Concordia Publishing House** has brought to market an exceedingly convenient card system, which can be used as a Church Register, a Soul Register, a Communicant Register, a Visitation Register, and an **Index Rerum**. We have repeatedly referred in this place to the necessity of an accurate register of souls and communicants for all pastors and congregations, and we know of no better device for this purpose than what is called the Card System or **Card Index**. Those who keep their lists by means of such a card system can always easily keep them in order, quickly find what they are looking for, with easy trouble add to the registers. We ask our pastors to have a sample of the cards with an explanatory description sent to them free of charge from our publishing house, then they will know best what the matter is. And we remind our congregations that it is in their own interest to purchase such a register for their pastors.

L. F.

Ordination and ginfhnngen.

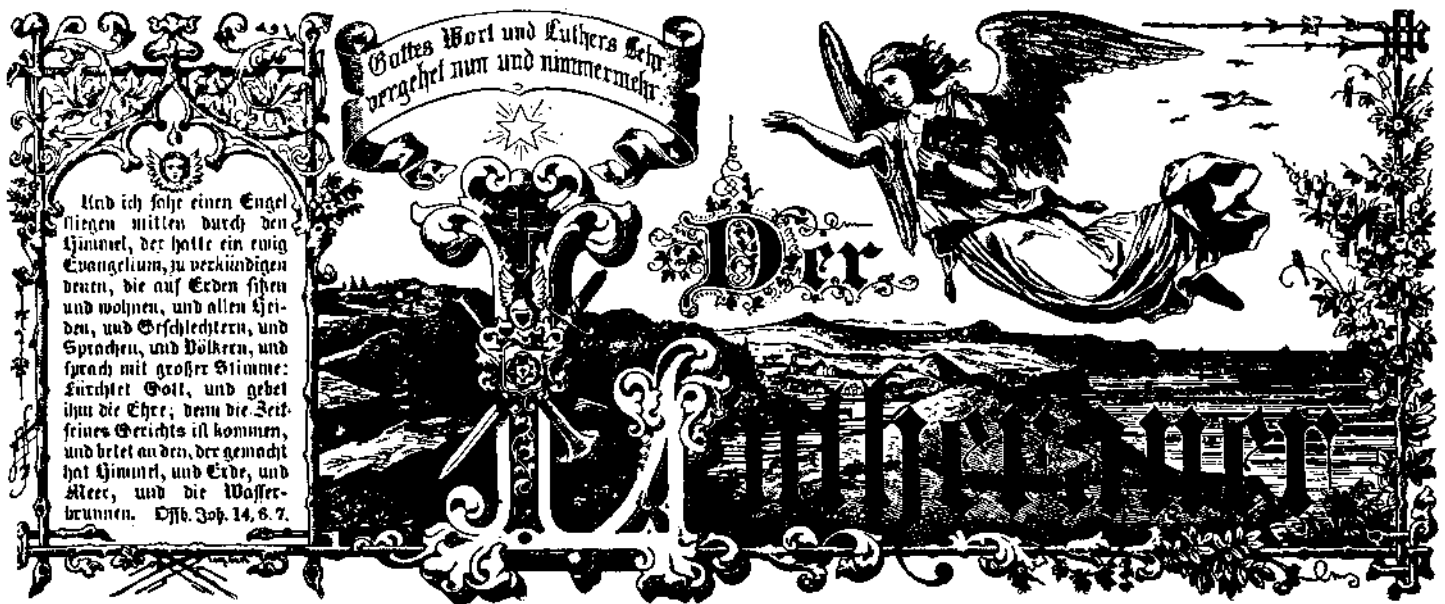
Ordained and inducted on behalf of the District President concerned:

On Sunday. Quasimodogeniti: Kand. H. L. W. S ch ü tz in the. Parish at Edmonton, Alta. can. by L. J. Möbins.

Introduced on behalf of the respective District Presidents:

On Sun. Misericordias Domini: Fr. C. F r a n k e n s t e i n St. Paul's Parish at North East, Pa. by L. K. Richter.

On sund. Jubilate: P. J. G. P f l a n t z in the parish of Fort Morgan, Colo. by L. J. F. Hesemann. - L. R. Norden in the parish at Howells, Nebr. by L. O. v. Gemmingen. - L. Ed. Schmidt as negro missionary at Napoleonville, La. by L. F. W. Wenzel. - L. F. H. B r u n n in the Zion church at Bay City, W. S., Mich. assisted by L. Strieter of P. Budach. - L. A. C. Alten in the congregation at Amherst Tp-, Jowq, assisted L. Horns by L. E. A. Brauer. - L. P. Schedler in St. Paul's parish at Town Canton near Mondovi, Wis. by L. F. Kersten.



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No. 12.

To our congregations.

From the 13th to the 23rd of May this year, there was assembled at Fort Wayne, Ind. as shyly reported, the Synod of Delegates. That is, the 1375 congregations belonging to our Synod had formed themselves into small groups, and each group had chosen a pastor and a member of the congregation, and sent them to Fort Wayne, that they should there, as their delegates or emissaries, deliberate upon the affairs of our whole Synod, and decide what was given them the right to decide. These delegates just named were entitled to vote. So pastors and church members were equally entitled to vote on behalf of the congregations. The pastors who serve the 1176 congregations that do not yet belong to our synod and the professors at our teaching institutions and our school teachers had also sent delegates. But these delegates did not have the right to vote, but were unv. advisory. For in our synod the congregations are to have the rule, but not the officials. Not even the chief officer of the Synod, the General Presiding Officer, is entitled to vote. - Such a Synod of Delegates assembles every third year.

Now, this Synod of Delegates has voted to ask our congregations to raise 149, 700 dollars and 34 cents for the next three years for things necessary to sustain and advance the kingdom of God among us. Yes, in spite of present business slackness and lack of work, Synod has resolved to ask the congregations to raise 149, 700 dollars, and to do so as soon as possible.-

Let us consider this sum in its proper light.

We have 116, 356 voting men in our synod. So, on the average, each voting man in our congregations would have to raise about one dollar and 29 cents. Or let's calculate it this way: We have in our synod 500, 248 adult Christians going to Holy Communion. So, on the average, each Christian would have,

who attends Holy Communion in our churches, not quite 30 cents. And this is to be raised for the next three years together, not for each of those three years.

Here, verily, should come to us all the desire to laugh merrily and pray thus: If thou, dear, good Saviour, let it be said to us, that for necessary things of thy kingdom, which thou hast directed among us, thou wilt have thirty cents from each of us for the next three years, we must indeed stare at this small request, and gladly and quickly give our part. Is it not really so, you Christians?

By the way, you understand about the 30 cents, don't you? That is the average amount that is given to each communion guest. But it is not meant that every communion guest should give just that amount, no more and no less. No. But thus: Let the rich man say, I will give the portion (or even more) for a hundred suppers; the well-to-do man, I for fifty; he who has his living and something left over, I for ten; a girl who has good wages: I will also give more than the thirty cents; the poor: I give what I can, HER JESU. If it goes on in this way in our churches, then the 149, 700 dollars come easily. Yes, they come easily, even though there are some in the churches who are indifferent and unwilling and give nothing at all or only a few cents for the sake of shame. To give willingly and cheerfully to the Lord Jesus for his kingdom, rich and poor, old and young, male and female-that is what makes it!

But now it's time to say what the \$149, 700 is being asked for.

First of all, we have to report something that has annoyed us delegates to some extent. At the previous Synod of Delegates, in 1905, a large sum of money was granted, and the congregations had raised it completely, which made us all happy. But what had to be

we're hearing now? We had to hear that in various places the appropriations made have been exceeded so considerably that there is now a debt of \$43,440.34. That was distressing. This was very severely censured and reprimanded. But an apology was made. It was shown how that had come about. They had not been able to start building immediately after the money was appropriated, because the money had not yet been collected. And in the meantime the price of the building materials and the wages had gone up so much. And unforeseen things had otherwise been encountered which necessitated more money. In short, it was decided to ask the churches to pay the debt; but not the whole \$43,440.34, but only \$37,440.34, because \$6000 was to be taken from an inheritance, the payment of which was expected next.

And so that such things do not happen again, a new authority was created, the so-called General Supervisory Authority, consisting of a pastor and two businessmen. They are to supervise all buildings, major repairs and purchases.

And now the new permits.

The magnificent seminary building in St. Louis, Mo., which has now stood for a quarter of a century without ever needing major repairs, is now in need of repair. Six thousand dollars have been appropriated for this purpose, and twelve thousand dollars for two new professors' apartments.

The following grants have been made to our seminary in Springfield, Ill: for a piece of land 1000 dollars, for new seats 500 dollars, for repairs 2960 dollars, for a sick room 300 dollars.

A new building is absolutely necessary for our school teachers' seminary in Addison, Ill. The pupils can no longer be accommodated. For this, \$30,000 has been appropriated; and for a "Septic Tank," which, it was pointed out, is a real crying need, \$7000. The latter is an event for the consumption of all waste. There are no drains or sewers in Addison.

Our school teachers' seminary in Seward, Nebr. is said to have two small practice organs, which together cost \$1000.

The college at Fort Wayne, Ind. needs 1800 dollars for porticos and other small things, and 1200 dollars to repair the old dining room.

The college at Concordia, Mo. must have a steam boiler at a cost of 2500 dollars.

The college at Hawthorne, N. Y., can no longer remain where and as it is. The building is too small, too dilapidated, and - you have no water there now. Christians of our Synod in the East have bought a fine, large place at Mount Vernon, N. Y., for \$57,000, and given it to the Synod to build the college there. God bless them! - For the building the Synod has appropriated \$40,000.

The college in Milwaukee wanted 26,000 dollars for more land, because the buildings are very cramped. But the synod would not agree. Then two Christian brothers from Milwaukee, whom God has blessed with earthly goods, reported that they each wanted to give 10,000 dollars for it. So the synod, with thanksgiving and joy, granted the missing \$6,000.

So that's how the post-approvals make shorter
the debt \$37, 440. 34.
And the new permits \$112, 260.00.

Accordingly, the whole sum to be raised is \$149, 700. 34.

And yet here is one thing that should not be concealed. The pastors wanted to run out of courage to demand so much from the congregations (on average 30 cents from each communion guest, for three years). But then the delegated church members asked that they be allowed to hold a meeting by themselves. And back they came with the report that they unanimously decided that the sum should be granted because it was necessary for God's kingdom. So it happened twice, on two different occasions. And that was beautiful.

The General Praeses, however, said very earnestly that one should tell the Christians that the Lord Jesus wants the money for his kingdom from them, and they will gladly give it; the Christians, then, should put the money into Jesus' hands, into the hands that were nailed to the cross for them: then they will give enough. - Yes, God forbid!

In the name and on behalf of the Synod of Delegates

C. M. Zo r n.

Presidential Report.

1

In the following I make the owed report to the Honorable Synod.

District Synods.

To the fifteen Synodical Districts existing at the last meeting of the Synod of Delegates, five additional districts have been added by diversion during the past triennium, namely, the South Dakota, the Central Illinois, the Southern Illinois, the Atlantic, and the Texas Districts. The number of Synodical Districts is thus at present twenty. At all the meetings of the districts portions of Christian doctrine have been treated, and the representatives of the General Synod have not remarked that the interest in doctrinal negotiations has diminished. In regard to the division of the former Illinois District, the following is to be reported: Three years ago, when the Illinois District was authorized by the Synod of Delegates to make a division, a bifurcation was thought of. When it was proceeded to execute, it was found necessary to make a tripartite division. Since, according to our Constitution, the division of districts is a matter for the General Synod, the Illinois Districts ask the present Synod to confirm and approve the division into three parts, in order that a legally sound existence of the three districts may be secured.

Our mission work.

Our main work in the mission still lies in the area of the so-called inner mission. The work in this field has continued to increase during the last triennium. The number of preaching places served in the United States and Canada by pastors and itinerant preachers of our synod at the close of last year was 941, vs.

882 at the end of the previous triennium. This is still an increase of 59 stations. The annual income for the Inner Mission has increased in the triennium from \$86,000 annually to \$134,000 last year. The chief obstacle has been the old one in this field of labor, namely, the lack of workers. The theological seminaries at St. Louis and Springfield have, therefore, been especially called upon for help-out services during the past three years. This circumstance explains in part - to mention this in passing - why the number of candidates for the preaching ministry this year is again relatively small, namely only 60.

In the area of the Inner Mission, the situation has changed in the past triennium in that within this period an almost feverish activity in the area of the Inner Mission has developed in the local church communities that do not stand fully with us on the Lutheran confession. Therefore, if we do not want to let the former members of our own congregations fall into the hands of strangers, but rather provide for ourselves ecclesiastically as far as possible, we must not reduce our activity in the Inner Mission, but rather increase it quite significantly. Not only the General Commission for Inner Mission, to which this district is still subordinate, but also the Honorable President of this district, Mr. Mahler, who is present at this meeting, will report more details about the Brazilian District. The Synod also has direct special reports on our church work among the Latvians and Estonians, the Jews, the Indians, the deaf and dumb, the emigrants, the Negroes, the Tamuls in India, as well as on our assistance in the mission work in Australia and New Zealand.

Our teaching institutions.

For our educational institutions, the past three years have brought great changes in one respect. We have had a triennium of significant additions and major construction and repairs. The last Synod of Delegates, after all, resolved to enlarge the institutions at Concordia, Mo., St. Paul, Minn. Y., and Seward, Nebr., to be elevated to full institutions. These resolutions have been carried into effect. The student class which entered St. Louis last fall is composed of graduates from all the full high schools except Hawthorne. The faculty at St. Louis are pleased to testify that uniform work is being done by the class thus composed. Hawthorne had deferred the establishment of a Prima for one year, and this year, God willing, will send the first graduates to St. Louis. Likewise, during the last triennium, the larger buildings decided upon have been executed at Fort Wayne, Seward, Concordia and St. Louis. At Springfield the old college building has been thoroughly repaired. The progymnasium at New Orleans has been paid its voted support (\$5000.00). Professorial apartments have been built or purchased at St. Paul, Concordia, Addison and Seward. Details of this are brought by the reports of the supervisors. The number of students in our institutions has increased during the last triennium from 1413 to 1565, including the 50 students in the district institutions at New Orleans, La., Oakland, Cal. and Portland, Oreg. As to the more

As far as the attendance at our teaching institutions is concerned, it is the same as with the financial gifts for the gospel. Depending on whether we teach and exhort more or less from God's Word, more or less money is given and more or less students are sent to our teaching institutions. So we know exactly what we have to do if we want to have many students in our teaching institutions. They are, like all fruit on the tree of the church, an effect of instruction and admonition from God's Word.

Our cash registers.

I can report, as at the end of the previous triennium, so also at the end of this one, that most of the funds were able to meet the demands placed upon them, even if it required repeated reminders and exhortations. In particular, the missionary funds of the individual districts - with a few exceptions - pretty much always had what was needed. Also, all mission funds of the General Synod had a larger or smaller cash balance at the closing of accounts on February 1 of this year. I must point out two funds in particular: the building fund and the synodal fund. As far as the building fund of the General Synod is concerned, its income was quite significant during the last triennium. At the last meeting in Detroit we decided on two things: first, to pay off an existing debt of about \$70,000, and second, after paying off this debt, to collect a sum of \$110,000 for new buildings and repairs. Both of these things have been done. We have thus collected a round sum of \$180,000 for the building fund during the last triennium. The General Treasurer's statement of accounts shows an income of \$211,000 for the building fund, i.e. an additional income of about \$30,000. This \$30,000, however, was not collected, but was transferred to the building fund from the bequest fund of the St. Louis institution in accordance with the synodal resolution. The General Treasurer only paid out the sums approved by Synod, with which the supervisory authorities also agreed. The supervisory authorities who have exceeded the approved sums in the execution of the buildings will themselves give an account of this to the synod.

As far as the synodal treasury is concerned, the deficit, which used to be in the building treasury, has been most noticeable in the synodal treasury during the last triennium. The synodal treasury had at times a deficit of over P50,000. As for the additional expenditures of the synodal treasury, these were caused by the fact that we have appointed more teachers as a result of the expansion of our teaching institutions and have consequently paid more teachers' salaries. Our synodical treasury has paid out about \$16,000 more in teachers' salaries during the past three years. But this increase in salaries accounts for only a small portion of the increase in the synodical treasury. The current expenses of the supervisors other than salaries have increased from \$67,000 in the previous triennium to \$107,000 in this triennium, an increase of \$40,000. A large part of this current expenditure has, of course, been occasioned by the buildings. The building years are expensive years not only for the building treasury, but also for the synodical treasury. It is necessary, with the present arrangement, and with the gratifying development un-

The synodal treasury should receive more income through congregational contributions and congregational collections. This has already improved significantly in the last triennium. While in the previous triennium (1902-1905) the congregational collections amounted to only \$33,000, in this triennium they have increased to \$78,000, i.e. by P45,000.

How the income of the synodal treasury from this source can be increased and made more abundant is the subject of a whole series of submissions to the synod. All proposals come to the same point, namely: how regular contributions from all congregations can be achieved. We are also in agreement from the outset as to the solution of this question. The Church of God directs everything here on earth by God's Word. The regular saying of the Word of God in all congregations results in regular contributions from all congregations to the synodal treasury, from which, after all, the teaching institutions and what belongs to them are almost exclusively maintained. All external arrangements which we may make in regard to congregational contributions to the synodical treasury can only be precautions that and how regularly and to all congregations it may be said: "The Lord has need of them." The fact that this saying has not happened so far is mainly due to the fact that for decades the expenses of the synodal treasury were almost exclusively covered from another source. Now that, by God's grace, our teaching institutions have been significantly increased and expanded, we must return more to the original order of congregational contributions. And God's word will surely direct it. As I said three years ago, so I say now: "The Word, the Gospel, alone shall do it, no legal compulsion. But this evangelical way does not exclude a certain order and regularity, as we see from 1 Cor. 16:2." Any order in the church is good that serves the course of the Word of God. Every order is reprehensible and harmful that wants to accomplish and enforce something without God's Word.

F. Pieper. [F. P.]

The German Free Church.

Three conversations.

4.

Gerhard: I still owe you an answer, dear Ernst. The last time I told you about the work and the official travels of the free church pastors, you said that they had it similar to our traveling preachers here in America. I said, "Yes, their work is quite similar in many pieces; only they cannot move so freely in it, and they cannot accomplish so much as the traveling preachers in this country. That is what I want to show you now. You see, our traveling preachers can go from farm to farm or from house to house in the cities, search for German countrymen, and ask them whether they already belong to a church, and whether, if they do not, they desire their services. In this way they do not interfere with anyone's ministry, nor does the secular authority prevent them from doing so. In Germany, however, every inhabitant of every place, if he has not expressly declared his resignation, or if he is a Catholic or a Jew, belongs to the ruling national church, and is ordained by it.

If a man claims to be a member, he is at least called upon to pay the church taxes and then also claims that this church should serve him, i.e. baptize and confirm his children, bless his marriage and accompany him to the grave. It is true that many no longer desire these services; at least in large cities the number of church funerals has greatly diminished. But if one were to ask such people whether they were completely unchurched, most of them would answer "No" and say that they belonged to the parish of the state church, and therefore they would regard it as an encroachment on someone else's ministry if the free-church pastors offered them their services. And this is how the pastor of the country church in question would see it. Then it could happen that he would cause the secular authorities to punish the free church pastor.

Ernst: Run, that would give him an answer, as Gallion gave to the Jews in Corinth, when they accused Paul to him, Apost. 18, 14-16. 18:14-16; for the authorities in Christian Germany may be expected to have as much knowledge of the difference between temporal and spiritual government as that pagan official had.

Gerhard: Unfortunately not! That is just an evil consequence of the state-church system, that one is not able to distinguish between state and church, between secular and spiritual government. Strange things happen, especially in Saxony. Thus, for example, the first pastor of the Planitz congregation was once cautioned by the district governor's office for interfering with another's office, because he had admonished a state-church couple, who lived in the same house with a free-church couple, to peace at the request of the latter and with their consent. And an overseer of the same church was cautioned by the same authority, because he had gone after an apostate couple, and exhorted them to repentant conversion. For the people had already been received into the national church without the free-church pastor knowing anything about it. This is a strange thing, indeed a crying injustice: whoever wants to leave the national church must report this personally to the pastor of the national church, have a record made of it and sign it, then think it over for four weeks and finally go to the district court with the certificate that the pastor issues to him and have himself entered there in the dissident register. But if someone wants to convert from the Free Church to the National Church, it is sufficient to inform the pastor of the National Church. There is no question of a period of reflection, nor is a testimony from the Free Church pastor required. Therefore, it is not uncommon for people who are afraid of being taken into church discipline to simply register in the national church and take Holy Communion there before their actual pastor hears anything about it.

Ernst: Aren't these pastors of the regional church afraid of the responsibility they are taking upon themselves by absolving an unrepentant person who, moreover, is not even under their command?

Gerhard: It does not seem so; for the thing has happened repeatedly, in spite of warnings. Probably the gentlemen reassure themselves by admonishing such people to repentance in general, and think, moreover, that all such people actually belong to them. For

In Germany, the national church is actually considered "the church"; the free-church congregations are considered "sects" and are treated by the authorities like private associations. Thus also their pastors are not called "pastors," but "dissident preachers," at least in official decrees. - But from all this you see that it is not easy for the Free Church pastors to do missions.

Ernst: Can they not work through the schools? With us, people often find their way to the right church, because we have good schools in which God's Word is also seriously taught alongside the secular sciences.

Gerhard: Unfortunately, that is also very difficult over there. For the entire school system is in the hands of the state; even private schools require the approval of the Ministry of Culture and are then still subject to the rather embarrassing supervision of a local and a district or county school inspector. Furthermore, very few communities are able to pay teachers in addition to the pastor, and the fact that, as often happens in this country, the pastor teaches the lessons is not acceptable, because the curriculum/class division and the timetable are prescribed by the school authorities and must be strictly adhered to. In Niederplanitz, where there is a free church school, the permission of the local school inspector must be obtained for every lesson that is to be cancelled, for example, because of a funeral, and if a day is to be cancelled, the district school inspector must first be asked. How could a pastor, who is often occupied with his parish duties... hold school? Even the time and length of the holidays is determined by the authorities! The school in Niederplanitz is approved by the authorities as a private school of the first teacher, and he is responsible for acting exactly according to the existing laws. The permission can be withdrawn at any time. Once he was seriously threatened with it when it turned out that a child had attended the school whose long-dead father had belonged to the national church. The mother, who had become a widow in time, belonged to the Free Church, and so did her second husband, who had now brought up the child as his own, and of course sent it to the Free Church school.

Ernst: Don't parents in Germany have the right to send their children to the school that suits them?

Gerhard: Absolutely not! True, to more expensive private schools they can send their children. But where the denomination comes into question, certain orders apply, some of which are very convoluted. And only such children may be admitted to the school of our Free Church brethren who are either descended from a Free Church father or are entered in the dissident register. The fact that the mother is a Free Churchman is not sufficient, even if the father of the national church would agree and would himself wish the child to attend the Free Church school.

Ernst: But that's where all personal freedom ends, and the state allows itself an irresponsible interference in the rights of fathers and mothers.

Gerhard: They don't look at it that way over there. There is a legal possibility that such a child can be educated in a free church.

Ernst: How is that meant?

Gerhard: The father of a child born to a Free Church mother who is a member of the Regional Church can declare his resignation from the Regional Church as soon as the child is born, and when this has happened, the Free Church pastor can baptize the child, and the child can then later be admitted to the Free Church school and be confirmed in the Free Church.

Ernst: That looks like being born into the national church!

Gerhard: Yes, of course; but it probably only pushed to emphasize quite strongly the right of the father to decide about the education of the children. And in Saxony such provisions may have been made earlier against the aspirations of the Catholics, because the royal house became Catholic. Nor would all this be so bad if only the formality of leaving were not so cumbersome, lengthy, and costly.

Ernst: Well, the child won't need a cooling-off period, will he?

Gerhard: Of course not the child, but the father for the child. This period of reflection is calculated in exactly the same way as for the withdrawal of an adult: four weeks after the father has made known to the responsible pastor his intention to let his child withdraw.

Ernst: I would make this declaration a few weeks before the expected birth of a child, so that the child could be baptized quickly. Because it is not right to leave a child unbaptized for four weeks and longer.

Gerhard: Yes, that again is not possible; because in the protocol the sex and the name of the child must be included. (In Germany they now give the names to the children when they enter them in the birth register, which the registrar has to keep). So it doesn't help - after the birth of the child the father has to go to the parish office to register the resignation of his child; then he has to let four weeks pass in order to get the certificate on the basis of which the registration of the child in the register of births takes place. And only when this has been done may the Free Church pastor baptize it. And only such children of mixed marriages as are on the dissident register may be admitted to the school. It is no wonder that few fathers like to make these many inconveniences, and so not much proselytizing can be done through the school either.

Ernst: I can certainly see that. But how do free church pastors do mission under such circumstances?

Gerhard: They work primarily with diligence on their own churches. A true Christian congregation is the best missionary. Then the services are open to everyone; these are announced in the daily papers - this is common practice in Germany, at least in the cities. Furthermore, they occasionally hold public lectures on particularly burning questions, and are otherwise ready to answer to anyone who demands the reason of the hope that is in them. I have already told you about the distribution of the Scriptures by the colporteurs. - And that all this is not in vain, you can see from the fact that 35 years ago there were only 5 Free Church congregations in Germany.

(two in Saxony and three in Hesse and Nassau), are now 25, and that preaching is going on in at least 60 places in various parts of Germany. The papers and writings of our brethren - and through their agency also the papers and writings of our Synod - go much further. Thus the influence of the Free Church extends much further than its outward extent would suggest.

Ernst: Now I see well that we must help the people, and in the next meeting I will speak and vote that we take up a collection for them.

Gerhard: We can support this with a clear conscience, all the more so because people do not rely on us to help them, but make a good effort themselves. They are mostly people without means who live from hand to mouth. But there it is almost the rule that a worker who has an annual income of about 300 dollars (from which he has to pay everything, including the expensive rent for his apartment) contributes 8 to 10 dollars a year to the church treasury and also gives regularly to the poor relief fund, to pay off the church building debt, to the synod treasury, to the Scripture Society, and for poor students; and our missionaries among Negroes, Jews, Gentiles, and Indians are not forgotten by them, as we can see from the receipts. I believe that many of them, without any compulsion, voluntarily give tithes of their income for church purposes.

Ernst: We would like to help them all the more, so that they can do their work joyfully and continue it with zeal. It is not difficult for us, even if we all cover our coffers faithfully, to spare a few more dollars for them. - But I think the cause of the Free Church is not yet well enough known among us. And I am afraid that some of our people travel to Germany without getting to know it.

Gerhard: You are right. And that hurts our brothers in faith more than the lack of money. On the other hand, they are so happy about every visit from fellow believers! I have experienced that myself. And since then I have also been keeping their newspaper, "Die Ev.-Luth. Freikirche" (The Lutheran Free Church), which you can order for a dollar a year from our Concordia Publishing House and then have it sent to you regularly from over there. And I have already ordered their synodal report. Because I want to stay in touch with them and participate in their weal and woe.

Ernst: So we want to ask our pastor to also recommend the paper and the synodal report. And at the conference he could also tell the other pastors and especially point out that our brothers in faith should be strengthened by visits.

Gerhard: Certainly, he will be happy to do so. For he has also made it his duty to me. And I am sure that it would not only bring joy and strength to our brothers in faith over there if they were visited more than they have been so far by those who travel to Germany from our circles, but that these visitors themselves would also benefit spiritually and bring a blessing to the congregations here. Above all, we would become more grateful for the freedom we enjoy here in ecclesiastical matters. And at the same time we would praise God for it

learn that he does not let his word come back empty, but still raises up disciples and followers faithful to the truth here and there.

Ernst: Certainly! He only keep us and those iü his truth to the end!

W.

Interior Mission to Eastern Oklahoma.

It must fill every Christian with praise and thanksgiving to God when he hears that the seed of the divine Word scattered in the mission fields is growing and prospering and bearing fruit. In the mission work in Oklahoma, God has been gracious and has given His blessing.

Nine years ago, when the undersigned was preaching in Oklahoma City, the service was held over a blacksmith's shop in a place where the Salvation Army usually held their "spiritual exercises". It was Street Fair in town at the time, and as the service was held on a weekday, the music and din of the Street Fair, as well as the hammering of the blacksmith shoeing horses, disturbed the devotion considerably. There was a fair number of listeners at the service, but an organized congregation was not yet in existence. Now there is a congregation of 31 members. Although it does not yet have its own house of worship, a building site has been purchased, and if God gives grace, a church is to be built in the course of the summer. The congregation has received a considerable sum through the love of fellow Christians, and with what it raises itself a church suitable to its needs can be built without burden of debt. At present the services are still held in the Adventist church, and as that sect is known to hold its meetings on Saturday, so our congregation can regularly assemble for its services on Sunday mornings. This church stands on Seventh street, between Robinson and Harvey streets. Lutherans who are moving to Oklahoma City should contact Rev. M. Gräbner, 921 West 22nd Street. Good members willing to help in building up this congregation are greatly wanted and needed.

Now the undersigned would like to report in more detail about the progress in the individual parishes he has visited. He would like to tell that here and there the number of parishioners has doubled and tripled and more, that here a church and there a parsonage or both have been built. He would like to praise the friendly and loving reception he has found among the parishioners and in the parsonages, even where there was no assistant. He would also like to spread the word about the carriages which play so great a part in the life of a missionary, about the merits of the various ponies, and to tell of runaways which, thank God, have all gone off happily. But this will not go well if anything else is to be printed in the "Lutheran."

The trip took me to Kingfisher, Union City, Norman, Choctaw, Shawnee, Earlsboro and Cushing. The latter has its history. There has been preaching at Cushing for a long time. It seemed that a populous congregation was to be planted there

arise. The construction of a church was begun, but was interrupted because of disputes that arose. For a long time the scaffolding of the church that had been started stood on a steep hill, and the evil enemy may have taken pleasure in this monument of his temporary victory. A separation has taken place, but the kingdom of God has yet been built. When the undersigned preached at Cushing nine years ago, all the hearers were seated in the little room of a private house. Now the congregation has church and parsonage and stables on a fine piece of land, and the church is getting too small again. There are 26 voting members, and Father Theel serves quite a few preaching places besides Cushing, so that a new mission parish will soon have to be established. The Lord helps through struggle to victory.

Onward the maturity went into Indian Territory (now it is all called Oklahoma), first to Tulsa, where our missionaries have been preaching. This is a large city of about 9000 inhabitants with solid and beautiful business and residential houses. But for the time being there seems to be no place for our Evangelical Lutheran Church. - Things are better in Muskogee, a town of about 22,000 inhabitants. There is a small band of faithful Lutherans who gather around the preaching of the pure Word of God. It is hoped that a congregation will soon be planted there and property acquired. At any rate, a pastor will again be employed there, for at present a vicar is working in this parish. - Things have gone strangely with the preaching place at Mounds. There were good prospects that a strong congregation of reliable Lutherans would soon be established. Then oil and gas wells were discovered in the vicinity. The land was rising in price and consequently so was the pension. Our congregation members, who were mostly Nenters, could not afford the high pension and moved away. In a year and a half seven families have moved away; three or four other families are just waiting for opportunity to buy or rent near a church where they can get cheap land. Thus the preaching place will probably soon go in.

This already indicates one of the difficulties that our mission in the Indian Territory faces. There is still a lot of Indian land there that cannot be sold without further ado until the so-called restrictions have been removed. The Indian must keep 40 acres out of his 160 as a homestead, and the rest he can sell only if the Government approves the price. There is plenty of land to be bought at a reasonable price and with good title, but not large tracts in one stroke, as is necessary to form larger land communities. But how long will it last, so ways and means will be found to remove the restrictions.

Coalgate was the most southerly point visited by the undersigned. During a stay of some days, services were held twice in the evening. Two confirmands were also taught, who are so far advanced by the instruction of the former missionary and the present vicar, that they may be confirmed after Easter. As the name implies, there are large coal yards at Coalgate, and the town nourishes itself almost entirely by the coal industry. - There are still more preaching places in the Indian Ter

ritory, for instance, at Boynton, Morris, and Broken Arrow, but they are few in comparison with the great territory and the many cities and towns, and the progress in business and population. Indians there still are, but they are disappearing on the roads under the crowd of whites, the whole region still bears in something the stamp of novelty; but one almost forgets that one is not traveling in Oklahoma or Kansas or any other state, but in what has been Indian Territory. Our prayer must be: Help, God, that even in this part of our great land the Lutheran Church may spread far and wide! Let us be faithful laborers, not sparing toil and expense, not scattering the seed of thy word meagerly, but sowing in blessing, that we may hereafter also reap in blessing!

The trip now went to Morrison, Richburg and Marena. At the two latter places work has been going on for some time. At Richburg there was a church nine years ago, but the congregation has seen few quiet times in the years of its existence. There were disturbers of the peace, who soon found fault with the ecclesiastical forms for baptism, communion, and absolution, and soon with the pastors concerned. At a time unfavorable to us, the opponents gained the upper hand, and decided by a majority of votes that no more Missourian pastor should come to the Kauze! and appointed a pastor of the General Synod. The door was thus shown to the faithful members. What were they to do? Should they simply let their claim to the church property ride, or should they sue? The outcome of a court action would have been doubtful. They made proposals to the opponents for a just and equitable settlement, but they would not agree to anything. So the congregation, trusting in God, undertook to build a new church. Their fellow believers in the Kansas District helped them, and now they have a beautiful little church that meets their needs and they can build themselves in peace. At the visitation that took place, the people could testify with happy faces, "We have peaceful congregational meetings now. We cannot thank the synod enough for having helped us so much. Our opponents have mocked us, saying, "What a church those few louts will be able to build!" And what about the opponents? They continued to argue merrily. Several honest people have come to us again. The pastor of the General Synod was honest enough to bear witness against the injustice, and has now taken a profession to Canada. God grant that our congregation may now take root among itself in the sunshine of God's grace and bear fruit above itself.

The following mission churches were now still visited: Langston and Guthrie, Perry and Orlando, Nardin and Braman. Langston has a church and parsonage; in Guthrie, the former capital of Oklahoma, population about 20,000, our congregation has a church. Of the churches in Perry and Orlando there was no trace nine years ago. Now Perry has 22 voting members and Orlando wants to independently call one of this year's candidates. Both congregations have church and parsonage. It may be mentioned with thanks that the congregations at Blackwell, Okla. and Independence and Coffeyville, Kans. which were also visited, have taken ample collections for

the missionary treasury. The congregation in Independent had already collected for the Inner Mission on two previous Sundays, and now the so-called mission director came unexpectedly. Could he preach? Yes, certainly, with pleasure! Would he like a collection? He would preach without a collection, but rather with one. It was then decided on Friday evening to take up a collection, and the result of the collections on the three consecutive Sundays amounted to round sums of 23, 24 and 25 dollars.

To the diligent intercession and vigorous assistance of Christians be commended the missionary work in Oklahoma.

Whoever knows of any fellow believers in Oklahoma or in the Kansas district at all who are still unchurched, is requested to let the undersigned know of them at the address: 425 016 Nain St., Newton. Cons.

C. Häsner.

To the ecclesiastical chronicle

America.

News has come from **various quarters of our Synod** that our pastors and congregations are being urged to join in the movement now existing to abolish saloons altogether, by signing petitions and "remonstrances" making saloons impossible in any city or county. The question has also been addressed to the "Lutheran" as to the conduct to be adopted in opposition to such appeals, whether to comply with them or to repel them. In reply, we communicate a public statement of our pastors at Fort Wayne, Ind. who were induced some time ago by pastors of other congregations to debate Sunday laws and prohibition, and in their reply set down the correct principles. This statement reads, as follows: 1st "We hold that it is no business of pastors and churches, as such, to ferret out transgressors of secular and state laws, to try them in the secular court, and to have them punished; for it is not to the church, but to the state, that God has put the sword in the hand." (2) "We hold that every Christian owes obedience to a law enacted by the secular authorities-in this country by the representatives elected by the people in their majority-and which does not violate a clear commandment or prohibition of God. Be subject to all human order for the sake of the Lord," says the apostle Peter. Rom. 13:1 reads: "Let every man be subject to the authority that has power over him. It is none of our business as church and preachers if, for example, the state enacts a Sunday law for social, civil reasons, so that people and cattle have a day of rest, as our confession says. We only have something against Sunday laws as a church if the state wanted to impose them on us as a divine commandment. It would be against Col. 2:16. It is of no concern to us as a church if the state itself wants to introduce prohibition or has introduced it, as long as prohibition is treated as a secular measure and the state does not also prohibit the use of wine at Holy Communion. Opinions may differ as to whether a prohibition law is really for the sake of external peace and order. Opinions are divided on the subject; but inasmuch as prohibition is a governmental measure, it would be most foolish for us, as a church, to urge its introduction or abolition.

As citizens we may take a stand, but as a church prohibition is none of our business. - But we are also willingly subject to Sunday laws and prohibition, as long as they remain in the civil sphere, as an external civil order. We do not consider it right simply to ignore such laws, where they rightly exist in a state, to set them aside, to transgress them. If we are convinced that such laws are not beneficial and conducive to the common good of the state, then we as citizens, through our representatives elected by the people, should work towards the possible repeal of these laws, and thus, according to our conviction, seek the best for the city. But we are not to rebel against the law ourselves, nor are we to seek to induce others, who take an oath to execute all the existing laws of the country or state, to ignore the law, and let the transgression of the same go quietly, or so break their promise of office." - We repeat that this statement enunciates the correct principles. How we, as Christians, are to regard and judge the customary saloon, the "Lutheran" has only recently set forth at some length. But here the question is whether the State should prohibit and abolish the saloon. This is a question that is not decided by God's Word, but lies in the realm of human reason. For the state legislates and governs its inhabitants not by God's word, but by reason. Therefore, about this worldly, civil question, in which even the very different circumstances in different places come into consideration, one can have different opinions, just as, without doubt, serious Christians also have different opinions about it. Let every man therefore examine this question as he examines other such questions, speaking, voting, and acting according to the best of his knowledge and conscience, and in this also faithfully seeking the best of the city, Jer. 29:7.

That the "founder" of Christian Science, Mrs. Eddy, is a false prophetess, is also evident from her erroneous opinion of holy matrimony. A member of the sect's Publications Committee, Alfred Farlow, in a letter recently published in print, has stated this as her opinion: "When mortals have attained to the height of spiritual perfection, when they shall be ruled by the mind that was in Christ Jesus, then evidently the sacrament (?) of marriage, as now conceived, will no longer stand." Of course, the Lord Christ said nothing about this, but rather gave many instructions through his apostles as to how married couples should behave toward one another in the state which he himself established. And it will be just as little with spiritual perfection as with the Roman monks and nuns who despised the married state, whose monasteries have only too often been revealed as dens of all shame and vice.

L. F.

Abroad.

The two Districts of our Australian sister Synod recently held their meetings, the South Australian District at Hahndorf from February 16 to 19, and the Eastern District at Ni-Ni from March 13 to 17. At the former meeting Father Herzberger of St. Louis was present as a guest from our Synod. The subject of the doctrinal proceedings was the Lodge system, and the speaker was Prof. G. Koch. Fr. L. Wentzel presented a paper on public worship to the Eastern District. Of the other proceedings the following may be mentioned: Inner mission is being zealously pursued in both districts. The Eastern District decided to immediately appoint two new traveling preachers, and the appointments have already been sent to America. One of these traveling preachers is to be appointed in

the Province of Queensland, where so far only a few churches have been found. The South Australian District also desires a third missionary from us for the Province of Western Australia. The institution in Adelaide is in a prosperous condition and at present has 40 pupils. Father M. Winkler of New Zealand has accepted the appointment as third professor, and intended to take up his duties in May. The heathen missionary Wiebusch, who is also active in the Inner Mission at the same time, should have been given an assistant for some time. The pastors and congregations in the State of New South Wales have been diverted from the Eastern District to form a new district of their own. A city mission is to be opened in the large city of Adelaide as soon as possible. All this shows a happy growth and prosperity, and General Praeses Nickel was also able to inform the districts that the growth of the Synod in the last year has been quite significant. But for this very reason, the great shortage of preachers and teachers was becoming more and more noticeable. - The statistical data about the Synod, as published in the "Lutheran Church Messenger for Australia", are as follows: The Synod numbers 35 pastors and professors, 144 congregations and preaching places, 13, 131 souls, 8298 communicant and 2712 voting members. In 48 parochial and 7 private schools 1587 children are taught by 35 male and 19 female teachers. In: the course of the past year 455 children have been baptized, 339 confirmed, and 15, 356 persons have partaken of Holy Communion. About H 10,000.00 has been collected for the, various coffers of the Synod. L. F.

The Breslau Free Church, which arose in opposition to the Union instituted in Prussia and professes the Lutheran Confession, has recently lost two of its pastors who were well known beyond the borders of their church. First, Father W. Rohnert died, and then, at the end of April, the long-time director of their seminary for preachers at Breslau, J. Greve. Both shared the erroneous opinions of their synod concerning the doctrine of the church as an external community and of a specially appointed church regiment to which obedience was owed according to the fourth commandment, but have resolutely stood up for the divinity and inerrancy of the Holy Scriptures, Fr. Rohnert in a special work on the inspiration or divine inspiration of the Holy Scriptures, Director Greve as editor of the "Neue Lutherische Kirchenzeitung" and in smaller writings, for example, on the book of Ecclesiastes by Solomon, which has been severely attacked in our time. L. F.

The Berlin City Mission recently celebrated its 31st annual festival. German papers report the following: The work of the City Mission is carried on by seven inspectors, 50 city missionaries, and eleven female assistants. It is extraordinarily difficult in Berlin, where a modern paganism is developing. One has to do here with fruits of planned incitement and poisoning of the people by Social Democracy, which is also quite openly admitted. The city missionaries made 100, 500 visits to call back the alienated. 6000 visits were made to the parents of undone children. Many visits were made to people facing divorce. The agitation to leave the national church has unfortunately had greater success in the past year. The wives often only find out about the announced resignation when the city missionary comes to make inquiries in the family. The men have often enough been the victims of social-democratic intimidation. The city missionaries have all experienced in their work that Social Democratic terrorism has grown, and they are all under the impression that Social Democracy is paying for its electoral defeat precisely at the

Church wants to avenge. Fathers forbid children to attend the beloved Sunday school; women are maltreated because they do not want to unsubscribe from the "Sonntagsfreund". - The fight against fornication was waged with increased vigor. The female assistants visited 700 girls and women. For the past year and a half, city missionaries have also been doing a night mission among young men to keep them back from the ways of sin. The experience has been more hopeful than mau thought. In the fight against alcohol, the city mission does not encounter as much prejudice as it once did. The work of distributing sermons on Sundays among such as are prevented by their employment from attending church has now been in existence over 26 years and has grown steadily. It was begun with 600 sermons weekly, and now over 100,000 come for distribution each Sunday. There are many joyful experiences in this, but there is no lack of distressing ones. For example, a cab driver had been given a printed sermon written by court preacher Stöcker on several Sundays in succession. When he was now offered another such, he refused to accept it, saying, "If I go on reading that, I must convert, and I don't want to!" This was truthful, but quite terrible. This cabman has spoken what many others only think who stay away from the word of God in order to serve sin unhindered. L. F.

The following example shows **how not** only the right Christian faith but also Christian morality is undermined by **modern unbelieving theology**. The "Christliche Welt" (Christian World) is the church paper of the liberal ecclesiastical circles of Germany, and is edited entirely in the spirit of the fundamentally overthrowing newer theology. The other day, in a review of a novel, this paper raised the question: "Do we have the right to take the life of a fellow human being if, in our opinion, he is worthless to himself, but threatens to become a hindrance and a serious harm to others? The moral view of today and the medical view answer with a round no." And certainly one should now expect that a paper which lays claim to the name "Christian" would answer in the same way, since every bourgeois morality already calls it murder when one takes the life of another, and every orderly state calls such a person a murderer and calls him to account. But the "Christian World" is of a different opinion. It says: "There are certainly cases where, from the standpoint of a higher morality, death brought about by violence is the greater benefit to a sufferer and his next of kin than an artificially prolonged agonizing or useless life." The "Evangelische Kirchenzeitung" rightly remarks: "How can one still call such views Christian? Do those who dare to write such things not even consider where it must lead once such opinions have become common knowledge? Woe then to all the old, the weak, the incurably ill! What a convenient means is shown here for getting rid of illegitimate children! For are they not often 'a hindrance and a serious injury' to others? And if it is lawful to take the life of others, how much more so to take one's own! So the door is also opened to suicide. Certainly it is often very hard to see how much some sick people have to suffer. What a clumsy and crude moral doctrine it is to get rid of such a burden by murder! Certainly, many an old and weak person is often a hindrance to the outward life of his relatives; but do those modern 'Christians' know nothing of the fact that it is under these outward hindrances that the inner man can often develop most gloriously? Is there

What better means is there of exercising patience and selfless love than by caring for such poor people?" and the "Freimund" suggests that the revolutionaries could then also use this view to get rid of the authorities, princes and ministers, whom they believe to be harmful to the country, by murder. - Pure doctrine results in pious living, while false doctrine results in godless living. L. F.

O what depth!

Rom. 11, 33.

O what a depth! His judgments are incomprehensible, His ways inscrutable. O what a depth! that God the LORD should have mercy on fallen man, and provide means for his salvation, and cast out the apostate angels without mercy. O the depths! that he chose the Israelite people above other nations, and showed them more mercy than any people under the sun! O abyss! He sent Jonah, the preacher of repentance, to the Ninevites; such things do not happen to other wicked cities; he imprisoned Manasseh, the scum of all wicked kings, so that he could repent; he let others, who were far from being so wicked, die suddenly in their sins; sometimes the deceiver is brought to repentance by a miraculous opportunity; the deceived dies in the certainty and ignorance of his sins. O depth! that a wicked wretch of a gentle death, one who has by no means done so roughly, must endure a hard, painful, protracted camp. O abyss! that sometimes a terrible temptation of Satan is laid upon a pious man, so that he himself grasps at his throat, murders and kills himself; others die in their wickedness, do not experience such plagues. O abyss! that a child born of wicked parents should soon leave this world; that another, born and brought up by pious parents, should live longer, and then be led astray into shame and vice, in which he also dies; it would have been better for him to have been drowned in the first bath. O abyss! that one man is born in the true church, another in Barbary, Turkey, with the Muscovites; the one is saved, the other damned. O abyss! that the guards, who guarded Peter in prison, had to let go of their necks, while the jailer, who guarded Paul and Silam in the city of Philippi, was awakened and raised to eternal life at the same moment, just when he wanted to make himself lifeless. O abyss! That Ananias and Sapphira must die a sudden death, because they withheld and laid up some of their possessions, since, on the contrary, much greater *sacrilegia* and church robberies do not come to light here in this world, much less are they brought to punishment; That the Lord, in his judgment, from time to time draws one of ten equally wicked wretches to visible, manifest, exemplary punishment, and lets the other nine go free in the world and go unpunished; just as Joseph, among his brothers, bound and imprisoned one alone, namely, Simeon, before the rest of the congregation. O the depths! that God the LORD would let Saul become king, who might have attained the heavenly crown without the earthly crown; that he trusted his disciple Judas Iscariot with the purse, and so put the knife in his hand, that he might be wounded. O abyss! that God the Lord often does good to one without being asked, but sometimes does not help even when he is asked. Why so far (in the Thirty Years' War) has Germany been so mercilessly smitten, and France, Italy, and Hispania come away empty-handed? Why has no place been spared with the bloody rod of war in Germany, except for

of the Swiss country? Why Magdeburg was so miserably and barbarically maltreated, why other cities were almost not harmed? O depth! Whoever wants to climb up here has an abyss before him; let him only see that the dizziness does not reach him; he might take a dangerous fall.

Today as of old.

"You don't want to believe it." So repeated the seventy-four-year-old washerwoman, and happiness smiled and shone from the many wrinkles of her face and the light blue of her old child's eyes. In long, toilsome years she had tasted what Sirach writes of human life, that it is a wretched, miserable thing, full of sorrow and hope - and at last death. She had stood before death, the old woman, through the rough winter, and it was a miracle of God that she had been saved and was now able to fulfil her duties with relatively good strength, above all the duties to a foster child, to whom she had become a mother, the good old virgin. "Let me only live so long, dear God, until the child is out of school and can earn its own living. After all, there is no one in the world but me, you know, dear Father in heaven!" So the old washerwoman had prayed in her dying distress, and God had heard her prayer and done a miracle for her.

So she came to tell of the wonders in which her life was so rich. And not her life alone-all men's lives. "But they will not believe it," she then repeated, "that our God is still doing miracles to-day, many miracles and great miracles." And her features reflected pity, and holy zeal for the glory of her God, who had so wonderfully led her. And yet she was but one of those who live puny lives, in spite of her untiring, faithful diligence. But she had a great hope. She spoke of those who had once shown her love and had gone home before her. She was homesick for them, and said, "Nowhere else would I like to come but where they are." She looked forward to a reunion in eternity; but she concluded her sentence, "To my Saviour only would I come, to JEsu alone."

Thank you sign.

In the Bible we are told several times how pious men erected memorial stones as a sign of thanksgiving, for example Samuel after the victorious battle of the Philistines erected the stone Ebenezer ("stone of help", 1 Sam. 7, 12) or Jacob after the comforting dream of the ladder to heaven erected the field stone at Lus (Gen. 28, 19), which later became an altar and a place of worship. We humans are all forgetful people, and it is very beneficial for us if we express our gratitude publicly and permanently. In this way we always have a reminder of the help and grace of God that we have experienced, and this can also benefit others and cause them to give thanks. Such thanks and memorials are especially beautiful when they are not merely dead and mute signs (like a gravestone), but represent blessing-giving institutions for the rest of the world. Some people have already attacked this quite cleverly and skilfully, as the following examples may demonstrate.

A ship was in pitch darkness near very dangerous rocky reefs, and at any moment the greatest misfortune might befall her. "O but a ray of light from heaven!" sighed the captain, who, conscious of his responsibility, could not afford a

moment away from the bridge. Suddenly the moon broke through the clouds and illuminated a jagged, jutting rock in the immediate vicinity. Just then it was possible to give the ship another turn and to protect her from the impact. The captain, however, out of gratitude for such salvation, had a lighthouse erected on this very rock at this dangerous spot, which has saved many a ship from destruction.

A new church was built in a town on the Rhine. However, 10,000 Marks were still missing for the completion of the tower. One day, two church elders were watching the construction work from below and were anxiously considering all kinds of plans to raise the funds that were still lacking. All at once an axe, which had slipped from a carpenter working on the highest scaffolding, fell to the ground between them. But no harm had come to either of them. When they had recovered somewhat from their first fright, the one said, "I give five thousand marks in thanks for my salvation." "So do I," replied the other. Now the spire of the church could be completed, and to this day it towers up to heaven as a glorious and loud-speaking sign of thanks.

What useless and unnecessary things are often donated and wasted in memory of the deceased in the form of wreaths, palms, and other mourning symbols, or in the form of ostentatious funerary monuments, which are often only intended to show off the wealth of the family in question! How much nobler and more beautiful it would be to give joy to the poor and the sick, the orphaned and the abandoned, and to do them good. This would be at the same time a sacrifice of thanksgiving for the "sweet savour of the Lord", and we would be able to experience what God tells us through his Psalmist Assaph: "He who offers thanksgiving praises me, and there is the way that I show him the salvation of God", Ps. 50:23 (Christian Messenger).

The congregation a prayer book from their pastor.

As a candidate I was to preach for the first time in my home town. In the days before I felt, as is easily explained, a certain trepidation. On Saturday I met a simple man in work clothes, of whom, as I knew, the following was true: "The inner life of Christians shines, even though the sun burns them on the outside. He knew that I was to preach on the following day, and therefore said to me, as we parted, "Only appear fresh, and think you are doing it for God's glory; I will also put in a word for you." From this somewhat strange expression it was evident that the man led a life of prayer. When I stood in the pulpit the next day and immediately noticed this man among the audience as well, all bias was gone. I can't tell you how I was uplifted by the thought: here is one of those whose prayer is "powerful," and he has prayed for you and your preaching.

So it should always be that the pastor with his work is carried by the intercession of his church. If we can call the church a "letter" of the pastor in relation to other people, 2 Cor. 3, 1 ff, we can call the church a prayer book of the pastor in relation to God.

One must understand the Scriptures correctly!

They misunderstood those 20,000 boys who, in the 13th century, undertook to conquer the Holy Land, based on the words of the 8th Psalm: "Out of the mouths of babes, out of the mouths of babes, out of the mouths of babes"

and babes thou hast prepared for thyself a power for the sake of thine enemies, that thou shouldest destroy the enemy and the avenger," v. 3. They perished miserably before they reached the Holy Land. Melancthon rightly understood this saying, when he was comforted in a great distress of the church by the fact that, while the theologians were engaged in earnest deliberations, the women sang the song with their maids and children:

Keep us, O Lord, by thy word, and forbid the murder of the Pope and the Turk.

For the kingdom of Jesus Christ is not a worldly, but a spiritual kingdom, and "the weapons of our knighthood are not carnal, but mighty in the sight of God, to destroy strongholds, that we may destroy all that exalteth itself against the knowledge of God, and bring all understanding into captivity unto the obedience of Christ," 2 Cor. 10:4, 5. Rightly, therefore, do they understand who, in spite of the rational objections of the Baptists, bring infants to baptism, and teach their baptized and therefore believing infants to pray early, believing that even the babbling of infants is pleasing to God, as the Lord Jesus was pleased with the crying of infants at his entry into Jerusalem, which offended the chief priests and scribes, and justified it by referring to that word in the 8th Psalm, Matt. 10:5. Psalm, Matth. 21, 15. 16. (Free church.)

Blessing of theAwork.

The human heart must have work; if it has none, it makes its own. Bishop Albrecht of Mainz used to say that the human heart is like a millstone in a mill. If grain is poured on it, it runs about, grinds, crushes, and makes flour; but if there is no grain, the stone still runs about, but grinds itself so that it becomes thinner, smaller, and narrower. The human heart always wants to work; if it does not have the works of its calling before it, so that it can do them, then the devil comes in and terrible temptation, gloom and sadness. Then the heart is filled with sadness, so that it pines away, and many a man is troubled to death. As Sirach says of it, that sadness kills many people, and sadness consumes marrow and bone, and there is no profit in it at all, Sir. 30, 25; 38, 19.

Small sins.

We have more to beware of small sins than of great ones; for these easily deter by their awfulness, but those only make careless and safe. To shun and flee from small sins is the sign of an enlightened heart; for as in the light of the sun even the least dust is seen, while in the darkness even great filth is not perceived, so also man, the more he is enlightened by God, sees and hates the least sin the more keenly. Well then, I will take everything for sin that is against God, no matter how small it may seem. Any sin is enough to put me to death. None is so small that it cannot condemn me, unless God is merciful. He that committeth sin is the servant of sin.

Sin, who else will serve you?
Know that Christ has appeared, He
has set us free; To Him we are wholly
devoted, To Him we will now live. Sin
service, good night!

Obituary.

After almost 38 years of activity the Lord called his faithful worker, Fr Lorenz Traub, to heavenly rest. He died blessedly on May 16 in faith in his Savior, whom he had been allowed to proclaim for so many years. - The deceased was a native of Heilungen in the Kingdom of Württemberg. In June 1868 he emigrated to America and settled in St. Louis. Here he completed his theological studies at our seminary, which he had already begun in Germany, and two years later, in 1870, he entered the holy ministry. The departed man had been suffering for some time from a severe kidney ailment, which he had contracted through much driving and especially through his diligent school work in Iowa. On account of this affliction he had also resigned his charge of the larger Iowa congregations about three years ago, and had accepted a calling to a very small congregation of only six members at Cumberland, Wis. Though his affliction troubled him much, yet he could not rest. Lately, however, there had been a striking improvement. He therefore also expressed a desire that he would like to take on a larger congregation to serve again. How happy he was, therefore, when about a week before his death he received two calls to larger congregations. He had already decided to accept one of these calls. But the Lord had decided differently about him. On Saturday morning, May 16, he suddenly called his servant away from his ministry. And gladly and joyfully he obeyed this call. A spasm of the heart moved him from faith to blessed beholding. - The deceased leaves behind his sorrowful widow and 13 children, four daughters and nine sons. Three of his children have already preceded him in death. His age was 59 years, 9 months and 24 days. The funeral service was held on May 19. O. Bräm officiated in the house; the funeral sermon was preached by P. O. Steffen on Jos. 1, 2; an English address was delivered by the undersigned on 2 Tim. 4, 7. 8. P. G. Adascheck of the Nebraska Synod, a faithful friend of the deceased, dedicated a short obituary to him. Father Th. Latsch officiated at the graveside. At hymn No. 417, the conference brethren, several of whom had turned out to give the beloved brother his last rites, sang the countercries. -- To our God, who alone has immortality, be glory and power from eternity to eternity!

R. Pautz.

New printed matter.

The Precious and Sacred Writings of Martin Luther. Edited by John Nicholas Lenker, D. D. Vol. XI. Luther's Church Postil. Gospels: Epiphany, Lent, and Easter Sermons. - Vol. XII. Luther's Church Postil. Gospels: Pentecost or Missionary Sermons. - Vol. XXIV. Luther's Catechetical Writings. Lutherans in All Lands Co. Minneapolis, Minn. 412, 454 and 377 pages 51--X8, bound in cloth with gilt title and cover ornament. Price per volume: 82. 25 postage paid; by subscription to the whole work 81. 65. To be obtained from Concordia Publishing House, St. Louis, Mo.

Having already repeatedly pronounced on the whole meritorious enterprise of translating Luther's works into English, we now give the contents of the last volumes published. Volumes XI and XII bring the still missing parts of the Gospel section of the Church Postil, from the first Sunday after Epiphany to the Feast of Trinity. Thus, for the first time, a complete English translation of this highly important collection of sermons is now available, according to which such as are

Luther in the German original, should certainly grab eagerly. For these volumes, too, v. Lenker has brought in a number of collaborators, including some from our circles. The 24th volume contains the first part of Luther's famous and also highly important catechetical writings, namely, the Small and the Large Catechism, the "Short Form for Considering the Ten Commandments, Faith, and the Lord's Prayer," "The Three Symbols or Confessions of the Faith of Ehristi, Used with One Mind in the Church," the German "Auslegung des Barerunsers für die einfältigen Laien" (in our St. Louis edition, Vol. Louis edition, vol. VII. 752), the "Sermon on the Sacrament of Baptism," the "Short Instruction on How to Confess," and the "Exhortation to the Sacrament of the Body and Blood of Our Lord." We recommend these volumes without claiming that the translation has been successful in every respect, and without considering that some of the remarks made by the editor in the prefaces and introductions are accurate and correct. L. F.

Country Sermons. New Series. Vol. III. Sermons OU the Epistles for the Church Year: Trinity to Thanksgiving. By Rev. F. Kuegele. Augusta Publishing Co, Crimora. Va. 340 pages 5'5X8, bound in cloth with gilt title. Price: 8125 postage prepaid. To be obtained from Concordia Publishing House, St. Louis, Mo.

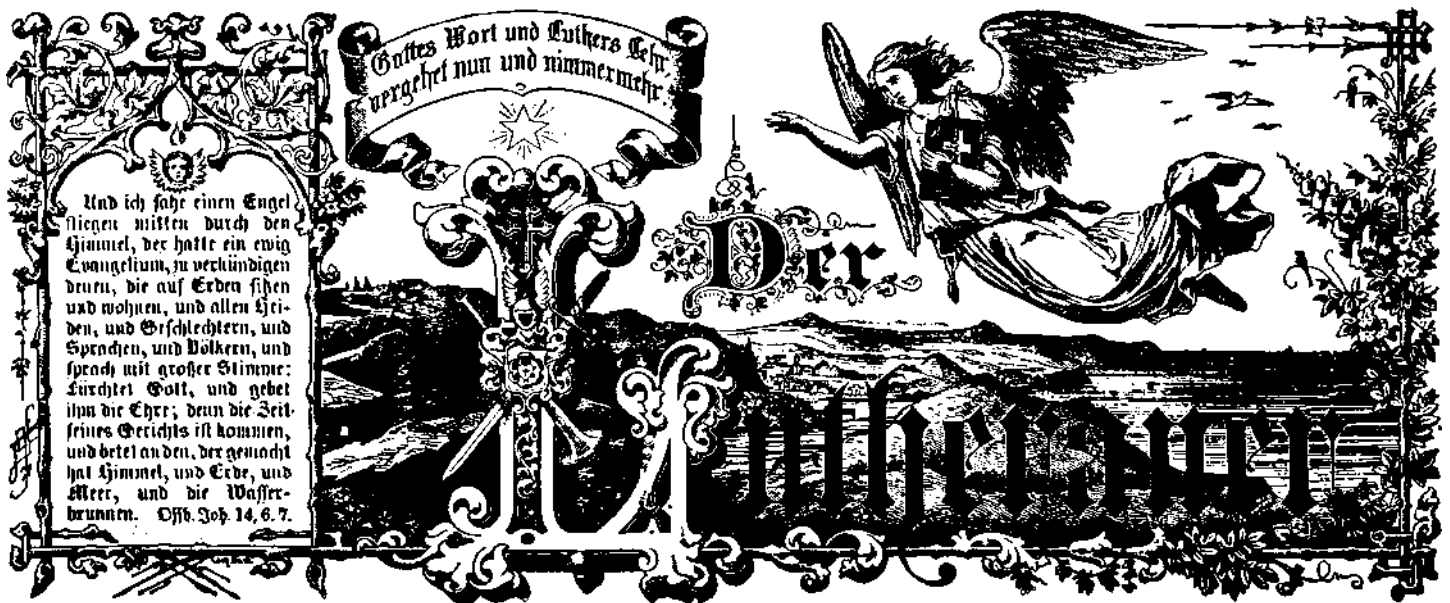
This collection of sermons does not require many words of recommendation. As the seventh volume of the "Country Sermons," they presuppose a large circle of acquaintances and readers. But this we will say, and repeat, after looking more closely at a number of these sermons: The sermons in this volume also truly expound the texts on which they are based, proceed in plain, intelligible language without verbosity, and contain the plain, biblical Lutheran teaching. And that is certainly the best recommendation. The volume contains 32 sermons, namely one each on the Old Church epistles of the Feast of Trinity and the 27 Sundays of Trinity, one on the Feast of Harvest on Joel 3:18 (23), two Reformation Feast sermons: on Revelation 14:6, 7 and 2 Thessalonians 2:3 ff, and one on the Day of Thanksgiving on Jeremiah 18:7 ff. Especially these last sermons also seem to be quite contemporary. The external decoration of the volume is similar to that of the earlier published volumes, though not of the first rank, yet quite worthy of the prize. L. F.

Draft Sermons on the Old Church Gospels and Epistles together with some free texts by D. Adolf Hönecke. Prepared for printing by P. O. J. N. Hönecke. Published by the Northwestern Publishing House, Milwaukee, Wis. 536 pages 6X9, bound in half-frank with gilt title. Price: 82.00 and postage. To be obtained from the front Concordia Publishing House. St. Louis, Mo.

The "Lutheraner" is not the place to discuss this work of Professor Hönecke, who died half a year ago, in more detail, but rather a homiletical journal. However, we would like to say here that this book also shows the spiritual, original theologian who put all his talent and erudition into the service of the Word. It is an interesting, beautiful trait that the son and editor of this work shares in the preface. He says: "It was ever one of my father's favorite pastimes to build sermons and outlines for them. Thus, since he had to exchange his beloved pastorate completely for the theological chair in 1896, he built one or two, sometimes even more drafts on free texts, epistles and especially on the Gospels, on which he liked to preach the most, almost every Sunday and holiday during the years of his teaching activity at our seminary. From the great multitude of such drafts the present ones have been selected." These drafts, some of which are quite short, and some of which are two or three pages long, are exceedingly varied, but always doctrinal. They will certainly serve as a stimulus to pastors in the preparation of their sermons, and are hereby warmly recommended for that purpose. They show what an excellent, highly gifted preacher the deceased was. I have only once had occasion to hear him, at a meeting of the General Synod of Wisconsin, Minnesota and Michigan. But the sermon preached then on the tears of JEsu over Jerusalem remains unforgettable to me. L. F.

In memory of the blessed I". A. L. Timotheus Stiemke. 27 pp. 6X9. To be obtained from H. Wm. Lange, 720 pp. Caroline St., Baltimore, Md. price: 15 cts. postpaid.

This memorial booklet to the faithful Father T. Stiemke, who died blessedly on March 14th of this year, was written by his mourning family.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

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No. 13.

Glorious mission.

Preach the gospel! Mark. 16, 15

"Praise, O Jerusalem, the LORD; praise, O Zion, thy God. For he maketh strong the bars of thy gates, And blesseth thy children within. He maketh peace unto thy borders, And sateth thee with the best of wheat. He sendeth his speech upon earth: his word runneth swiftly." This divine acclamation once resounded from mouth to mouth in the Old Testament Church, as is written in the 147th Psalm. The people of the Lord's covenant at that time enjoyed the benefits of the northwest in the good land, in which there were streams, wells and lakes flowing on the mountains and in the meadows, a land in which, among other things, wheat, barley, vines, figs, and wheat. Barley, vines, fig trees, pomegranates, and olive trees grew in abundance, where milk and honey flowed abundantly, so that every man could dwell under his vine and fig tree in joy and good cheer, especially when the people of Israel had come to rest from their enemies under Solomon's rule of peace. But above all these things the people of Israel were distinguished from all the nations of the earth, because they trusted in the things which God had spoken; because the adoption, and the glory, and the covenant, and the law, and the service, and the promise, belonged unto them. Here alone was the temple of the Lord, with its beautiful services and sacrifices pleasing to God; here alone was the beatific word of God going forth. "God thy Lord hath chosen thee a people of inheritance out of all the nations that are upon the earth." This was testified to the people of Israel by Moses, their leader sent by God. In astonishment he exclaimed before all the people: "Where is there such a glorious people, to whom gods are so near as the LORD our God, if we call upon him? And where is there such a glorious people, having such righteous customs and commandments, as all this law which I set before you this day?" And before the Lord of life and death took away the excellent leader from the people of his choice, the latter was by the Spirit

God's awakened to such highly enthusiastic parting words as these, "How hath he (the Lord) so loved the people! All his saints are in thy hand; they shall sit at thy feet, and shall learn of thy words." "Well done, O Israel, who is like unto thee? O people, that thou mayest be saved through the LORD, who is the shield of thy help, and the sword of thy victory! Thine enemies shall lack; but thou shalt tread on their high places." The time had already come when the word of the Lord would go out from Zion and Jerusalem and penetrate to all nations. Throughout Judea and Samaria and to the ends of the earth the apostles were to be witnesses of Christ. Of them it was soon said, "Into all lands their sound went forth, and into all the earth their words." However, in the above-mentioned Psalm we still hear the declaration, "He showeth his word unto Jacob, and his statutes and his judgments unto Israel. So does he no heathen, nor let them know his judgments. Hallelujah."

Taken together, all this can now give us excellent guidance for a missionary reflection; indeed, from those memories of the Israelite people of God we can not only draw godly thoughts in general, but also derive practical applications for our missionary work in the world.

God has also brought us into a good land, or has already caused us to be born in it, a land that holds inexhaustible riches in its bosom, and which, at God's command, gives them forth in the most manifold forms, so that the word also applies to our land: "You let their grain grow well; for thus you build the land. Thou waterest the furrows thereof, and moisturest the ploughing thereof; Thou makest it soft with rain, and blessest the growth thereof. Thou crownest the year with thy goods, And thy footsteps drip with fatness. The dwellings of the wilderness are fat with dripping, And the hills round about are merry; The pastures are full of sheep, And the meadows are thick with corn; They rejoice and sing." We must confess that our God has blessed us with the

He will provide us with our daily bread, with old necessities and nourishment of body and life in abundance and on a daily basis, he will protect us against all dangers and protect and preserve us from all evil, and he will let us enjoy all his benefits and blessings, which he bestows upon us out of pure fatherly, divine gifts and mercy, without all our merit and worthiness, in peace and quiet. Especially for us at this time and in this country, it is still perfectly true today what the godly Johann Arndt once wrote: "It is not like this in all countries. In many countries no grain grows, and people have to make a miserable and meager living by other means. But God satisfies us with the right kernel and marrow of the finest bread. We are God's tenderlings, whom God feeds with bread, just as children are raised with bread.

Above all this, and above all things, we are entrusted with spiritual and eternal goods. We have been entrusted with what God has spoken. We have God's word, the saving word of grace. Here is the temple of the Lord, and we behold his beautiful services. With us the true church of God is being built, and we ourselves are gathered to it, precisely through his holy word. In the light of this word we also learn to know and use all the earthly blessings of God. But this word is even more a lamp to our feet on the way to the heavenly treasures, where the rich goods of the house of God are laid up for us, the imperishable treasures that never diminish, never grow old, that endure forever. The Word of God not only shows us the great and rich gifts of God and the way to reach them, but it also puts us on the way and keeps us on the way. God's word is spirit and life to us. God's word is also for us divine wisdom and an unconquerable God-power for blessedness, which has been prepared for us from the beginning of the world. When our whole, great field of work, also every mission field, with all its sufferings and joys, with all its struggles and victories, will soon have disappeared from its present scene through the pale appearance of the Lord of glory, when then also our blessed land of America with all its glory will have disintegrated into nothing, when the whole world will have passed away with its lust, then we, where God's Word remains, will remain for eternity, the Word through which we are made fit for the inheritance of the saints in light.

And this Word we have entirely pure and unadulterated, the pure Word of God entirely pure, the whole Word of God entirely pure, the Word of God unabridged and unadulterated, in all our homes, churches and schools, in all our books and magazines. While so many unbelieving church communities have only fragments of the beatific truth, while among the sects and enthusiasts so many honest souls must miserably toil under a ghastly jumble of human statutes, which only obscure God's Word, and suffer harm in the process, even if they can at last still be saved, as through the fire, we, on the other hand, can boldly and cheerfully say of our ecclesiastical community what our D. Luther once wrote of the church of his time as late as 1541, namely, "that we have everything, praise God! pure and holy: the word pure, baptism pure, the keys pure; and everything that belongs to the right church, we have holy and holy.

pure, without all human doctrinal addition and filthiness". (St. L. Ausg. XVII, 1350.) Yes, the pure, clean word of God. as it is written, without all superstitious addition, without all unbelieving dismissal, that we have, that goes among us in swing, that dwells among us abundantly; that directs what it is sent for, that gathers and builds up right-believing Christian congregations; that is spread out and runs swiftly, and rejoices like a hero to run the way; that breaks its way and smooths the paths from one place to another, from one house to another, from one heart to another.

Also all kinds of opposition and hostility are only so much more for the advancement of the gospel, as it already happened in the time of the apostle Paul, Phil. 1, 12. As a fire, when the storm blows behind it, only runs the faster, like a stone that is thrown into the water, describes ever wider circles around it, so also the healing and saving word of God progresses inexorably and cannot be hindered by anything. As it was already spread by the holy apostles in spite of all hostility and persecution through the whole region (where they were working, Apost. 13, 49), so also now, also with us. The Word of God is also in our missionary work the banner of help, under which we hasten from one victory to another; And a history of more than sixty years of our synod offers us a thousandfold loud-speaking testimonies of how the Almighty God has not only opened almost innumerable doors wide for us in all the world, which no one has been able to close (although there is never a lack of obnoxious people who would have liked to do so), but how the same gracious God has also abundantly scattered His blessing on our mission fields and has given much prosperity to the planting and watering of the fields of His servants up to the present day.

What is the purpose of such memories and reflections?

The Lord warned his people Israel that they should not say in their hearts that the Lord would give them that good land to possess for the sake of their righteousness or for the sake of their sincerity of heart; for, on the contrary, they had always been a stiff-necked people, but the Lord had shown them love, great love. Such a warning is also written for us. Woe to us if, in view of the immense blessings of God which we enjoy, we allow some self-conceit to arise in our hearts! For that God has blessed us so much, we are wholly innocent of it; it has come about without all our merit and worthiness, yea, in spite of all our unworthiness, solely out of divine goodness and grace; this we have earned with nothing, this we can repay with nothing. Or who gave him anything before, that he should be repaid? How shall we repay the Lord for all his good works toward us?

The children of Israel were once under the regiment of the law. Even to the service of God and to the temple tax they were forced with the rod of the driver, namely with commandments and laws, with threats and curses. We, on the other hand, are under the sceptre of the gospel, if otherwise the Son of God, by sanctification in his truth, has made us rightly free from the slavery of sin-worship, if by true faith in him we have passed through to the glorious liberty of the children of God.

We are now kindly exhorted to all things well pleasing to God by the mercy of God, and sweetly enticed with great promises of grace.

To what, then, should the contemplation of the great, undeserved blessing which the gracious God has so abundantly showered upon us cheaply move and impel us?

First of all, we should give thanks to our God with all our heart, praising and glorifying his mighty and helpful name. And this should not only happen at certain times, such as on high feasts, but the praise of our God should fill our whole heart and permeate our whole life. Thus it should always be said of us, "Praise be to God and the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly things through Christ." "Give thanks unto the Father, which hath made us fit for the inheritance of the saints in light; which hath delivered us from the dominion of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins."

On the other hand, it is our duty to call upon God earnestly and diligently for the preservation and increase of his blessings and gifts of grace, and at the same time to intercede that he may continue to extend his blessings like a full river, so that the earth may be filled with the knowledge of the glory of the Lord, like waters covering the sea. If we were to omit such petition and intercession, it would be a sign that we did not value the divine gifts, that they had neither worked faith nor love and hope in us; we could then quickly lose them again. Yes, he wants to be asked, if he is to give something. "Ask, and ye shall receive, that your joy may be full." Pray also that the word of the Lord may run and be praised in every place. Pray; "Thy kingdom come!"

Thirdly, we must have the holy care and duty of love at heart that we maintain our orthodox teaching institutions and keep them in a flourishing condition, as well as fill them with pious, well-talented students, so that not only more and more preachers and teachers for the already existing congregations, but also more and more traveling preachers and missionaries can be trained, equipped, and sent out, so that, as it is God's will, all men may be helped and all may come to the knowledge of the truth. If we were to neglect this, we would certainly not be serious about our praise and petition. We can never get too many of those who work in the vineyard of the Lord, who, in spite of all their efficiency, do not seek their own, but that which is Christ's, who are willing to sacrifice themselves in the service of the Lord.

Fourthly and finally, it is certainly fitting that we also use our money with joy for the expansion of God's kingdom on earth. Who could refuse to do this and at the same time earnestly ask God to send laborers into his harvest? We have our synodal treasury, our synodal building treasury, our mission treasury, our treasury for poor students; and every cent that flows into these treasuries is to serve that more and more people may be converted to Christ and become blessed. Now where are our cents? Where are our dollars? "Mine is both silver and gold, saith the

Or shall the gifts of Christians, because they are not forced, but voluntary, flow the more sparingly? O no, on the contrary, the more abundantly. What is done voluntarily is always easier and more pleasurable than what is forced. But the word of God saith, "Be ye abundantly thankful in the same." "He that soweth in blessing shall also reap in blessing." Bro. S.

Presidential Report.

2.

Our foreign relations.

Two synods came forward at the last meeting of the Synodical Conference for admission into the Synodical Conference, namely, 1. the Lutheran District Synod of Nebraska, formerly a district of the Hon. Wisconsin Synod, and therefore already in church fellowship with us, and 2. the Slovak Evangelical A. C. Synod of Pennsylvania. The admission of both Synods has been recommended by the last meeting of the Synodical Conference. The admission itself, according to § 4 of the Constitution of the Synodical Conference, is effected by the affirmative vote of all the Synods associated in the Synodical Conference. It is up to this assembly to decide on the admission of the aforementioned synods. The application for admission and the confession of the Slovak Synod are given in the report of the Synodal Conference of 1906 (p. 41 f.).

With regard to the relationship of the synods that are linked together in the synodal conference, I would like to note the following: That which now and then threatens to disturb the peace between neighboring sister congregations within the same synod, also occurs between sister synods within the synodical conference. Members or former members are excluded or ecclesiastically served before they have obtained a peaceful release or have brought their matter to the attention of their congregation or synod in an orderly manner. Such occurrences cause the synodal officers much vexatious labor and are disturbances to fraternal relations. If one thinks that someone has been wronged by his congregation or by his synod, he should urge the person concerned to submit his complaint to his congregation or to his synod. Only when this has been done, and the injustice has not, as is thought, been done, shall the matter of the person concerned be taken up through the ordinary channels. To remind us of this, the last report of the Synodal Conference reprinted the Constitution and the agreements of the Synodal Conference. Above all, we must not forget that the preservation of ecclesial harmony requires a truly fraternal attitude. Just as without this attitude peace cannot be maintained in the individual congregation and in the individual synod, so also within the synodal conference we must all cultivate a truly fraternal attitude towards one another, namely, a fraternal attitude which is not merely concerned with souls, but with the salvation of souls, and which is just as concerned with the interests of the sister synods as with the salvation of souls.

earnestly and heartily as the interest of his own synod. "All things whatsoever ye would that men should do to you, do ye even so to them.

Our relationship with sister synods in Australia and Europe has remained the same. There is a petition from the Saxon, Danish and Hermannsburg Free Churches, as well as a petition from the congregations in Berlin and Hamburg, which the Synod will gladly consider. The Synodal Revision Commission proposes another order for the financial support of the European Free Churches, which I consider a good one under the present circumstances.

The state of the Synod in general.

As far as the external state of the Synod is concerned, there has been a regular growth also in the past triennium. The Synod has increased during this period by 125 pastors, 284 congregations, and 38,381 communicant members. The number of schools has also increased by 158, but the number of pupils has remained but the same: 96,813 at the end of 1907 against 96,888 at the end of 1904. The number of thousands has also increased but little: 34,102 in 1907 against 33,264 in 1904. To this I attach a twofold remark, which I have also taken the liberty of making before several District Synods. First: We must testify to our Christians from God's Word that marriage is not a human institution, but a state ordered by God, and that children are a gift of the Lord and the fruit of the womb is His gift. On the other hand, we must not refrain from constantly and earnestly insisting that Christian children belong in schools where God's Word reigns, that is, in Christian church schools. We do not want to become lukewarm about the establishment and care of our parochial schools.

The inner spiritual state of our synod cannot be summed up like the figures in our "Statistical Yearbook". In visiting the district synods and in the occasional intercourse with congregations, a comparison with the "good old days" is always suggested. I cannot come to a final judgment on this point. According to my perception, there are congregations in which a decline from the past is noticeable. In other places, however, God allows us to see a glorious blossoming of church life. I would like to remain with those; what is certain. It is certain that our spiritual and ecclesiastical life is everywhere still burdened with much weakness. We do not walk so carefully as befits lesser men of God who have gone out from the world. We are not so diligent in hearing the word, in giving to the gospel, and generally in caring for the preaching of the gospel, as is decent and proper for us, whom God has so abundantly blessed in spiritual and corporal things. Wherefore let us humble ourselves before God and man. Let us also let this be punished in us, and let us beware of carnal security with all earnestness. But one thing we must confess according to the truth and in honor of God's undeserved grace: We have the pure gospel and the right Christian doctrine as revealed in the Holy Scriptures and confessed in the Lutheran Confession. May God keep us in this by grace!

Key Reminder.

In conclusion, I would like to say one thing to all the members of the Synod: Let us not grow weary! The Church of God has always had to struggle with weariness. The children of God here on earth want to grow weary of the Gospel, and consequently they also want to grow weary of Christian change, Christian work, and Christian struggle. But there is a great danger connected with their becoming weary, the danger of losing grace and the portion of salvation. This is why we find the warning against spiritual kingdom fatigue expressed very often in the Scriptures of the Old and New Testaments. Let us take these warnings to heart.

So then, dear fathers and brothers, let us not grow weary of the gospel above all things. The gospel of the free grace of God in Christ, to the exclusion of all works righteousness, is the only salvation for ourselves and for a lost world. It is the only sun that shines in the darkness of this world since the Fall. Let us not be weary of the light of this sun, but rejoice in its only saving rays.

We do not want to tire of the Christian walk on the narrow way, since there is no broad way to the eternal home, which we already possess in faith. There is no other way: the outward man must decay and the inward man must be renewed day by day. 1) As for individual parts of the Christian walk, let us not grow weary in this, that one may bear another's burdens. In the individual congregations and within the larger ecclesiastical associations, because Christians still have the flesh about them, many things will occur until the Last Day that could cause bitterness. We offend and are offended. Then we must not grow weary of acting according to the word which covers all such cases until the last day: "Bear ye one another's burdens, and ye shall fulfil the law of Christ." 2) And especially among us, who so abundantly enjoy God's grace and blessing, let the joy of the gospel, and of laboring in the service of the gospel, cause this, that we have neither desire nor time to quarrel with one another in the way. Of course, we also want to punish one another for sin and injustice where it is openly revealed, but we want to do this not in order to avenge ourselves, but as far as truth and justice require and in order to help souls.

Let us not grow weary in prayer. "Pray," Luther often exhorted the Christians of his time, "pray that it may be well with the dear Gospel in the world!" That it may be well with the gospel in the world is, after all, the chief concern of Christians here in temporal life, following the guidance of the first and second petitions in the Lord's Prayer, "Hallowed be thy name; unto us come thy kingdom!" Therefore, let us not cease to be daily in God's ears, that he may send laborers into the harvest, and let the preached word bring forth fruit.

We do not want to grow weary in giving for the gospel. We do not want to look for as small as possible,

1) 2 Cor. 4, 16.

2) Gal. 6, 2.

but to seek the greatest possible gifts. We do not want to arrange our gifts according to our inclination, which is often in the service of lazy and stingy flesh, but according to Christ's need. What Christ needs for the gospel, let us gladly put at his service, even if it be the ass and the colt. Let us not begin to economize on the gospel. That is not proper. The Lord did not spare the gospel, but purchased it with his own blood. So it would be the greatest impropriety under the sun if we Christians were to economize on the necessary gifts for the preaching of the gospel. Let us be diligent by God's grace to put our gifts for the gospel into the hands that were nailed to the cross for us. Thus the quantity and quality of our gifts comes into order all by itself.

Finally, we do not want to be lenient in the fight and quarrel that we are destined to have here on earth in the contending church. I have already tried to show how we should and can engage in the struggle that is being waged against us by opponents outside our ecclesiastical camp. Even more painful is the struggle which our Synod has had to wage from the very beginning to this day, namely, the struggle against individual false spirits who arose from within it and tried to draw the disciples to themselves. This Kamps brings with it a great temptation to weariness and impatience. But what will we behave as if something strange were happening to us! This very thing is prophesied to the church, as we see, for example, in Acts 20:30. 20:30, and has been abundantly fulfilled at all times, especially in the time of the apostles. St. Paul not only has to complain about a Demas, who left him and loved the world, but also about an Alexander, the blacksmith, of whom he writes to Timothy (2 Tim. 4, 14. 15): "Alexander, the blacksmith, has shown me much evil. May the Lord pay him according to his works! From whom also beware, for he hath greatly withstood our words." And Luther was not only attacked, as he himself says, in front by the papists and in the rear by the enthusiasts, but he must also break out into a complaint about a former co-worker, Johann Agricola of Eisleben: "Eisleben is our enemy lind bat our doctrine reviled, our theologians profaned; this is proved by his sect, which he founded at Eisleben, and cannot deny it. "We also experienced this especially at the time of the controversy over the doctrine of conversion and the good fortune of grace. The history of our Synod, as has already been recalled, is a history of struggle not only against the papacy and sects, but from the very beginning it has been a history of almost uninterrupted struggle against individual erroneous spirits who rose up from among us. Luther advises those who want to be offended and go astray to paint themselves a church, because in reality there is no such thing as a church without offence and sects. Let us only see to it that justice is always on our side, that is, that Christ's word remains our speech and only wisdom. Not where there is outward peace, but where the word of God is pure and clear, there is right.

Church of Christ. We are to adhere to this, confess God's word, suffer what is to be suffered, and let God rule.

So then, dear fathers and brothers, let us not grow weary. It is an exceedingly glorious thing when Christians do not grow weary. But since this is not in our power, we turn in prayer and supplication to him who gives strength to the meek and strength to the weak.

The matter and the honour, O Lord Jesus Christ,
is not ours, but thine; Therefore stand thou by
them that rely on thee freely.

Amen.

F. Pieper. [F. P.]

From our East Indian mission.

I.

The other day a dear Christian said to me thus: "Now we have been working on the heathen ill East Indies for thirteen years, spending a lot of money on it, and what have we got for it? We have a handful of Christians and several schools. If we took the money and the strength and worked with it here in our own country, here, where there is so much harvest that we cannot even reap it, would that not be better?" After some reflection he continued, "I know that one soul saved is worth more than all the money in the world; but could we not save many more souls here?"

Yes, such thoughts come. But here is a thing that scatters these thoughts: the command of the Saviour to us to take the gospel to the Gentiles. That beil stands quite firm. Or should we half a million adult Christians be able to say with gn conscience: Lord JEsu, we hear thy command well, but it is really not in our power to carry it out? If there were another orthodox mission among the Gentiles in which we could take part, to which we could turn our gifts, then it would be something else, then perhaps we need not have a separate Gentile mission. But where is another orthodox - I say orthodox - heathen mission? and then look, you Christians: we have begun a whole new mission in the East Indies; and in whole new missions it is almost always very slow going. There, more than in older missions, we are to cast the net and wait patiently for the blessing of the Lord. He who has commanded the net to be cast also gives fish in the end. You understand what I mean when I say "fish"? And then further, do we not have 59 Christians and 15 schools with over 700 shills learning the Word of God day by day? Don't we already have a kind of teachers' seminary where five young men are learning? Is that nothing? But where are our prayers for our Gentile mission? Is there not a lack of them? ' The Lord wants them too. For it is not really and in right truth that our missionaries should work on the Gentiles, but we through our missionaries. Or do you think that the Saviour only gave the command to our few missionaries to preach the gospel to the Gentiles? Has he not given this command to us? Therefore we are not to leave our missionaries alone in the hot land, but also to give them inner prayers with our gifts. So go ahead, go ahead in Jesus' name!

2.

And behold, the Lord is already beginning to give rich blessings, though in a very different way and in a different place than we thought. He has recently led us to another field in the East Indies, not too far from our previous mission field, in which the seed, white for harvest, calls out to us, as it were: "Cut me down and gather me into the barn! - Of this field I will now tell.

At the very southern tip of the East Indies, of the Near East, between the 8th and 10th northern latitudes, lies the kingdom of Travancore. If anyone has a map of Asia, or even specifically of East India, they can easily find this kingdom. It stretches from the southern tip of East India up the west coast to the north. It is crossed lengthwise by a mountain range, the so-called Ghats. The Indian Ocean rushes around it on the west and south sides. It has 6730 square miles and about 2,600,000 inhabitants. The language of the people is Tamulian, like that of our older mission field. The capital of the country is Tiruvandaram. You'll find it down south by the sea. There resides the Maharajah, the great king of the country. And the country is, so say the geography books, the most beautiful and flourishing part of the wonderland of East India. Especially the palm tree flourishes there in the most luxuriant and splendid manner. Therefore there is there in great abundance the caste, that is, the race, of the Shanars, the palm-growers and palm-wine-makers. But although Travancore is called a kingdom, and the king calls himself the Maharajah, or great king, there is not much in the way of royalty, for king and kingdom are subject and tributary to the English, as Herod and the Jewish country were to the Romans in his day. And the English have their resident there, who sees to it that everything goes as they want it, and who therefore has more to say than the king.

Fifteen miles west of the southern point, Cape Comorin, and about ten miles only from the sea coast, is the town of Nagercoil. Will you remember it well? And to Nagercoil belongs the town of Vadasery. You want to remember that one, too? In Vadasery, which is a suburb of Nagercoil, live the pariahs, the people who are considered lowly, who do not belong to a better caste, and who are therefore not allowed to live with the other people.

Now, to this kingdom of Travancore, to this city of Nagercoil, and to this Vadasery, God the Lord has led us, and has made us find there such unexpected, unsuspected, and hopeful things, that we cannot say otherwise, and must not say otherwise, than Here we will abide and build God's church.

How it all happened, and how it all is, of that in the next number. But do not misplace this one, so that you can read it again, which will be necessary.

_____ C. M. Z.

Foreign language missions.

In the year 1899 our General Synod made the Estonian and Latvian mistrust, which had until then been carried on by the Eastern District of our Synod, and which has often been brought to the attention of the dear Christians in the "Lutheran",

to their own. With the adoption of this mission, the way was broken for foreign language missions of our Synod in this country. When, therefore, during the recent synodal session in Fort Wayne, two other foreign-language missions, the mission among the Lithuanians and the mission among the Poles of our country, were offered to the general synod for care, the synod was willing to take over these missions, which had hitherto been cared for by two districts, as its own. And so we now have a mission among the Estonians and Latvians and one among the Lithuanians and Poles of our country, among people who are not related to us by language, but who nevertheless profess the same, dear faith with us. And these newly assumed missions are not something that is yet to come, but something that already exists, that is, missionaries are already in blessed activity among the Lithuanians as well as among the Poles, and there are congregations and preaching places, mostly in the east of our country, in which the missionaries have worked and are working with self-denying faithfulness and visible success. Certainly the dear readers will like to hear something more detailed about these new missions, and if the "Lutheran" opens its columns for such a purpose, and it certainly will, then this should also happen occasionally, indeed it will have to happen, so that our Christians do not lose their interest in these missions, their missions.

For this time we would like to draw the attention of the dear readers only from the following:

First. The Synod found it good to place the foreign-language missions, that is, the missions among the Latvians and Estonians, the Lithuanians and the Poles, under one commission, namely under the existing Estonian and Latvian Mission Commission.

Secondly. For these foreign-language missions, henceforth only one treasury is to be kept, from which the needs of all the missions mentioned are to be covered and which, in the absence of a shorter name, we shall henceforth call the "Fund for Estonian, Latvian, Lithuanian and Polish Missions".

Thirdly. This treasury needs the loving care and consideration of dear Christians who have at heart the coming of Christ's kingdom, the blessed work of the mission. Without such financial support the mission will not be able to be carried on.

To the fourth and last. The time of the mission feasts has come again. Do the preachers of the feasts not want to remember these foreign missions in their sermons and the blessings that are also obtained in these fields through God's grace? And will the dear Christians not be encouraged to lift up their praying hands for these missions and to implore God's blessing upon them? And finally, will not the preachers and congregations celebrating mission feasts also remember these youngest fosterlings of our Synod with a small fraction of their mission feast collections, and thus contribute to their prosperous development?

Let us not forget the "stranger within our gates"! In the name and on behalf of the Commission for Estonian, Latvian, Lithuanian and Polish Missions

H. Birkner, Secretary.

"The Church of the Reformation in America."

Under this name a church magazine in Polish was founded last year by several pastors of our Synod. Since we have gained quite a number of readers through the "Lutheran", which announced and advertised this journal, we would also like to report to the "Lutheran" readers how much good this Polish church journal has done, both in this country and over in Europe.

The undersigned has been in correspondence for eight years with many Polish Lutheran families in the United States and Canada who have ordered from him their hymnals and catechisms, their sermon books and other edification books in Polish. In these letters these people lament that they have no pastors to preach God's Word to them in their native tongue, but rejoice that they can at least obtain edification books in their native tongue. The undersigned has written many a letter of comfort to these people, exhorting them to remain in the true faith of the Evangelical Lutheran Church, because it is based in all points on God's Word alone. However, since such letters can only reach individual families or persons, we have agreed with some of our fellow ministers to found a magazine in Polish. As a motto for this magazine we have chosen the words of our Saviour, which are very applicable here: "Be courageous and strengthen the other who wants to die! Revelation 3:2. There have been Polish Lutherans in this country for over 26 years. In many of these people this scriptural word has come true. Because there was no one to strengthen them in their faith, they actually died a spiritual death. Many of these people have completely fallen away from the faith and can no longer be won. Whole families, because no one cared for them, have fallen away to the Roman Church, where they now join with their countrymen in the idolatry of the Pope. The undersigned, in his missionary work among the Poles, has met many such families who have fallen away from the Lutheran faith merely for want of spiritual provision, and have now hardened their hearts against the faith of their fathers. In one family in Wilkesbarre, Pa. in which father and mother are Lutheran and want to remain so, it has come about that they have all their children, five in number, educated in the Roman faith in a nun's school. When I tried to convince the father of the error of his ways, he said that the Lutheran faith was not necessary for the Poles. In the same town we had a preaching place with 30 to 40 adults to whom we preached God's Word in their language monthly for three years. But the drunken devil had such a hold on most of them that they came little to church and finally agreed among themselves that no one should go to church any more, as a result of which this preaching place was closed down. Does not every Christian's heart ache when he hears of such sad experiences?

But through the publication of our magazine, a step forward has been made and we have been able to experience many joys. We

have made the experience that the Lord still has many faithful souls among the Poles who welcomed the appearance of our paper with great joy. Thus a Lutheran teacher from Galicia in Austria wrote to us that he had heard that a very interesting church magazine was being printed in America, and he asked for a free copy because he and the people in the neighboring villages were very poor. After he had read several issues, he wrote to us again that his people and he himself read the paper with great interest and were pleased that our paper stood up so firmly for the truth and denounced the false teachings of the Pope. Our magazine went from house to house and was already in the second village. Another Polish Lutheran, who had been in America for several years, and to whom his brother-in-law sent the magazine, wrote that this magazine was the dearest gift to him, for which he had always been waiting with longing. Another, also living in Russian Poleu, where we have 25 readers, to whom his son sent the magazine, wrote that he should thank his pastor for the magazine and tell him that all the Roman Catholic neighbors in the village read it gladly, precisely because it takes the teachings from God's Word and refutes false doctrine.

In our country, too, where we have gained 250 readers, we are making similar experiences. A German Lutheran from Washington, D. C., wrote to us that two old Polish soldiers in the Soldiers' Home there read our paper with great interest and have already paid for it. Likewise, a pastor from Michigan wrote us that the family to whom he had recommended our paper had given him a dollar for it on his next visit, saying, "Among the many gifts of God we enjoy in America, we consider this Polish paper one of the best." Most gratifying, however, is what a Polish Lutheran from Canada writes to us: "If this paper had not appeared, we would not even know that there are Lutheran pastors in America who know Polish. We owe it to the appearance of this paper that such a pastor has now already visited us and strengthened our souls with God's Word and the holy sacraments."

Who should not be encouraged by such words to continue the work that has been started, in spite of some failures, and to help it to spread further and further for the salvation of many immortal souls, who thereby receive nourishment for their souls? The word of our Saviour Matth. 4, 4: "Man does not live by bread alone, but by every word that passes through the mouth of God" can also be applied to this leaf, which spreads God's word near and far among friend and foe and thus scatters the imperishable seed of eternal life.

We add to these words a modest request to all "Lutheran" readers who know of Polish Lutherans: Send us the addresses so that we can send out sample numbers of our paper. In over 50 cities in this country there are Polish Lutherans who do not understand the German language and have to talk to their pastors through an interpreter. In such cases, our paper is really like a pastor, offering the people what no German Lutheran pastor can offer them, because he speaks their language.

with advice and assistance. The peculiar circumstances in this foreign-language synod are such that our help in this regard is desired. The Slovak Synod currently has 14 pastors, plus the two Slovak candidates Chovan and Murcek from Springfield.

L. F.

The same order as for the foreign-language missions in our country has also been made by our Synod for the support of our foreign fellow believers. Up to now we have had special funds for the Saxon Free Church, which was reported on in detail in the previous issues of the "Lutheran", for the Hermannsburg Free Church, which is also in communion with us, for the Danish Free Church, which is also dependent on our assistance, and finally for Berlin and Hamburg, whose pastors belong to the Saxon Free Church, but were originally desired by us and also sent over by us. The Synod has now decided to unite all these funds into one fund, in the conviction that this would be the most expedient way to provide for the necessary needs. If there are separate funds, one or the other is easily overlooked, especially if the requirements are not great. But if the coffers are united, and each congregation raises only one collection during the year for this common coffers, then the necessary will easily be collected. The distribution of the incoming funds should then be taken care of by our General Commission for Foreign Missions, to which our mission in Brazil, in London and the support of the mission in Australia and New Zealand is also subordinated. Of course, it is now also necessary that the need of our foreign fellow believers in the Free Churches be remembered everywhere. We know that in several of these funds, which are now to be merged, no money is to be found, but there are debts.

L. F.

L. F.

As the time of the mission festivals begins, the "Lutheran" will give a somewhat more detailed account of the individual missions of our Synod at this time, and show Christians the present conditions in these missions and their needs. He begins today with the heathen mission in India and the foreign-language missions in our country. We will take the liberty of saying a few words about the latter. It is a special grace from God that we are allowed to preach the dear, saving Gospel not only in our native German and in the English language, but also in other languages and tongues. Our country, like no other country on earth, has inhabitants from all over the world. The most diverse languages are spoken here in larger or smaller circles, and so it must be a holy joy for us if only we are called to preach the Word in these other languages and to testify to the blessed truth. The congregations among the Latvians, Estonians, Lithuanians, and Poles are not yet numerous and large, and therefore do not need great and rich support; but they must not be forgotten above our other larger missions. For this reason our last Synod united the various funds for these missions into one fund, and if something is done everywhere and generally for this purpose, the necessary funds will be collected. - The mission among the Slovaks, which was formerly also supported by our synod, has grown and become so large in recent years that it is now independent. As you know, the Slovak pastors and congregations have formed their own synod and have applied to the synodal conference for admission. The admission was also recently approved by our synod as a member of the synodal conference. Although our Slovakian fellow believers no longer need our support, we will continue to accompany them with our faithful intercession and to support the individual pastors, who all speak German and some of whom studied at our seminary in Springfield.

In our **St. Louis Seminary**, the dismissal of this year's **preaching** candidates and the conclusion of the academic year took place on June 19. The names of the 40 candidates and the places where they received counselling, are as follows:

I. Baue; Brooklyn, N. B. L. Böttcher;
Brazil. W. Briiggemann; Big Spring,
Nebr.
F. Bnblitz; Kingsbury, Tex.
Th. Bün ger: Cars Lake, Minn.
W. Bnrhop; Kansas Eity, Mo.

I. Knchenbecker; Lincoln Eo., Nebr.
N. Lohmann: Eanyon Eity, Ter.
F. Mårten:- Ncno, Nev.
<N Meyr: La Grange, Ter.
W. Müller: -----
O. Pannkoke; Friedenthal, N. Dak.
H. Rckowsky; Herington, Kans.
N. Rubel; Milwaukee, Wis.
R. Schmidt: Etalva, Iowa.
~~E. Schmidt: Encrosping, Okla.~~
~~M. Schwidt: F. Fobairg, Det Kon Mich.~~
H. Sieben.; Kulm, N. Dak.
W. Sievers: West Dulnth, Minn. vl.
Smnkai; Thayer Eo., Nebr.
E. Steger; Oakmonr, Pa. (English Synod,
W. Stöhr; Mescontah, III.
I. Todenhausen; Lake Eharles, La.
K. Trantmann; Brazil.
W. Möller: Eordcia, EaI.
Pv. Ziemendorf: Saskatchewan. Kan.

A. Tünow; Walla Walla, Wash. P.	N. Rubel; Milwaukee, Wis.
Eickmeier:-----	R. Schmidt: Etalva, Iowa.
M. Engel; Lyman Co., S. Tal. I. Vinegar: Miles E. Schmidt: El Centro, Calif. Moce, Okla.	
P. Gülchw; Muscogee, Okla. W. Hartmann; Mnschw. T. F. Hubalig: Detroit, Mich.	
G. Hoyer; New Zealand.	H. Sieben; Kulm, N. Dak.
W. Israel; Orient, S. Dak.	W. Sievers: West Duluth, Minn. vl.
M. Oiling; Hershey, Nebr.	Smnkai; Thayer Co., Nebr.
P. Klünder; Album, N. Tat.	E. Steger; Oakmonr, Pa. (English Syno
H. Köpke; Buckeue, Iowa.	W. Stöhr; Mascantah, Ill.
E. Krause; New Orleans, La. (Negro Mission;	I. Todenhausen; Lake Charles, La.
	K. Trantmann; Brazil.

Candidate Eickmeier returns to Germany for the time being for health reasons, and Candidate Müller intends to continue his studies.

In our seminary at Springfield, the academic year will not close until July 3, because of contagious illness in the

March and April the lectures had to be discontinued. The names and future places of work of the 28 candidates follow:

H. Atrops; "Olympia, Wash.
 Ö. Bohr; "Loebau, Tex.
 S. Bruer; "Traverse City, Mich.
 A. Chovan; Slovak Synod.
 P. Tankers Guthrie, Okla.
 A. Eyqert; "Majors, Nebr.
 A. Enge; Brazil.
 P. Gutknecht; "New Rockforv,
 N.Dak. ,
 C. W. Harre' Brazil.
 R. Häschke; "Whittleje, Wis.
 Lr. Häßler; "Holstein, Nebr.
 C. Hinnenthal; Wisconsin Synod.
 W. Klantsch; Thayer, Mo.
 E. Kiichler; Gregory, S. Tat.
 E. Lehr; Brazil.

I. Murcek; Slovak Synod. W. G. Nagler;
 "Sykeston, N. Dak. C. Priss;-
 Caskatchewan, Kan.
 H. v. Renner: Germanrown, Cal.
 I. Schlichtiny; Menno, Wash.
 W. P. Schulz; Kampsvitte, Ill.
 B. Schvarz; Australia.
 I. Ihlmann: North Gcrmany, Minn.
 Th. Vogel: Deerfield, Kaus.
 W. Vogel: Saskatchewan, Kan.
 Fr. Winter; International Falls, Minn.
 Fr. Wcßler; Denison, Tex.
 A. Wnggazer; Alice, Ont., Kau.

At our teacher training college in Addison...

gap 40. We also have their names and places of employment follow:

Chr. Appold; Allegheny, Pa.
 O. Backhaus; Austin, Ill.
 R. Bendick; Eonover, N. C. (English
 Synod.).
 V. Pale; Dryden, Nkinii.
 Th. Breihan; West Hammond, Ill.
 M. Büscher; Bremen, Ind.
 H. Bürger; Wittenberg, Wis.
 I. Dreier; Culbertson, Nebr.
 K. Fischte; Los Angeles, Cal.
 A. Grossmann; Greensboro, N. C. (Negro
 Mission.).
 G. Hilgendors; St. Louis, Mo.
 G. Hillmann; Hemlock, Mich.
 W. Hölte; Pekin, Ill.
 C. Iunghans; Patersou, N. I.
 I. Klein; North Detroit, Mich.
 < Deaf and Dumb Institution.)
 I. Koch; Sherovd, Oreg.
 B. Köpsell; - -
 B. Kruger; Danbnry, Conn.
 C. Lücht; Iennings, Mo.
 Candidate Köpsell intends to study further.

K. Luders; Lakefield, Minn.
 H. Merß; Indianapolis, Ind.
 B. Meyer; Fisherville, Hat, Kan.
 P. Nönnig; Peoria, Ill.
 A. Nortkc; Pittsbng, Pa.
 I. Niichterlein; Detroit, Mich.
 Th. Prussian; Winchester, Ter.
 W. Rademacher; Chicago, Ill.
 I. Robammer; Bay 'ity, Mich.
 C. Schaarmann; Kewanee, Ill.
 A. Schans; Cgan, Minn.
 A. Lchmchling; Snohomish, Wash.
 B. Schumacher; Baltimore, Md.
 A. Stellhorn; Red Bud, Ill.
 A. H. Stolper; Brazil.
 Tclves; Grand NavidS, How-
 Bro. Weber; Accident, Md.
 R. Wegner; Cass Lake, Minn.
 P. Wendler; Pomeroy, Iowa.
 I. Wnnnenberg; Birmilghain, Ala.
 A. Zimmer; LoS Angeles, Cal.

From our teacher training college in Scnard the following 14

candidates for the office of school teacher enter the office:

L. Becker; St. Louis, Mo. (English
 Synod.)
 I. Burmcister; Lakefield, Minn.
 H. Lemke; Enders, Nebr.
 A. Liibker; Moorefield, Nebr.
 I. Mattfeld; Ellsboro, Kans.
 H. Pflügcr; Saldier Creek, Nebr.
 A. Rewinkel; Wilcor, Nebr.
 G. Riekenberg; N. Tvnawanda, yi.p..
 Th. Lchmnot; St. Joseph, Mo.
 E. Schmieding; Columbus, Nebr.
 T. Tenne; Haben, Kam'.
 P. Staab; Seattle, Wash.
 F. Poigtmann; North Prairie, Wis.
 G. Werner; Gerniantwn, Nebr.

- This is a beautiful number of new, young preachers and teachers for our church. May God fill them all with true joy, that they may serve Him willingly and diligently and faithfully in church and school! May he bless them in their ministry, which they will take up in the coming weeks and months, and make them richly blessed! - And yet, as we have already communicated recently, these candidates are by far not enough. 85 vocations for candidates for the preaching ministry had to be left unconsidered. From this we have the sacred duty to eagerly look for pious and skilful boys and young men and to try to win them for the new school year in our teaching institutions. Here, too, the Lord has need of them. L. F.

Fellowship with Lodges. The "Lutherische Kirchenzeitung" and the "Kirchenblatt" report, from Martins Ferry, O., fol.

On Sunday, May 3, the Ladies held a memorial service in the local opera house. After the President had opened the meeting and the Chaplain had said a prayer, Father G. John of the German Lutheran St. Iohannes Church delivered the memorial address." The said pastor was formerly a member of our Synod, but left years ago, and at present belongs to the Pittsburg Synod, which itself belongs to the General Coucil. Now it is not easy to blame a whole synod if one of its pastors practices un-Lutheranism. But if such cases occur again and again, and the synod does not call its pastors to account, and the council does not call its synods to account, then the whole ecclesiastical community must be held responsible. The "Kirchenblatt" says quite correctly: "The joint officiating of a Lutheran pastor with the chaplain of a general lodge, wherever it may occur, is a denial of Jesus Christ and a flagrant abuse of the sacred office of preaching."

L. F.

A wrong course has been taken by the General Conference of the Methodists, recently assembled in Baltimore. In the church constitution of the Methodist Church, participation in worldly pleasures, dancing, **theater attendance**, card games and **the** like, is forbidden. **This** prohibition, however, has not been observed for a long time; especially many members of the noble and rich congregations do as they please in this respect, and there is no question of a practice of discipline. For this reason, among the motions that were to come before the General Conference was one to repeal the so-called "pleasure paragraph" altogether. But the motion was not discussed and settled; instead, it was decided not to touch this question, on which there are very different opinions, and simply to get out of the way of the difficult matter. Thus the paragraph remains, and yet is generally transgressed, without any attention then being paid to it. Such a procedure is very convenient, but not honest and sincere, and can only have evil consequences. A church is neither to add to the word of God nor to dismiss anything from it. It is wrong to forbid smoking, the drinking of spirituous beverages, etc., as being in conflict with the Word of God; but it is also wrong to let sinful worldliness go unpunished. Let not that which is not sin be made sin; but let that which is sin be called sin, and let it be punished without fear of man and pleasing to man. But how many congregations and church bodies act similarly to the Methodists on the lodge question! Mall does not wish to approve of the lodges, but neither does it wish to testify against them, and prefers to avoid the delicate matter.

L. F.

Abroad.

The Protestant movement in Austria can now look back on a period of ten years; the exact figures on its successes in the past year are still pending. Already now, however, a large number of individual Protestant parishes are known in which the conversion figures of 1907 have partly exceeded those of 1900, and partly at least approached them. The "Evangelische Kirchenzeitung für Österreich" (Protestant Church Newspaper for Austria) therefore has good reason to believe that the number of new members in 1907 was at least the same as in 1906. Then the total number of conversions to the Lutheran Church from 1898 to the end of 1907 was about 46,500. In the last ten years 35 independent parishes were founded, 110 churches and prayer houses were consecrated, and about 220 preaching and 230 teaching positions were established. Especially in 1907, with about 4300 conversions and other growth through births, two parishes and three filial parishes have again been established, six

Churches, three prayer houses, several school houses, parish houses, orphanages and parsonages were consecrated, for others the foundation stone was laid and 19 preaching posts as well as 27 teaching posts were established. - Thus reports the "Allgemeine Ev.-Luth. Kirchenzeitung" on the basis of exact information. L. F.

A new religious statistic of the earth is published by Director H. Heller of the Royal Württemberg Statistical Office. According to these, the total of all the inhabitants of the earth is 1,544,510,000, of whom 534,840,000 are Christians, 10,860,000 Jews, 175,290,000 Mohammedans, and 823,420,000 Pagans. Among the latter, the Confucius followers are the most numerous, abundantly 300,000,000. For every 1000 people there are 246 Christians, 7 Jews, 114 Mohammedans, and 533 Pagans. It may be safely asserted that the Christians are growing much more than the adherents of the other religions. Asia, the cradle of the human race, has the most colourful mixture of religions. More than one-third of its inhabitants adhere to the teachings of Confucius, one-fourth are Brahmans, about one-seventh each are Mohammedans and Buddhists, and the other religions together account for not quite one-tenth of the Asiatics. In Africa nearly three-fourths of the inhabitants pay homage to a crude polytheism (polytheism); besides it, the doctrine of Mohammed is of numerical importance, 229 of every 1000 Africans adhere to it, and here it still unfolds a considerable advertising power. Asia and Africa hold the earliest cultural sites of mankind, in them Christianity seemed to gain a firm foothold in the first centuries; today it has collapsed there except for sparse remnants, and only since 100 years the cross slowly and laboriously makes its way. The Christian countries today are Europe, America, and Australia with Polynesia. Europe and America dominate world politics, although up to now only one third of the earth's inhabitants belong to Christianity. How great a task the mission has before it! (change sheet.)

He went on his merry way.

Apost. 8, 39.

The time of maturing and wandering i't come again. What is necessary for the journey is straightened again. And if the weather is favourable and business or profession permits, the travelling bag or suitcase is packed. Out into the world it goes, to rest on some beautiful spot of the earth or with relatives and friends, to recuperate and gain new strength for the work that awaits again later. "Happy journey! Happy journey!" is still shouted after us, and we feel it ourselves: Yes, that is what we need. Happiness and joy should enter our hearts; with a thankful and joyful spirit, strengthened in body and soul, we would like to return and go back to our work with conscientious faithfulness.

In the 8th chapter of the Acts of the Apostles we are told of a man who returned home from a long journey inwardly rich and happy. "He went his way cheerfully," we are told of him. It was the chamberlain of Mohrenland, a treasurer and potentate of Queen Kandace of Ethiopia. What was it that filled this man with joy on his journey?

The eunuch had come to Jerusalem to worship. So he had a glorious destination and a good purpose for traveling. Certainly he did not ignore the gloriously adorned city of Jerusalem with its magnificent temple; but the main thing for him was to worship the true God of Israel in His holy temple. This suggests to us the spirit of the

When you are travelling or in your place of stay, seek out the church and keep close to the congregation of the faithful. Do not miss your prayers, the morning and evening blessings. Beware lest thou lose thy good order, scatter thy mind, and tread far from thy God. He that walketh before God, seeking him and honouring him, is under the protection and shield of the Almighty, and may go his way rejoicing. The chamberlain had a good travel book with him. He was on his way home and had to travel through lonely regions, through steppes and deserts, where there was little to see. There he immersed himself on his chariot in a delicious book, the prophet Isaiah. He may not be able to understand much of what is written in these pages, but in his searching and researching he is richly rewarded. - Our time has created its own travel reading. But how little it is often worth! If you have time and desire to read, pick up a really good book. Especially prepare yourself for rainy days. And above all, "Never go out of thy house without prayer and the word of God." So you can go your way in joy.

The eunuch, driving home on a lonely road, unexpectedly receives a dear traveling companion. Philip, the almoner and evangelist, a man full of wisdom and strength, receives from the Spirit of the Lord the instruction: "Go and make yourself at these chariots!" A conversation ensues between Philip and the treasurer, and the treasurer is informed of the fulfillment of the most glorious prophecy of the Old Testament. - It is not indifferent with whom we travel, and it is not indifferent with what sort of people we spend our recreation time in a foreign place. If God brings us together with people in whom His Spirit dwells, who can be a blessing and a benefit to us, we should be thankful for it. We can then go our way cheerfully.

They came to a water, and the eunuch said, "Behold, there is water; what hinders my being baptized?" He had come to believe in the Son of God. At the water he is baptized by Philip, and the Holy Spirit fills his heart. Thus he receives the greatest travel blessing, the noblest gift God gives us. And cheerfully he can go his road, even after his companion has moved away from him. Richly blessed, inwardly gladdened, carrying the peace of God in his heart, so after a long journey he comes home again to his own. How many new things could he tell there, how many of the blessings he had received could he himself distribute again! - If we seek physical rest and refreshment on our journey or in some quiet place, let us also strive to have our spirit refreshed and blessed in the same way. Some are impoverished on the journey, others are made rich. He that is blessed with heavenly goods, like the eunuch, may go his way cheerfully.

(Christian

Messenger.)

Providence or coincidence?

The following story, taken from the "Hannoversche Sonntagsblatt", was told by a simple woman in simple words: My husband and I lived happily and contentedly together; he was industrious and thrifty, I myself also earned, and we got on well. A boy of ten years was all our joy, and when we sat together in the evening in the parlour by the light of the lamp, one could hardly find a happier family. Then illness and hardship crept into the house and chased away happiness and cheerfulness. A severe case of rheumatism in the joints kept me tied up for longer than I could remember.

to the camp for a year. Those were difficult days, difficult weeks, difficult months, all the more difficult for us because we did not yet know the right doctor and helper up there in such a way that we could get comfort for comfort from him.

My dear husband worked with all his might to get us through. In vain! The earnings were too low, my care too expensive. Things went backwards and backwards. A deep melancholy seized the once cheerful man; with sighs he got up, with sighs he went to bed. The only ray of sunshine was our boy; when he nestled against his father's knees with his childish chatter, it glowed like sunshine over my husband's carefree face; caressing his hand, he then laid his hand on the boy's head and was able to look him serenely in the eyes for a moment; the next, dark clouds of worry were already lying on his forehead again; the worry about his child wanted to break his father's heart. I was almost more fond of the boy than of my husband. He helped me through many a difficult hour when he played so cheerfully around my bedside; he soothed many a pain when his soft little hand rested in my fevered one. And yet it was precisely the love for husband and child that allowed the darkest thought of which a human heart is capable to rise up in me and take shape.

"Look," whispered the tempter to me softly, as I lay there sleepless on my bed in the night, full of pain, "look, you are basically to blame for all the misfortune and hardship that has fallen upon you. Your illness has plunged you all into misery, has turned the cheerful, kind-hearted man into a discontented, bitter worker, and is depriving the child of much of the nourishment it so badly needs. How is this to end? What is to become of the child? - It decays more and more. Throw thy life from thee, and preserve the life of thy own!" The devil disguised himself very finely as an angel of light. I was frightened at first by these thoughts of suicide; I tried to pray. Oh, if I could have! They came back more and more violently, these evil thoughts; I could no longer get away from them. Day and night, only one thing rang in my ears again and again: "Throw away your life, and yours will be helped." For fourteen days and nights I struggled with these thoughts, then it was decided, the tempter had won. I could even show my husband a smiling face and joke with my child. The thought now gave me joy of my own: "I will deliver you from your misery by my death." Henceforth I looked only for a suitable opportunity to carry out my purpose; it was soon found. At 6 o'clock in the morning my husband went to work, and at 9 the boy had to go to school. So from 9 to 11 I was all alone. The day I had chosen for my gruesome project was approaching. I squeezed my husband's hand for the last time to say goodbye, then I hugged my boy for the last time before he jumped off to school - and now I was alone, ready to die by my own hand.

For a moment I hesitated. The happy laughter of my darling boy was still ringing in my ears. I loved him so much and would have loved to stay with him; I sank into deep thought; all the beautiful images from the time of our happiness passed by my mind again. Suddenly I looked up as if from a deep dream; a quarter of an hour had already passed since my boy's departure. I had to get to work, for it was important to bring back the happy days to my husband and child. - With great difficulty I rose from my bed, crawling on my hands and feet to get to the ground. With great pain I had reached the stairs to the floor.

exhausted, I paused for a moment to gather new strength. Then--I cringed--the door opened, and my boy rushed in rejoicing. When he saw me on the stairs, he was startled, but only for a moment; in the next he was already with me, exclaiming: "We are off, dear mother! Mr. Rector said we should only go home again, our teacher was ill; we should only repeat the same commandment we had on to-day. You know, mother, I can do that already, the fifth commandment: 'Thou shalt not kill!'"

A stream of tears burst from my eyes. God had sent my heart's boy just in time to save me from stepping into eternal destruction. Like scales it fell from my eyes - I was saved. With the help of my child I lay down in bed again, and as if that had been the climax of all our trouble - the sickness broke, and after a few weeks I was able to thank God together with my husband in church. With God's help we soon got up again, both recovered in body and soul.

"And now I ask you," the woman concluded her narrative, "has this been coincidence or God's providence?" And deeply moved, I agreed with her: "God's providence."

The fruit of the Spirit is love.

One Sunday in a small town in Hanover, the father of the house read from the Bible. When he came to the words Luk. 9, 48: "He that receiveth the child in my name receiveth me," there knocked at the door an eight-year-old orphan who, parentless, wanted to ask for alms. The man pauses in his reading, looks at his wife, and says, "Woman, do you hear?" The wife understood him, and said without hesitation, "Yes, father, it is all right with me too; let us do as it is written." Immediately they called the lad into the house, received him with joy, and held him as one of their own children, whom God had denied them. And they did not repent, for God blessed their deed above asking and understanding.

Note: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," saith the Lord Jesus Matt. 25:40.

Against the Spiritists and Ghost Knockers.

If all the dead should stand up and preach, it would be nothing; indeed, the preaching of the dead could not be relied on, for they might well preach lies. Therefore God does not want the dead to preach, or he would not have established the office of preaching and appointed apostles, bishops, pastors, and preachers to that office. He gives us his word through the ministry of preaching, which he has commanded men to do. He will not give us his word through the dead, nor has he commanded the dead to preach. Thus it is written, Isa. 8:19-21: "But when they say unto you, Ask the diviners and the interpreters of signs, which revile and disputation; (say): Shall not a people ask their God? Or shall one ask the dead for the living? Yea, according to the law and testimony. If they will not say this, they shall not have the dawn, but shall wander in the land, smitten hard, and hungry." There it is, that the dead shall not be asked nor heard, but according to the law and testimony, that is, according to the word shall they be judged. God has forbidden the dead to preach, and commanded men who have a profession that they should preach his word.

Therefore this is a strong testimony against the spirits of evil, that they say, Lazarus shall not preach, but be in Abraham's bosom: neither shall the rich man preach, but be in hell. Now if a poltergeist come and rumble in the house, say, Devil, knowest thou not where thou art? Abraham hath Lazarus in his bosom, and the devil hath the rich man in his hotte. If I want to hear a sermon, I want to hear it where God has placed it and ordered it. Where has God placed it? Into the ministry, into the mouth of the priest in the church, and into the mouth of the father, the mother, the master, the women of the house. He that heareth them heareth God. He that heareth not them zero, may hear the devil in the dead and poltergeists. For God has not commanded the dead to preach, but directs us to the living, to whom he has commanded his word. (Luther. St. L. Ausg. XIII, 2145 f.)

Obituary.

It has pleased God, according to His inscrutable counsel and will, to take our dear teacher F. Schlund from his blessed work to Himself. He died after a short illness on June 15 in faith in his Saviour. Funeral services were held here at Bingen, Ind. on June 17, at which the undersigned preached. On June 18 we accompanied the dear body to his old home, South Bend, Ind. There the funeral service was conducted by **IN T. Thieme** and the weary body was laid to rest. God comfort the sorrowing widow!

H. C. Jaus.

A lawful engagement includes the consent of the parents.

This is my advice, that the parents should teach their children not to be ashamed to ask them for a husband, and let them know that they will advise them, that they may the better abstain and persevere in hope, and that the children may not be betrothed without the knowledge of their parents. For if thou art not ashamed to desire a coat or a house of thy parents, why dost thou not pray for that which is far greater, a husband in marriage? So did Samson, who came into a city, and saw a virgin that pleased him: and he returned home before, and said unto his father and mother, I have seen a virgin, and I love her: rather, give me the same for a husband." (Judges 14:1 f.) (Luther.)

A gentle response quiets the anger.

The good, pious F. L. had a quarrelsome neighbor. The latter let his cow roam free, as a result of which it had already paid a visit to L.'s carefully tended garden several times. One morning Fritz found the cow in his garden again. He drove her back to his neighbour's house, and said, "Hermann, I have brought your cow here again; if I find her in my garden again"- "Well," Hermann interrupted him irritably, "and if that happens, what next?" "Well," replied Fritz calmly, "then I'll bring her back to you." ' The cow never came again.

Beer Children's Graves.

In the churchyard at Dellwig near Anna there are four children's graves next to each other. In them rest the children of the director of the Bielefeld institutions, the well-known IN v. von Bodelschwingh. In fourteen days he had lost these four children one after the other. But what can be read on their gravestones? Lamentations of despair? No. What we find is delicious. With the names of the children are connected the opening verses of the 28th Psalm. Frederick has the verse: "The LORD is my shepherd"; Elizabeth, "I shall not want"; Ernst, "He feedeth me out of green pastures"; Charles, "He leadeth me beside the still waters."

New inks.

Luther's Large Catechism. Translated, with the help of others, by Prof. John Nicholas Lenker, D. D. The Luther Press, Minneapolis, Minn. 160 pages 5X7, bound in cloth with cover decoration. Price: 40 Cts. To be obtained from the **Concordia Publishing House, St. Louis, Mo.**

This is fin separate print from the latest volume of the English translation of Luther's works shown in the last number of the "Lutheran". We wish Luther's Large Catechism in English wide circulation and especially eager readers among English-speaking Lutherans. L. F.

The Story of the Revised New Testament. American Standard Edition. By *Matthew Brown Riddle*. The Sunday School Times Company. Philadelphia. **89 pages**

4 1/2 X 7, bound in cloth with gilt edges, gilt title and cover decoration. Price: 75 Cts.

Prof. Riddle, of the **Western Theological Seminary**, Allegheny, Pa. was one of the American contributors to the revision of the English translation of the Bible undertaken 38 years ago. He writes, therefore, from his own knowledge, and his little book, interestingly and smoothly written, will give necessary knowledge to such as are concerned with this revised English Bible and its history, especially as to the difference between the English and American editions of the so-called **Revised Version**. The book is tastefully furnished, but considering its small size it is almost too expensive. L. F.

Introductions.

In the exchange of the respective district presidents were introduced:

On sund. Rogate: IN F. J. Brockmann in the congregation at Ealgary, Alta, Kan, by L. H. Reinitz.

On Ascension Day, L. E. U l b r i c h t in the churches at Roll 'and Otabena, Minn. assisted by L. Wohlfeil of L. E. F. Malkow. - L. W. C o o k in the parish at Shady Bend, Kans. by P. J. H. F. Hoyer.

On the Feast of Trinity, L. H. P. Schmidt at Immannels Parish, near Lidderdale, Iowa, assisted by Bro. Luebker of Bro. Andr. Müller. - IN W. Ko wert sau. in the congregation at Lntarioville, Ill, assisted L. Kowerts zun. by L. E. F. J. Richter.

On the 1st Sunday, n. Trin: L. J. M ü l l e r in the Immannels church at Okawville, Ill, assisted by P. Koch of L. W. E. Steinmann.

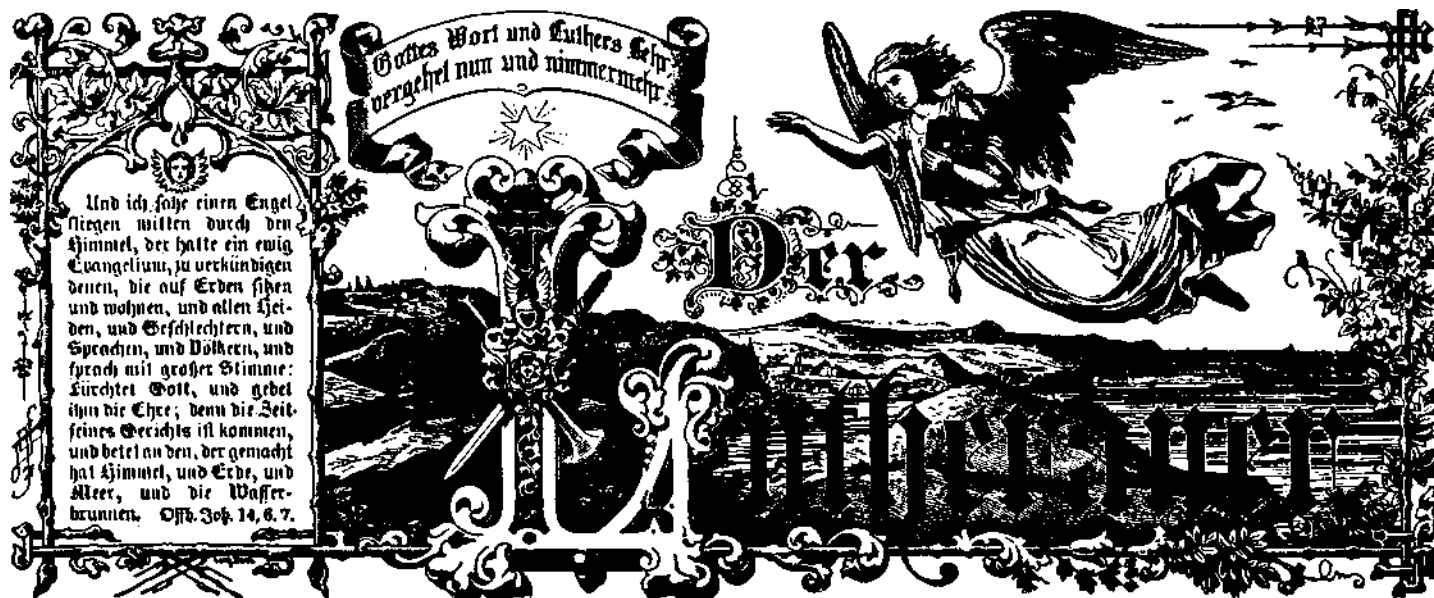
Introduced as a teacher:

At Trinity: teacher G. Jung as teacher at Trinity parish school at Malcolm, Nebr. by IN R. iNtel.

Initiations.

Dedicated to the service of God were:

Churches: The new church (32X50, steeple 70 feet) of the Zion congregation at Lahoma, Okla. on Sun. Exaudi. Preachers: UU. Th. Meyer, H. Meier, and Pros. Stöppelwerth (English). The dedicatory prayer was said by L. Ph.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited "before" the faculty of the St. Louis Theological Seminary.

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No. 14.

Youthfulness.

Speech, delivered at the close of a school year at Concordia College, St. Paul, Minn.

Rejoice, young man, in your youth! Eccl. 11, 9.

It can be difficult for an older man to be confronted with the task of addressing young boys and youths. For even as he prepares for the speech, he may worry whether he will succeed in striking the right tone for young people, and whether, if the latter does not happen, he will not do more harm than good with his speech. When I, however, worried by such embarrassment, thought about what might be appropriate to say today, I made a happy discovery. For I found a most suitable subject for the present occasion indicated long beforehand in the Book of Books by that highly renowned king of God's people, who not only enjoyed the highest wisdom for his own person, but who even belonged to the holy men of God who spoke, impelled by the Holy Spirit, and who under such impulse could never miss the right tone. Truly his tongue was the stylus of a good writer, when he recorded in his "Ecclesiastes" the words well known to all Christian disciples, "Rejoice therefore, young man, in thy youth, and let thine heart be of good cheer in thy youth. Do that which thy heart lusteth after, and is pleasing to thine eyes; and know that God will bring thee to judgment for all these things." Let it please you, then, if you are now briefly shown how this word of God, so often misused and still more often misunderstood, is of great use for teaching, for punishment, for correction, and for chastening in righteousness.

1.

So first it says, "Rejoice, young man, in your youth, and let your heart be of good cheer in your youth."

This is what the young men are told for the time of their youth. There they should be happy; there they should let their hearts be of good cheer. Of course, not they alone. God created everything that lives on earth for joy. God has prepared and called all people to joy. If he himself compels them to sadness and lamentation, he does it only out of necessity and wise counsel; even then it is not his will that they should sink into excessive sadness, but that they should attain to true joy in himself by the way of godly sadness, that they may then rightly understand his cry, "Rejoice in the Lord always; and again I say, Rejoice." Joy and gladness, according to his kind pleasure, is the goal of all the ways in which he leads the children of men, as he promised, "Behold, my servants shall rejoice." "Behold, my servants shall exult with good courage." "Behold, I will make Jerusalem to rejoice, and her people to be glad."

Youth, however, is especially dependent on rejoicing and enjoying in full streams the joy for which, according to the will of their Creator, the very time of youth is to be devoted. "Rejoice, young man, in thy youth, and let thine heart be merry in thy youth," is emphatically stated in our infallible word of God. A youth has not yet known the seriousness of life, such as the years of mature manhood bring with them. The fresher the living memory of the joys of a happy childhood moves in his soul. These joys have not yet played out. The joy and exhilaration of the childhood years penetrate upward like a lovely chime and transplant themselves quite of their own accord to the further career of the youth, who is already accustomed to diligent work, in order to be able to continue to sound in this beautiful direction at least for a while. So it should be; and so it is quite right. So God himself has ordered and ordained it. If many in the Roman papacy have entrusted their lives behind thick monastery walls, and are still of-

(Although it was and still is a sadly departed life for many of them), such a being is truly not of God, but of your worst enemy of God and of men. All self-chosen sadness is entirely a vain service to God, and therefore no service at all. If God wants us to mourn, he himself will rub something into our eyes, so that the tears will fall unsought and unaffected. As long as he does not do this, he wants us to enjoy the joy that he so abundantly gives to all of us, especially to the youth. "Be thou therefore faithful, young man, in thy youth, and let thy heart be good in thy virtue."

Our Luther writes to these words: "This is: if God gives you joy, use it; if he sends you tribulation, do not be alarmed, do not be dismayed. Thus young people should be instructed from their youth; and which young men do not follow this admonition, no righteous man will come of them. For young men are hot before the head, and are yet inexperienced in many things: therefore they cannot turn aside, nor bear the great wickedness and ingratitude of the world. Therefore Solomon is a right royal schoolmaster. He biddeth not the youth to be with the people, or to be merry, as the monks do to their pupils; for there become vain timbers and logs out of them; as also the mother of all the monks, Anselmns, hath said, A young man, so shut up and drawn away from people, is like a fine young tree, that might bear fruit, in a narrow tops plant. For in this way the monks imprisoned their youth, as one sees in the peasants, so that they did not have to see or hear the people, and did not want to talk to anyone. But it is dangerous for virtue to be alone like this, to be isolated from people. For this reason young people should be allowed to hear and see and experience all kinds of things, but they should be kept in discipline and honor. Such monastic constraints are not appropriate. It is good that a young man should be much in the company of men, but that he should be honestly brought up to honesty and virtue, and kept from vice. Such tyrannical, monkish compulsion is quite harmful to people, and joy and pleasure are as necessary to them as food and drink are to them; for they are the more likely to remain in health." (W. V, 2347 f.)

In a letter of comfort to Prince Joachim of Anhalt, Luther remarks, among other things: "After all, loneliness and melancholy are vain poison and death to all people, especially to a young person. God has also commanded that one should be joyful before him and not have a sad sacrifice, as is often written in Genesis and Ecclesiastes 12:9: 'Rejoice, young man, in your youth, and let your heart be of good cheer.' No one believes what harm it does, to withhold joy from a young person and point him to loneliness and gloom. Your Princely Graces have Magister N. and others more, with them be merry; for joy and good courage (in honour and breeding) is the best medicine of a young man, yea of all men. I, who have spent my life in mourning and souring, now seek and take joy where I can. For now, praise God, there is so much knowledge that we can be joyful with a clear conscience and use his gifts with thanksgiving, for which he created them and is pleased with them." (W. X, 2127.)

You dear pupils of this school can and certainly will

not say that; you are forbidden the pleasures of virtue, or even stultified. I hope and wish that all of you have lived through a happy and joyful childhood, and this institution, in which you are gathered with so many like-minded fellow fugitives, has become a veritable Garden of Eden, a place of joy for all of you. From daily experience you can testify that your professors love you far too much to want to disturb you in any way in the joys of youth granted to you by God; that, on the contrary, they are anxious to show you and pave the way for real joy, not only in the so-called free times and play hours, but also in the work, which always proceeds best with a cheerful spirit; indeed, that they themselves are heartily pleased when they can rejoice with you. What former or present college pupil of our Synod would not know to tell full of a resounding laughter, which, on a given occasion, went through the whole classroom, and that not under solemn protest from the chair, but, with leave to say, under the very highest permission, even under such instruction and participation? But not on such interesting exceptional cases alone, nor on such amusing entertainments alone as you hold to-day, but on the observations and experiences of the whole of daily life, you may appeal, if you bear witness with joy: 'Yea, here it may go, and here it goes according to the old divine rule: "Rejoice, young man, in your virtue, and let your heart be merry in your virtue. Do that which is pleasing to the heart and pleasing to thine eyes." Every man knows best what is pleasing to his heart and what is pleasing to his eyes, and accordingly seeks to enjoy the pleasures of his youth.

2.

But how? Does not my speech now begin to be questionable and dangerous? And if it does, is not our word of God itself to blame? Is it not very dangerous indeed to tell a youth to enjoy the pleasures of his youth according to the lusts of his heart and the pleasing of his eyes? Could not one say, "My eyes are attracted to the world's joy in dance and play"? Another: "My heart lusts after laziness and insolence, after arbitrary breaking of the burdensome fetters which are put upon me by the fourth commandment, or by the house rules in college? And could not both refer to the fact that it is written: "Do what your heart desires and what pleases your eyes"?

Now, my young friends, it is also written: "To the pure all things are pure; but to the impure and unbelieving nothing is pure, but both their mind and conscience are impure," Titus 1:15. Even in some of the things written by the highly enlightened apostle Paul, confusion was brought, namely by the unlearned and reckless, to their own damnation. Among these, however, let us not be. Let not our souls enter into their counsels, into the nets of nefarious men, who know nothing better to do with the holy of holies than to pervert it in the most impure manner, in order that they may then, under a self-made semblance of right, masterfully abuse for sin that which they themselves first perverted.

People have at all in any use of the word God!

But is it really possible to understand our Voltes' word differently from what those perverse ones do? Yes, most certainly! And not only is it possible, but the sacred words themselves protest most powerfully against all the rubbish which those have twisted out of them, or rather twisted into them. Let us first ask: To whom, after all, is this said: "Do what your heart lusts after and what pleases your eyes"? Is it said to all the world? Is it said to every youth, even to every god-forsaken youth? Durchans not! Solomon has before him a pious youth whom he has already thoroughly instructed in the fear of God, which is the beginning of all wisdom, through the first eleven chapters of his book, and who has also willingly received such instruction. To such a one, then, he finally says: "Do what thy heart lusteth after, and what is pleasing to thine eyes"; for he knows that such a one is already in the exercise of true godliness and piety, after the call of his God has penetrated into his heart: "Let not evil desire thee, as it hath desired them." "Give me, my son, thy heart, and let thine eyes delight in my ways." Though he is far from being a perfect saint, yet, through true faith in Christ, the Holy Spirit dwells in his heart, guiding all God's inferiors on a level course, and driving them to all good. With such a one (as the Holy Spirit well knows) nothing is risked when it is said to him, "Rejoice, then, young man, in your virtue, and let your heart be glad in your virtue. Do what thy heart lusteth to do, and what is pleasing to thine eyes." The Holy Spirit trusts a heartily devout Christian youth not to want to abuse his Christian liberty, the noble gift of God in Christ Jesus, the liberty from the curse of the law, for a cover of wickedness.

To his admonition and warning, however, he adds (and thus fully repudiates with those reckless ones the impudent misinterpretation of this word of God): "Iind know that God will bring thee to judgment for all this." There we have it! So there is a day coming when God will bring into judgment all works that are hid, whether good or evil; when God will reveal even the counsel of the hearts. "We must all be made manifest before the judgment seat of Christ, that every man may receive after he hath dealt in life, whether it be good or evil." He that considereth these things hath warning enough. He hears what is released to him: "Do what your heart desires and what pleases your eyes"; but how can he abuse this privilege for evil, if he holds fast what is immediately written: "And know that God will bring you to judgment for all these things"? He who accepts this will not give his heart to any desire of evil, and will not let his eyes be pleased with what is displeasing to God. Oh, if that naughty and perverse generation were to take the whole saying as it stands, that is, even the words, "And know that God will bring thee to judgment for all these things," how soon would they lose the desire to misuse this word of God to confirm their desert, disorderly worldliness!

D. Luther says: "Joy in sins is the devil," and therefore admonishes to take good care that one does not fall into a wild way of being and boisterousness, for this is not at all joy of heart, of which Solomon speaks here, but often brings sadness. "Use God's gifts, food, drink, pleasure, and joy, etc.; only do not sin against God, but use everything in the fear of God. Beware lest thou carnally and ungodly seek the lust of the world, which corrupt thy heart."

So then, my dear young friends, let you also receive the words of well-meant remembrance that have been offered to you today with gentleness and keep them in a fine, good heart. This will indeed ward off all sinful and therefore false joy, but only in order to make all the more room for everything that is called noble, true, God-pleasing joy. In this way you will be able to walk cheerfully before God, as dear children before their dear father; and you will enjoy a happy, pleasurable holiday, so that you will do no harm to your souls. Hearts full of joy and good things, just at the time of your virtue, you will keep firmly in view the most delicious profession that there is on earth, and for which you will be prepared here, and therefore, after the vacation time is over, you will return here cheerfully to the continuation of your studies. The joy of a God-sanctified virtue will also make the often difficult work of study mightily easier for you, and as if in flight you will hurry towards the beautiful goal that you may still lead many of your fellow redeemed to it, and at the same time also reach it yourselves, where it is already said: "Before thee is fullness of joy, and sweetness of being at thy right hand forever." Amen.

Ms. S.

From our East Indian mission.

3.

It will probably be best to review what was said in the previous number about Travaneore, Nagercoil and Vadaserp. - And now what to do next?

There have been many missionaries in Travaneore for a long time. I would especially like to mention the London Mission, which has been working there for a hundred years. This is a mission that preaches the doctrine of the Reformed Church. This mission has gathered its congregations mainly from the already mentioned Shanars, the palm growers. Tann are other missions with Reformed doctrine there. The Salvation Army also moves around there with a ringing tune. It goes without saying that there are many Roman Catholic churches there; you can find them everywhere. There is hardly a heathen country in the whole world where there are so many missionaries as in Travaneore. Yes, what do we still want there? How did we get there? Would it not be better for us to work there, where the gospel has not yet been preached at all, or only very sparingly? Do we want to intrude into other Christians' territory and cut where others have sown?

We have been called, implored, to Travaneore. - First, we were told that the Christian Shanars were not right with the lower Pariahs.

We were asked to take care of these pariahs, so that they would also become Christians and be cared for in a Christian way. And then a Christian community called us to Vadasery, the suburb of Nagercoil. This Christian congregation in Vadasery belongs absolutely to no missionary society at all, but stands all by itself. What kind of Christian faith this congregation has cannot be clearly determined. Only that it is not Roman Catholic, that can be said. And it does not want to belong to the Salvation Army either. But otherwise the thing is very unclear and indeterminate. Actually, I should say that it was, because now it has already changed, as I will show. This congregation would not and could not continue to keep to itself in this way, and called us. And their pastor Nathanael called with us. They wanted regular preaching, regular instruction in Christian doctrine, in a word, they wanted to have proper church and school and to belong to a proper missionary society. And after they had looked around in vain for such a thing, they finally called us. That was last year.

In response to this call, two of our missionaries traveled to Travancore and Nagercoil to see if it all behaved that way. Yes, it seemed to be happening. It was reported here, to the Mission Commission. And with our consent, Missionary Hübener was sent there towards the end of last year to try, as our other missionaries wished, to see what could be done. And we sent the new missionary Gutknecht to him in Travancore, that he should be with him as a companion, and that he should learn the language there and also help what he could help for the time being by the means of the English language.

That's how we got to Travancore. And what could we have done differently, how could we have acted differently? Could we have said to the pariahs: See how you get along! If you are neglected, what is that to us? Could we have said to the Christian community in Vadasery: Join any mission, even if it is a false one; you do not know what the true doctrine is? Could we have said on the whole: Even if we receive an urgent call from Travancore, we do not want to go there, because there are Reformed missions and the Salvation Army and the Papal Church; it would seem as if we were intruding into other Christians' territory? Well, what "territory"! God forbid that we should encroach upon a foreign ministry, and draw Christians over to us, who belong to such churches, in which it is possible to be saved, because there, in spite of manifold false doctrines, is still the saving Word of God. That is true. We certainly do not want to do that in Travancore either. But when Christians and pagans, who have nothing to do with any other church or mission, call us, we must not turn our backs and say, or even think: Turn to the false-believing churches in whose "territory" you live! God certainly does not want that, as his Son, our dear Saviour, says, "Beware of false prophets," and as long as the word of his apostle stands, "But I exhort you, brethren, that ye take heed of them which do divide and separate.

Do offence beside the doctrine which ye have learned, and depart from the same," and as long as the Saviour's word to us is true, "Teach them to observe all things whatsoever I have commanded you." Where does God say anything about "territory"? Ecclesiastical territory we may respect only where a church leading pure and right doctrine has sufficiently occupied it.

We have done right in answering such a call to Travancore.

By the way, I also want to tell you what kind of "congregation" is in Vadasery that has called us. It consists of 142 souls. And of these only 16 have been baptized, and 126 have not yet been baptized. These 126 are actually pagans - you cannot see into their hearts - who have had some kind of Christian preaching and now want to become and be Christians. Such people called us. We should not have gone there? Such people now receive the Word of God with gladness. 'Is that not where we ought to stay with joy?'

But I will close for today and show in the next number how things have turned out in Travancore since our missionaries Hübener and Gutknecht arrived.

I think you should save that number too until the next one comes along.
C. M. Z.

A Missionary Journey in Ontario.

There is much talk and writing now about the rapid settlement of the western provinces of Canada, how small towns are springing up, growing and becoming large almost overnight. So it is that we, as a church, have a special interest in those regions, because we can and must do mission work there, as our Minnesota and Dakota Districts are doing on a large scale, and with much success. This came vividly to our minds when we read some time ago in the "Lutheran" the vivid account of a missionary journey to that vast area.

But so that no one will think that missionary journeys are only possible in western Canada and have long since ceased in eastern Canada, the undersigned wishes to report on one that he recently undertook. The "Lutheran" writes again and again that he likes to hear about such things. - There is no doubt that the greater part of the future development of Canada belongs to the West, because there are so immense areas of partly very fertile land. In eastern Canada, especially in the provinces of Quebec and Ontario, there are still great stretches of unsettled, almost unknown land, but they cannot attract immigrants because they are partly mountainous, rocky, partly made up of too light, even sandy soil, mostly covered with small, almost worthless forests from which the good timber has long since been removed. In addition to this, the climate in northern Quebec and Ontario is not exactly attractive; the winter is longer and colder than in most parts of Alberta and Saskatchewan, although these lie further north than the latter.

But still, even here, sometimes a stretch of land is "discovered" that seems more promising than the rest. That was the case about four years ago with the

so-called New Ontario, so called in distinction from the smaller, but for more than a hundred years settled southern and eastern part of the province. It is also called for short the "Cobalt," after the town of the same name, which again owes its name to the mineral of the same name. The name "New Ontario" actually denotes, in the broader sense of the word, the great stretches of land between Hudsons Bay and Lakes Superior and Hurou, between Manitoba on the west and Rensrew County in Old Ontario on the east. In the narrower sense of the word, however, New Ontario, or the Cobalt District, is now understood to be the line north of North Bay, 226 miles north of Toronto, as far as Matheson, so far as the railway is now completed, 205 miles north of North Bay. Where the town of Cobalt is now, rich veins of silver were discovered a little over four years ago, also other metals, some of them rare, then further north of that, in the middle of the wilderness, also gold, copper, etc. And these discoveries did not fail to have their effect here either. People from all over the world flocked there in droves, especially, of course, from eastern Canada and the United States. There were also Germans among them; where are they not to be found? Members of our eastern communities also turned there, partly in order to obtain cheap farms.

That is why the Eastern Conference of the Canada District set its sights on this region as early as 1905, and in November of that year P. A. Saar travelled there as a scout. At that time there were not many Germans there; also many of the small towns that now flourish had not yet been founded or were still tiny. But more and more people were streaming there; towns were springing up like mushrooms. That is why in the autumn of 1907 Fr. J. Neeb, who found about 100 Germans who wanted to be served by us. In December 1907 Fr. Saar traveled to this region again. It was not until January 1908 that a pastor from another synod came, but he honestly indicated that it would not be right to break up what we had gathered. Last February 1st Neeb was there again nearly three weeks. He preached German 16 times on this trip, baptized several children, and administered Holy Communion to several families.

In March of this year, the undersigned then set out on the journey there, which involved no small hardship. On March 16 he sought out the Germans in North Bay, in the "roundhouse", in the bank, in houses, even in a brewery, which was also already there. After overcoming some difficulties and much running to and fro, he found a house in which a service was to be held, which was then held the next evening. This was the first German Lutheran service in North Bay. There were only eight in attendance. The next day I used the train of the new provincial railroad to Englehart, 138 miles north of North Bay. There were only four Germans there for the sermon, which was preached in a church. It was very cold that day, about 25 degrees below zero; but there was less snow than in Ottawa. Then on the 18th I called at a small colony of Germans, about five miles south of Englehart, which was in its infancy. In the evening, after my order, service was to be held at the postmaster's, the first settler of that neighbourhood (he has been there five years). There came also eiuige families Englishmen, without

my foreknowledge, so that now first an English and then a German service had to be held quickly. After a cold night spent in the not too dense attic of that little log house on a bed made on the spot of small birch logs, which collapsed with me in the morning, I walked the next day to Heaslip and thence by train to Englehart. The next morning I walked along the railroad to Kruger's village to the Kruger family, who are natives of one of our eastern communities. The railroad from Englehart to Matheson was still in the hands of the contractor that week; on the following Monday it was taken over by the province. Rarely have eight miles of walking been more sour to me than those; an icy north wind, coming straight from Hudson's wharf, blew in my face all the way as if to rub off my skin. At Krüger's, who are the first farmers of that region, I preached German and English sermons again in the evening, and was also able to comfort and pray for the seriously ill father of the family; he died the following week. On Friday I returned to Englehart, first on sledge and then on foot. It is strange that a large number of Jews have settled in this region and have set up shops in ridiculous huts and adventurous-looking hiding places, where there are often almost no people to buy from.

On Saturday I took the first train south to Cobalt, which I had intended to save for Sunday. This is an irregular, on all kinds of large and small tubers and hills built, unsightly town. Fairly large hotels, business houses, and banks stand beside very small log cabins and makeshift boarded-up shacks, covered with tar paper. On most of these huts and shacks it is written that they, too, are to be hotels, boarding-houses, stores, etc. In such a small log cabin, which was erected as the fourth house in the town four years ago, I then preached two sermons at once on Sunday morning before eleven listeners', who expressed their joy at this by a very abundant collection. They were nearly all miners. In and around Cobalt one sees dozens of silver mines. In the afternoon I went by train two miles to North Cobalt, where I soon preached to two families full of members. After dinner I walked to Haileybury, the prettiest little town in the whole district, picturesquely situated on the saust rising shore of the great Temiskaming Lake, the thick ice of which, however, is now, until May, used as the most convenient road by the surrounding farmers and lumbermen. Here also eleven hearers had assembled for the evening service. As I also had to do the main part in your singing, always without organ, my voice was nothing less than pure after this fourth sermon on this one day. The next morning I went again to Englehart, and thence, on the first official train that ran on this northern line under the direction of the Province, to Bourkes Siding, where I had also previously announced services. There were, however, only the line overseer, his wife, and three of his workmen present. The nearest house is six miles away, again occupied by a route overseer. The next day I went south again, to New Liskewed, which is only five miles from Hailey-

bury. Here I found only a few Germans who already belonged to other English congregations and knew nothing of us. The next day, March 25, I drove south to Latchford, where I preached to eight adults in the evening. Then I went via North Bay back to Ottawa, where I arrived on 27 March.

Thanks be to God for protection and preservation from the journey! May He also bless the missionary work in this entirely new area, to which one of this year's preaching cadets has been called, for the glory of His name and the salvation of many souls!

G. E.

From the history of our St. Paul's College to Concordia, Mo.

Speech, given at the 25th anniversary of the institution.

"It is just reported to us that; our Western District Synod having recently assembled at Altenburg, Perry Co., Mo. having encouraged it, a Progymnasium is to be opened in Concordia, Lafayette Co., Mo. early in January in God's name. . . . May all who prefer Zion, support this godly enterprise with their faithful intercession!" Thus wrote the unforgettable D. E. F. W. Walther in the Lutheran, December 1, 1888, of the beginning of our St. Paul's College, which in these days is completing its twenty-fifth school year, the twenty-fifth anniversary of which we have therefore come together today to celebrate.

What the above, words of the, "Lutheran" readers reported in advance, was put into action on January 8, 1888, in a room of a residential house in Concordia, by the, before, the St. Paulsgemeinde in Concordia as the first professor and director appointed P. A. Bäpler on this, day the institution was opened with 6 shillings. From March of the same year on, the old parsonage of St. Paul's parish, which served as the consistory room during the winter, was used for the instruction of the college pupils and can thus be called the second college building. By the end of June 1884 the number of pupils had risen to 17. In the meantime, contributions had been collected from St. Paul's parish and its surrounding daughter parishes for the purchase of land and the erection of a suitable building, and on August 31 of the same year the two-story building erected on the four-acre lot purchased for this purpose was dedicated and occupied. This building contained four larger and four smaller rooms, the latter being the apartment for the professor's family, the former providing living, teaching, sleeping and dining rooms for the students.

After the institution had been accepted by the Western and Kansas Districts, a second professor was hired in 1887 in the person of A. H. Schöde, then Candidate of Theology. H. Schöde. In January, 1888, Principal A. Bäpler accepted a call to the principal's office at Concordia College, Fort Wayne, and it was not until September of the same year that his position at the institution was filled by the undersigned. Two years later, in 1890, the number of students having increased to more than 50, the

In the following year a fourth, the Tertia, was added to the three classes, Sexta, Quinta and Quarta, which had existed up to that time. At the same time a plot of land, over 5 acres in size, adjoining the previous college land to the north, was added. When, at the Synod of Delegates assembled at Fort Wayne in 1896, the Western and Kansas Districts presented the institution to the General Synod for assumption without debt, it was accepted; but at the same time it was thought good to reduce it by one grade, because the work of four grades was too much for three teachers, so that what was necessary could not be done, and they did not wish to employ a fourth teacher. As a result, and due to the hard financial times, the number of pupils dropped significantly in 1897, but soon picked up again. In June of the same year Prof. E. A. Pankow resigned and was replaced in September by the former first teacher of the institution, Prof. A. Bäpler. Three years later, in June 1902, the Synod of Delegates meeting in Milwaukee decided to reestablish the Tertia and to appoint a fourth professor, and in September of the same year the newly elected professor, P. E. Pardieck of Chicago, took office. In the summer of 1908 a new business building was erected because the space used for business in the old building was quite necessary for the accommodation of students. On March 11, 1905, the institution was affected by a serious accident, when at 11 o'clock in the morning, during a violent wind, probably caused by a spark from a chimney, the roof of the three-story building caught fire and the entire third floor burned out before the fire could be controlled. In June of the same year, the Detroit Synod of Delegates voted to expand the institution into a Bollgymnasium by adding the two upper grades, Sekunda and Prima, and by appointing two additional teachers, as well as constructing a teaching building and two professors' residences and installing steam heating. In the fall of 1905 the Sekunda was accordingly established, and 15 H. Lobeck, of Cape Girardeau, Mo. joined as the fifth professor. In the fall of 1906 the institution became a full high school by the establishment of the prima. and 15 W. Schaller of Quincy, Ill, was elected sixth professor. In May, 1907, the new teaching building was dedicated, having been in use since January. In September, 1907, the first graduates, 16 in number, entered the theological seminary at St. Louis, and in, next September, God willing, the second graduating class, also 16 in number, will leave there.

This is, in broad outline, the history of our Institution, which has been attended by over 600 students, of whom over 100 are already in the service of God and His Church, not only in almost every part of the Purified States, but even in distant Australia and Brazil. If we now consider how God has guided the destinies of our institution during the 25 years of its existence, we truly have every reason to praise and extol Him that He is such a mighty and wise God, who makes great things out of small things; that He has always, up to this hour, been so kind and gracious to us.

God, who with divine patience and long-suffering has borne our faults and weaknesses, and so often covered up our transgressions, and even turned them to good account, who has always kept his faithful fatherly hand over us, and preserved us from great harm and many a danger, who has also always let his fatherly chastisements be mixed with much sparing, praise, glory, and thanks be to him for this here in time, and there for all eternity! May he also not forsake us in the future and keep his faithful fatherly hand over us in the future, keep us in true faith by his unchanging word and guide and lead our institution in such a way that it will always serve the glory of his name and the good of his kingdom!

And now it is certainly fitting that we also remember at today's celebration those who have always been God's willing instruments in the founding and development of this institution. So we rightly remember first of all the man who must above all be called the father of this institution, since it was mainly through his influence and his work that this institution came into being, who even long years after its foundation willingly served it with wise counsel and strong action and who continued to keep a warm heart for it, who to our joy can take part in this celebration despite his great age, who was the faithful pastor of the local St. Pauls parish for many years and of great merit. Panlsgemeinde and highly deserving President of the Western District of our Synod, who is respected and honored by us all - Fr. J. F. Viltz. Blessed be and remain his memory among us always!

But blessed also be the dear St. Paul's congregation here, in whose bosom this institution has been sitting for 25 years in good care, together with its surrounding daughter congregations, who have always preserved their helpful love for this institution! Blessed be our entire dear synod, which maintains this institution along with many others for the spread of the Gospel, sparing neither sacrifice nor effort! Blessed be this little town of Concordia with all its inhabitants, which has been a home to this institution for 25 years! Blessed be all our glorious land, which God has made a refuge for those who are oppressed in conscience and a castle of true religious freedom! Blessed be the celebration of this day in all of us, so that our faith may be strengthened and our love increased for the glory of our God and the good of His kingdom! F. H. E. Käppel.

To the ecclesiastical chronicle.

America.

Our high school at Concordia, Mo., celebrated its 25th anniversary on Sunday, June 21 of this year. Probably about 2000 people had gathered for the celebration on the beautiful square in front of the institution buildings. Not only the community in Concordia, but also the neighboring communities in Emma, Alma, Sweet Springs, Corder, Ernestville, etc. were represented. Also in attendance were celebratory guests from Sedalia, Higginsville, Little Rock and Kansas City. Also present at the entire celebration was the venerable pastor emeritus and long-time president of the Western District, Rev. J. F. Biltz, who in a sense may be called the father and founder of the institution.

The festive meeting bore the stamp of a genuine church gathering. The pastors R. Mießler from Independence, Kans., F. Brust from Concordia, Mo. and the undersigned spoke at the celebration. Director Käppel read a brief history of the institution, which is printed in this number of the "Lutheran" and will doubtless be read with interest. Pastor F. Nohlfing of Alma, Mo., read the letters of congratulations and congratulatory dispatches which had been received from sister institutions and individual friends of the Institution. Our Synod has every reason to give heartfelt thanks to God also for the Institution at Concordia. The institution has grown from very small and modest beginnings into a full high school. This year it is again releasing 16 students who have completed the full course and will probably all study theology. By God's grace, the school is in excellent condition, both in terms of performance as well as in terms of Christian spirit and Christian discipline. We therefore cordially ask all congregations and all Christians to whom the institution in Concordia is closest to make diligent use of it. Let us again send large numbers of pupils this autumn, and even larger numbers than before, as to our other educational institutions, so also to our institution in Concordia, Mo.

F. P.

Our high school at Hawthorne, N. Y., and its location was the subject of detailed consideration at our last Synod. It is already known to our readers that the Synod resolved to remove the institution to a more convenient place. Christians of our Synod in and around New York, who know the conditions and circumstances best, purchased a fine, large place near that city for \$57,000, and offered it to Synod as a gift; Synod accepted this gift, and appropriated \$40,000 for a new building. This meant two great steps forward in the prosperous development of our Eastern educational institution. And now a third step has occurred, which was not expected so soon, and which will therefore be the more joyfully welcomed. As the Boston "Witness and Gazette" reports, an acceptable price has been offered for the entire property of the institution, and the offer has been accepted by the Board of Supervisors. By the time this number of the "Lutheran" comes into the hands of the readers, the asylum building will have been vacated. But now it is also important that our entire Synod should work diligently so that our resolutions can be carried out and a new place can be prepared for the institution, which in the meantime must seek a temporary shelter, for its beneficial work for the church.

L. F.

The shortage of candidates for the preaching ministry in our Synod is also evident in the fact that a large number of urgent requests are now being made to our two seminaries in Springfield and St. Louis for help from students. Forty-eight petitions have been sent to Springfield, and after 25 of these petitions have been considered, all the students available as vicars have been assigned. 19 of the remaining applications have now come to St. Louis, and 4 were leached here before. Thus, on the whole, 23 Aushelser are desired by our Institution. Of these applications, 6 are from the Minnesota and Dakota districts, 7 from the Nebraska district, 8 from the Wisconsin district, and one each from the Eastern, Middle, Michigan, Kansas, Texas, and Central Illinois districts. Quite a number of these petitions are such that they must certainly be considered if loss and damage is not to be done to the posts in question. We bring this to the attention of our students, who are now on vacation, and some of whom we hope will decide to take up the Vicariate. L. F.

Several synods of the Lutheran General Council have held their annual meetings in recent weeks. The oldest of these synods is the Pennsylvania Ministry, which was founded in 1748, and so met for its 161st annual meeting in Allentown, Pa. had met. This synod numbers 388 pastors, 554 congregations, 145, 396 communicant members, and raised 8125, 232. 61 for foreign purposes during the past fiscal year. Prof. D. J. Fry was again elected president. Prof. O. Jacobs introduced a proposition denoting a step in the right direction. Hitherto it had been Sitre, and even incorporated in the constitution of the ministry, that candidates for the preaching ministry were ordained at the meeting of the synod without regard to whether they had received a profession or not. According to our confession, however, ordination is only the public and solemn confirmation of profession; profession makes one a minister, not ordination, and therefore ordination is to be performed only on one who is called. D. Jacobs now proposed that henceforth no one should be ordained who did not have a call to a congregation, but that the synod should also have the right of calling, but only for a certain field of work. This is also correct, since the Synod in such a case acts only as the totality of the congregations and calls for mission fields where no congregations have yet gathered, this proposal, which includes an amendment to the Constitution, is to be voted on next year. This Synod of Pennsylvania is also doing mission among the Slovaks, and has sent one of its pastors to Hungary for 2 years to get acquainted with the country and people there in the interest of this mission. In reporting on the theological seminary at Mount Airy, near Philadelphia, from which 16 candidates were dismissed this year, reference was made to the necessity of encouraging young men to theological studies, as the number of theological students has diminished alarmingly. D. Fry had already lamented in his report to Synod, "Where are the men to come from to fill the gaps left by the death of pastors, to say nothing of the men the church needs for its new missions?" Of the 14 students leaving Muhlenberg College, the synod's Allentown preparatory school, only 5 will study theology. The aforementioned Philadelphia seminary recently dedicated a magnificent library building of its own, for which an unnamed benefactor had donated \$100,000. This library building bears the name of the well-known Professor C. P. Krauth, who died 25 years ago. His successor, D. Jacobs, has now presided over the Seminary for 25 years. - The New York Ministry was assembled in Buffalo for its 117th meeting. P. D. Geo. C. F. Haas was elected president in Father Oswald's place. Wagner College at Rochester, the preparatory school of this synod, celebrated its 25th anniversary this year, and this year numbered 31 students. This synod also complains of a lack of workers. - The Pittsburg Synod was in session for its 66th meeting at Greenville, Pa. where the Thiel College of this Synod is located. P. C. Th. Benze was elected president. Rev. D. Belfour read theses in answer to the question, "When does a minister cease to be a minister?" These theses are directed against those who have abandoned the pastorate and taken up a secular profession, and are to be discussed in detail by the conferences. The Synod, which numbers 31,000 communicants, resolved with great enthusiasm to raise \$100,000 for Thiel College during the next three years. L. F.

The Synod of Canada, also part of the Council, was gathered for its 48th annual meeting in Hamilton, Ont.

Rembe was again elected president. Upon request, a statement on pulpit fellowship was presented and unanimously adopted, which conforms to the so-called "Galesburg Rule" of the General Council and represents the correct position. The main clause of the declaration reads as follows: "We declare any joint officiating of a pastor of our Synod with a pastor of a community of another faith, or with preachers of such Lutheran bodies as are not on the confessional ground of our Synod, and vice versa, be such joint officiating in church, in the home, or at the grave, whether in public worship or in official acts, such as weddings or funerals, or even in religious conventions, for reprehensible pulpit fellowship, because thereby faith-menhip is practiced and promoted, error and truth are placed side by side on an equal footing and treated as equivalent. Such a practice can never be pleasing to God. (Joh. 14, 6; 18, 37. 2Cor. 6, 14. 2 Tim. 2, 25.)" In a second sentence it is stated that such a reprehensible pulpit fellowship is against the right, scriptural doctrine of profession, in a third sentence that a Lutheran preacher may exceptionally once get into the position to preach in the pulpit of a congregation of another faith, but only if he also there testifies to Lutheran doctrine and practice, and in a fourth sentence that a Lutheran pastor may also use the church of another church fellowship, for instance at funerals, if the Lutheran church is too remote; but then he must conduct the service alone and may not officiate in communion with the preacher of another faith. We repeat that the propositions are correct, just as the Galesburg rule, Lutheran pulpits for Lutheran preachers alone, is correct. What matters now is that the declaration be carried out. That this has ever been lacking in the General Council, and is still lacking to this day, is well known. Some synods and pastors of the Council are stricter in this, others more lax. It remains to be seen whether the mischief of pulpit fellowship with false believers will really be dismissed. The "Lutheran Herald" reports on another matter which was still brought before the Synod of Canada: a petition filed by D. Kunzmann, superintendent of the English native mission of the General Council, and signed by seven pastors of the New York and New England Synods, and addressed to the Canada Synod, in which the Canada Synod is requested to give its consent, The Synod of Canada replies by a resolution to the petitioners, that it, the Synod of Canada, will promise and give its consent, co-operation, and blessing to the undertaking of these English brethren, 1. If the new Synod promises to keep itself strictly within the limits of its territory in its work, that is to say, to plant only English congregations, not to attempt in any way to invade the existing or yet to be planted German Lutheran congregations of the Synod of Canada, or such German congregations as are served by the Synod of Canada, without having been requested to do so by the Synod or its pastors; 2. If it, the new Synod, will promise not to enter into and maintain pulpit fellowship with those of other faiths, the General Synod, and other ecclesiastical associations not founded on the faith of the General Council.

L. F.

Abroad.

Our pastors in New Zealand formed a church conference last year, which is really a small synod. For not only do the pastors belong to this conference, but the congregations over which they preside also ordain dele-.

good who are entitled to vote. The second annual meeting was held from April 21 to 23 in the congregation at Rongotea, which until then had been served by Father Winkler. Besides the latter, present were Teyler and Hassold, 4 congregational deputies, and other members from the New Zealand congregations and preaching places. As a subject for teaching, Teyler presented a paper on church walking, which was then discussed in detail. Of the other discussions and resolutions the following may be mentioned: The brethren intend to publish a church bulletin to promote church interest among the congregations in New Zealand and to render service to the work of the Inner Mission. They also want to establish a church building fund to provide the necessary church buildings in the larger cities of New Zealand where they work. Two churches have already formally joined the conference, and all churches are collecting for Kingdom purposes. The mission feast held during the conference raised about \$45.00'. - We have previously announced that Fr. Winkler has accepted the appointment as third professor at Concordia College, Adelaide, Australia, where he was to be inducted on June 14; in his place, candidate Dierks from the Hermannsburg Free Church and candidate Hoyer from our St. Louis Seminary will enter the service of the Church in New Zealand.

L. F.

The Danish Free Church, writes Praeses Michael, held this year's Synod on June 13 and 14 in St. Martin's Church in Copenhagen. There were more doctrinal discussions this time than usual, since a joint submission of the 1st. Saß, Rosenwinkel, and Michael in regard to the proposed union of the two Danish Free Churches was before the meeting for discussion. "The united Lutheran Free Churches in Denmark" - that is the name of the Free Church whose president and only theologian is Pastor Saß - had already discussed the same submission on Whit Monday. Unfortunately, a number of laymen, especially the lay preachers, raised strong objections to the Missouri position on lay preaching, women's suffrage, and similar points, to which the other members do not seem to have objected. Nevertheless, our Danish Free Church has not broken off the negotiations, but has appointed a committee, consisting of the Michael and Rosenwinkel and teacher Jenseit, for the purpose that the disputed points may be further illuminated with God's Word. - From the reports on the church work of the Free Church it emerged, among other things, that the young congregation in Lösning, Jutland, now numbers 24 souls, including 15 communicants and 4 voting members. Finally, it should be mentioned that the two services which took place during the synod were also attended by Sass people, and that the one on Sunday was so full that St. Martin's Church was completely occupied.

L. F.

Gifts to the Antichrist. A local newspaper reports on some gifts that have either already been made to the Pope for his "Priestly Jubilee" or are already in prospect. Catholics of Argentina are giving a palace in Buenos Ayres worth \$300,000. The Pope already has the "Deed" in his hands and will have his "Envoy" live in the palace. Likewise, the government of the South American Republic of Colombia has provided the Pope with a magnificent apartment in Bogota for his "envoy." North America has not been left behind. In Washington an apartment for the "apostolic delegate" has also been signed over to the Pope by a Catholic woman. The Emperor of Austria intends to present jewels to the Pope, and the King of Spain is still considering what to give. Also the German Emperor is to

intend to send a gift to the Pope. So much for the report. We add: It is not right for people who want to be Christians to offer gifts to the pope. Christians are to bring gifts to Christ and His Church, as the Scripture says Ps. 72:10: "The kings of the sea and of the isles shall bring gifts; the kings of Arabia and Seba shall bring gifts." He who brings gifts to the Antichrist and his kingdom perverts God's order, acts contrary to God's will, and cannot stand before God when God demands an account of how he has kept house with the earthly goods entrusted to him. Earthly goods are a good gift of God, and it is a desecration of this good gift when one gives it to the enemies of God and his church. Nor did God give the jewels to be hung on the Antichrist. Therefore, the matter of the pope's gift does not end well. Revelation says of Rome (Revelation 18:7-9), "As much as she hath glorified herself, and hath had her way, so much give her anguish and sorrow. For she saith in her heart, I sit and am a queen, and shall not be a widow, neither shall I see sorrow. Therefore shall her plagues come in one day, death, and sorrow, and famine: she shall be burned with fire. For strong is God the LORD, who will judge her. And the kings of the earth shall weep over her, and mourn over her, which have trespassed against her, and wrought wickedness with her, when they shall see the smoke of her burning." But we ought to thank God that through the gospel he has delivered us from the kingdom of the pope, and that now we can no longer bring gifts to Antichrist, but can bring gifts to Christ. Would to God that the children of God would be at least as zealous in bringing gifts to Christ as those who have been beguiled by the Pope are to the Antichrist!

F. P.

Who knows how near my end!

Ämilie Juliane, Countess of Schwarzburg-Rudolstadt (1637 to 1706), a prolific and esteemed poet, is said to be the author of this death song, which is widespread throughout the Protestant Church. It was prompted by the quick death of Duke Johann Georg zu Eisenach, who was suddenly struck by a stroke while hunting on September 19, 1686.

This song has been held in high esteem since ancient times and has relieved and sweetened many an earthly pilgrim's pain and bitterness.

One evening, on the first Sunday after Trinity in 1793, a venerable old man, who had spent 70 years in piety and restless activity, read the usual evening blessing with his servants. As they did so, this hymn was sung. When they came to the verse:

I know that in Jesus' blood and wounds...

I've made my bed and I'm comfortable: There I find comfort in hours of death And all that I would have, he sank down from his chair And, without a sound, went home. A few days before he had pressed the hand of a friend who was visiting him at his departure with the words: "Holy, blessed!

Is the friendship

And fellowship we have, and in it we feast.

Christian Leske, a pastor in Dresden, who sang this song every night before going to bed, died of a stroke when he had just prayed the second verse.

A pious youth was once slain by the collapsing wall of a sand pit while at work. For several days already, his relatives had been struck by his serious, introverted demeanor. He had spoken much of death and eternity, and extolled the glory and blessedness of heaven. On the morning of the day of his death he rose early, performed his morning prayer with right devotion, and hereupon sang the song, "Who knows how near my end." The mother, seized with an anxious foreboding, wanted to keep him at home instead of letting him go to work with his father, as she usually did. How shatteringly it became truth in him then:

It may be slightly different before night when eS was at the early margin.

The merchant Johann Martin Bäumlér in Nuremberg prayed this song twice a day after the morning and evening blessings, whoever wanted to be present.

The end of the song:

My God, I beseech you by the blood of Christ, make my end good.

with which each stanza concluded, was the daily prayer of King Frederick V of Denmark. As he lay dying, he prayed: "My God, I know that by your grace and by Christ's blood you will make my end good now and then.

The tenth and eleventh stanzas were sung at the end of the moving communion celebration which the dying prelate Albrecht Bengel held with his relatives before his death in 1752.

The Swedish army is said to have sung this song before the battle at Gadebusch (1712) and to have just sung the last verse when the enemy attacked.

The fifth verse of this song was once used by Georg Konrad Rieger in Stuttgart as the basis for a sermon on the rich man and poor Lazarus, in which he made the following division:

1. "Make me always unkersüst the .sky
2. and bile-bitter this world:
3. give that; to me in the world gctümm.'l Eternity be imagined.

Fourth, my God, I beseech you by the blood of my watch, make my end good."

One is needed!

Axel Count of Öxenstierna, Swedish Chancellor at the time of the Thirty Years' War, a man as famous as he was meritorious and pious, had withdrawn from public life during the last years of his life. In the solitude of his castle he spent his days in works pleasing to God and immersed himself entirely in the study of the Bible. He missed neither the rushing pleasures of the hoses nor the honors that had otherwise come to him. He sought and sent for the one thing that was needful, and felt nothing of loneliness or forsakenness.

When the English envoy once paid him a visit and expressed his amazement at how a man of Oxenstierna's spirit and merits could endure such solitude, the former Imperial Chancellor replied with a smile:

"The matter is not so surprising as you think, my friend, for I have exchanged the transitory pleasure for the permanent, and only regret that it was not done sooner. I once enjoyed much honour in the world, and passed many a pleasurable hour. But the art, in truth, happy and happy

I didn't learn anything. Despite all the outward splendor, my heart remained empty and unsatisfied. Only now do I know the one thing that is necessary, and I thank my God that he still allows me the time to live alone with him. The only and greatest pleasure I have now, which is more important to me than all the pleasures and amusements of the world, is the knowledge of God's love in my heart and the study of the Bible. This glorious book replaces all the libraries of the world for me.

"You may not fully understand me, my lord, for you are still younger and in the prime of life. Kings and princes bestow their favors upon you, and the world pays homage and flatters you. You are still proud of the important commissions entrusted to you, and you perform all your duties with vigor and joy. But all this is nothing lasting and is not able to give you satisfaction in the long run. When the days come of which it is said: 'You do not please me,' and yet they spare no man, you will understand my words and find them true. Then you will realize "that more wisdom, comfort, pleasure, and blessedness are to be found in a quiet, godly life than in the courts of kings and princes and in their honors. Then you will come to see that the study of the Bible is above all other study, for it shows us clearly how to be happy in this world and in that."

"The world perisheth with its lust: but he that doeth the will of God abideth for ever," 1 John 2:17.

And they opened their treasures, and gave him gold.

Matth. 2, 11.

The third service is that they (the wise men from the east) open their treasures and worship the poor little child Jesus. So shall we (who are able) give money and goods, that the kingdom of our dear Lord Christ may be preserved and increased, and that this little child may have his food in his affliction. That is, we are to help with money and goods so that we may have fine church ministers and schoolmasters; so that the poor, who cannot provide their food because of sickness or other need, may be preserved; and especially so that young boys, who are capable of learning, may be raised up, so that our descendants may have righteous preachers and church ministers. For in such a case we ought to do as a prudent and careful gardener, who always grows young trees, so that when an old tree dies for a year or two, another may soon be planted in its place, which will bear fruit.

He that layeth up his money and his goods in this manner giveth and sacrificeth unto the dear little child Jesus, as well as unto the wise. For there we have first the testimony of Christ himself, that he saith, Inasmuch as ye do it unto the least of these that are mine, ye have done it unto me. But it must be especially pleasing to him, where men willingly help that the churches may be well provided for and ordered. For with this work God's honor is promoted and his name is praised. Secondly, the people are helped by it, so that they can be saved from the tyranny of the devil. But how can the money be better invested and used for more benefit?

Therefore they must be wretched, blind people, whom God has given great nourishment and fortune, and yet they do not help in this Christian work, so that young boys, who are able to study, but cannot go away because of poverty, are kept in proper discipline and brought up in learning, so that in time they also serve other people and teach them,

and strengthen them and guide and raise them up in all kinds of hardship and challenge. It must also be an unholy, cursed money, because there will be little luck, which one does not want to use gladly and willingly for such blessed work.

(Luther. St. L. ed. XIII. 1087 f.)

A botany lesson.

The father of the famous botanist or plant expert Karl von Linné reports how he showed from early youth a great fondness for nature, especially for the plant world. This came from the fact that the father owned a garden, in which the most exquisite flowers were. Barely four years old, the boy once heard his father telling a large company about the wonders of flowers, and from that time on his father was always obliged to tell him about the flowers and to tell him their names. Thus the child's inclination was early determined. Once the pious mother discovered that Charles was using her Bible to press plants into it. She was grieved at this, and reproached him in her own gentle way, saying, "My dear child, you must not put the plants and flowers in my beautiful Bible, and thereby spoil the holy book." The boy replied, "O pray forgive me, dear mother; but these are the most beautiful flowers I ever saw; so I thought I would best keep them also. I have often heard you and the father say that the Bible is the book of life, and now if I put these beautiful flowers among the leaves of the book of life, they will certainly keep their glorious color, and the Bible will always keep them fresh and alive." The mother now exhorted her little son to read the Bible diligently, that the good seed might spring up in his heart. "When I see the flowers," she said, "I think, Why does God make this cold, damp earth bring forth such lovely produce with such glorious colors? Is it not to make us happy by the beautiful sight? And then I think the flowers speak with their sweet lips: .Look at us and remember how good God is!" Dear child, every flower must be a thought of God!" The naturalist has never forgotten that botany lesson he once received from his mother. Nor has he forgotten the promise he made then. He has kept his Bible dear; he has esteemed it more highly than his own learned books which he wrote, nay, in them he has at all times extolled his God's wisdom and glory.

The only child.

"He is our only child, and inherits all our wealth; he need not be troubled with learning," they said-and he became an idler.

"He is my only child and shall not become a praying brother," the father declared - and he did not learn to pray.

"He's my only child, he can't have a rough breeze blowing on him," the mother said - and he became a mama's boy.

"He's our only child, he can have some of everything we have," the parents determined - and he became addicted to pleasure.

"He's our only child, you don't have to pull the reins so tight on him," they soothed at his silly pranks - and he grew light-headed.

"He's our only child, we can do it," they consoled themselves when they had to pay his debts - and he became a spendthrift.

"He is our only child," they lamented as he turned his back on them and plunged into a desolate life.

"He is our only child," they wailed broken-heartedly as he brought shame upon shame upon them and took his own life.

He had been their only child, and they had not known how to care for him; because he had been their only child they had let him be lost.

Pious schoolteachers.

A congregation that has a devout and God-fearing teacher is a congregation blessed by God. In a churchyard there is a cross by a grave with the inscription, "To the faithful schoolmaster, the grateful congregation." Once, as I was coming out of church, I saw a young person standing at the grave crying. I asked the village superintendent, who was walking beside me, if he knew him, and he replied that this was a very useless youth. I approached him and asked him why he was standing here and crying. Then he said, pointing to the grave: "If I had followed this former teacher of mine, I would not now be out of prison; but from now on I will heed his faithful teachings and become a righteous disciple of Christ, as this teacher of mine was. God grant me his grace to do so! But to the old teacher, may God repay in eternity the love he has shown me."

There is nothing superfluous to the Scriptures.

Just as an expert in the gold mines does not leave even the smallest vein unnoticed, since this can contribute a great deal to the increase of gold extraction, so also in the divine writings one should not pass over one iota or stroke, indeed not half a stroke, but diligently search through everything; for everything has its origin from the Holy Spirit, and nothing of it is superfluous and unnecessary.
(Chrysostom, † 407.)

Obituary.

On June 12 it pleased God to deliver Fr. Karl G. Hähnel from all evil after several months of severe illness. He was born on May 5, 1854 in Kreutzburg, Silesia. As a 20 year old youth he came to America and soon entered our seminary in Springsted, where the Gmnasial education he had already received in Germany served him well. After passing his exams, he received a call from the small congregation in Tallula, Ill., where he was ordained and inducted on August 8, 1880. He resided there a short time, until it appeared desirable to remove his residence to the former branch parish at Petersburg, Ill. With great zeal and right fidelity he labored in this his first parish 7 years, after which he followed a calling to Wisconsin. In Batavia and Cascade, Wis. he labored successfully from 1887 until 1904, when he was compelled by an eye complaint to resign temporarily the ministry dear to him, and moved to Milwaukee. With God's help, improvement soon came to his eye ailment, and he waited with eagerness for a call to a church. In the meantime, wherever his services were desired in Milwaukee and vicinity, he readily helped out his fellow ministers, and also for several months represented the pastor at Dundee, Ill. and the pastor of the

St., Peter's parish in Chicago. Being idle was difficult for him. When, therefore, a suitable calling did not come to a congregation as soon as he desired, he followed a calling from the society maintaining the ably conducted Evangelical Lutheran asylum for the feeble-minded and epileptic, then at Watertown, Wis. now at Milwaukee, and served it by lecturing and collecting funds in congregations of the Synodical Conference principally in Wisconsin until the beginning of this year, whereupon he was soon thrown upon the sick bed, which was to become his death bed. On September 6, 1881, he was united in marriage to Miss Anna Stolper, of Milwaukee, who now deeply mourns his death after nearly 27 years of happy wedlock. - With a large attendance of professors and pastors of Milwaukee and the surrounding area, as well as relatives and friends, also from his last congregation, his body was laid to rest on June 15 at the side of his daughter Marie, who preceded him a little over two years ago, and his father-in-law, who had passed away four weeks earlier, in the beautiful Korest Ilomn churchyard in Milwaukee. In the house of mourning U. B. Sievers spoke about 1 Thess. 4, 1. 7-18, in the Trinity Church, to which the deceased belonged during his stay in Milwaukee, U. Sprengeler about Ps. 23, 4, and at the grave about Joh. 16, 22 his mourning friend F. P. Merbitz.

New printed matter.

Catalogue of the educational institutions of the
German Lutheran Synod of Missouri, Ohio and other states for
the school year 1907-1908. 56 pages 51/2
X814. Concordia Pub-
li8ÜinA Housa. St. Louis, Mo.

This catalogue, which contains the names of the officials, professors, students and pupils of our 9 educational institutions, as well as a list of lectures and subjects taught, will be sent to our pastors and teachers without further ado. Whoever else desires it, should ask for it at our publishing house, and it will be sent free of charge.

L. F.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 3rd Sunday, n. Trin.: Kand. R. Heschke at the church zn Antigo, Wis. assisted 44 Gries by 44 A. Grimm.

Ordained and inducted on behalf of the District President concerned:

On the 2nd of Sonnt, n. Tritt.: Kand. W. P. S t ö h r in the parish at Mascoutah, Ill, by 44 J. C. Ambacher.

In the exchange of the respective district presidents were introduced:

June 13, 14 and 15: 44 C. A. P a n h o r s t in the parishes at Mancelona, Petoskey and Wilson Tp., Mich. by P. M. L. Luecke.

On the Feast of Trinity: 44 H. W. Weinert in the church at Fort Worth, Tex. by 44 E. M. Robert. - 44 R. O. B i e n e r t in the congregation at Gurt Süll, Sask. cam, by 44 A. C. Stolt.

On the 1st Sunday, A.D.: 44 O. Lugenheim at St. Luke's parish, Olneh, Tex. by 44 E. Desfner. - 44 K. I. Pape in the parish at Delaware, Iowa, by P. W. H. L. Schulz, on the Sunday following in the parish at Peosta by 44 L. Pocket.

On the 2nd of Sunday, n. Trin.: 44 H. C. Hinz in the parishes zn Town Lowell and Euclid, N. Dak. by 44 A. F. Parge.

On Sonnt. Judica: teacher J. T. Link as professor in the school teachers' seminary at Seward, Nebr. by 44 C. H. Becker.

Introduced as teachers in parochial schools were:

On Trinity: teacher A. K i e k h ä f e r as teacher in the school of St. Paul's parish at Montpelier, Wis. by P. G. S. Mundinger.

On the 2nd Sunday, n. Trin.: Teacher L. H. Kolb as teacher at the school of St. Peter's parish at St. Peter, Ill, from 4*. J. H. Witte "on.

Initiations.

Dedicated to the service of God were:

The new church (36X54 feet) of the Lithuanian congregation at Naugatuck, Conn. on the 1st Sunday, A.D. Trin. Preachers, UI4 Franke (and Engl.) and Brustat (Lit.). - The new church of St. Paul's congregation at Stover, Mo. on the 2nd Sunday, n. Trin. Preachers, 4'1'. Matuschka, Wacker, and Schröder (engl.ü The consecration act was performed by 44 W. Ludvig. - The new church "28X47, steeple 78 feet) of St. Paul's congregation at Clay Center, Kans. on the 2nd Sunday, A.D. Trin. Preacher: ?14 P. D. Muller, wine and I. Reininga (English). Collection: H102.01.

Gvnnvsteiniegnngen.

On the Feast of Trinity, the Immanuelsgemeinde zu Soe st, Ind. "?. G. Blievernicht), laid the foundation stone of their new church. Preachers: uu. Miller and Moll "engl.;. - On J. Sunday, n. Trin. the Trinity congregation at Wausau, Wis. (44 C. A. Bretscher, " laid the cornerstone of their new church and school. Preacher: 44 Schliepsiek. - On the 1st Sunday, A. D., the Trinity congregation at Clarks Fork, Mo. laid the cornerstone of their new church. Preacher: 44 J. Höneß. - June 23, the Christusgemeinde at Pequot, 'Minn. laid the cornerstone of their new church. Preacher: 4'4'. C. Kolluwrgrn and Ziehlsdorff (Engl.).

Juvitaen.

Zionsgemeinde zu Augsburg, Ark. (44 H. M. Schreiner", celebrated its 25th anniversary on the Feast of Trinity. Preacher: 44 Kaiser. - The Immanuel congregation at Pougstown, O. (4'. G. Eyler), celebrated their 25th anniversary on Trinity feast. Preachers: UI4 Auge and E. Kirchner. - Immanuel congregation at Giddings, Tex. <44 E. F. Mürbe), celebrated its 25th anniversary on the 2nd of Sonnt, n. Tritt. Preacher: 4'4'. G. Buchschacher, Krenke, and Pott "engl ". Collections: H102. 76.

Conseverranzeigen.

The L c a v e n w o r t h - Special Conferen; will assemble, w. G., on July 21 (9 m rr.) and 22 at Topeka, Kans. Registration or cancellation requested before July 16. Work has the ?45: Jlingel, Neitzel, Timken, Hömaun, Schwart, Bundenthal. Confession: Senne (L. Schäfer).

Preached by O. Dcmctrio (14 Dick).

W. Arndt, Secr.

The Mixed M i s s i p p i Pastoral Conference will meet, w. G., from July 21 (2. 30 n. Ll.) to July 23 (11. 30 n. 'r.) at Schmeling's church at Sparta, Wis. Works: Augustana, Art. XXI: 14 Mayerhoff "Art. XXII: 44 Schulz). Exegesis on 2 Tim. 2:14-26: 44 Franzmann. Catechesis on the government of God: 14 Gamm; on the flood of sin: 44 G. Thurow. How does Christ's word, "Learn of me," also apply to the evangelical ministry of a Lutheran preacher? 44 Mittelstädt. With mission feasts becoming more frequent, and with the stock of this institution lasting for years, how can monotony be avoided in mission feast sermons? 14 E. A. Pankow (44 Bergemann). Confession: 74 v. Rohr (44 R. Siegler). Sermon: 14 Schwanke (44 Sauer". Please register by July 10.

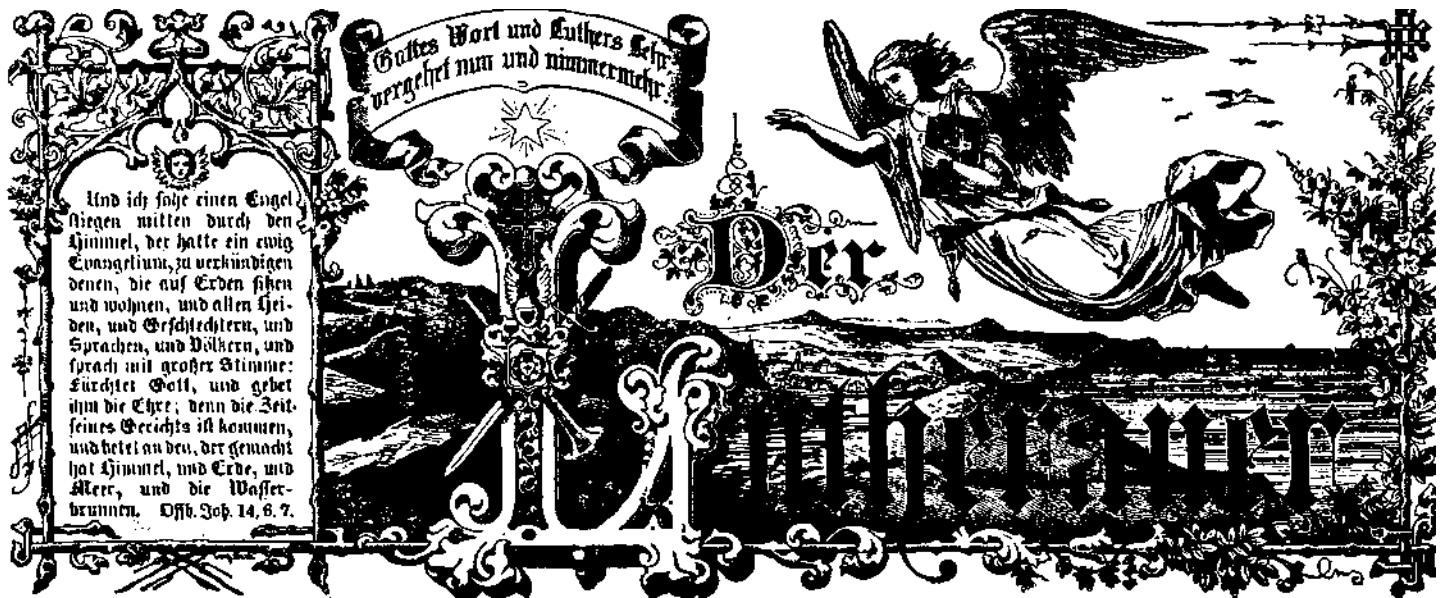
I. C. Siegler, Secr.

The Northwest Teachers' Conference will meet, w. 64, July 22-24, at Addison, Ill. The following work find announced: School inspection: W. Wegener. Health care in the school: I. F. Schmitt. UnSlmü in our Uaroaiül 8vüoyl8: Prof. Alb. Miller. Education for independence: P. Buszin. Treatment of the Biblical story of the centurion Cornelius: A. Paar. Our songs, a powerful educational factor in our schools: J. Wegner. Uradical l.088ON krom Urimurvl . Landeck. Individualization in Works of Education: E. E. Hoffman". Corporal punishment: Prof. I. L. Backhaus. Those who have not yet signed up, please do so immediately.

O. F. Rusch, Chairman.

The Mixed For and Wolf River Valley Conference will gather July 28-30 in 44 Ropes Township to Shawano, Wis. Work: Uoüori's Rulo.", ok Orckor (continued): 44 Kansier. Exegesis on Rom. 8:18-23 (continued): 44 D. List, on sponsorship: 44 Bergholz (14 Eppling). A dogmatic work: 44 G. Mundinger (44 Aerger). Confessional address: 44 Brenner (44 Fink). Sermon: 44 Auerswald (44 Bergholz). Register early! H. A. Lorenz, Secr.

The E a s t L a k e S h o r e - Special Conferen; will assemble, w. G., from Aug. 3 (evening 71<> o'clock) to Aug. 5 (noon) at 44 Tews in Forestville, Mich. Works: Exegesis on 1 Cor. 7 (continued): 44 Don-



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64th Year.

St. Louis, Mo., July 28, 1908.No. 15.

A delicious work.

This is certainly true, if any man desire the office of a bishop, he desireth a goodly work. 1 Tim. 3, 1.

Who will or can tell all the honor and virtue of a right, faithful pastor, which he has before God? There is no more precious treasure on earth and in this life than a true, faithful pastor or preacher. For count thou thyself what profit the good ministry of preaching and the good pastoral care bringeth, which thy son also bringeth, who faithfully leadeth such a ministry; so that so many souls are daily taught, converted, baptized, and brought to Christ and made blessed by him, and are redeemed from sins, death, hell, and the devil, and come to eternal righteousness, life, and heaven through him, that Daniel chap. 12:3, that they which teach others shall shine as the heaven, and they which teach righteousness shall be as the stars for ever. For since the word and ministry of God, where it is right, must without ceasing do great things and vain wonders, so must your Son also without ceasing do great and vain wonders in the sight of God, as raising the dead, casting out devils, giving sight to the blind, hearing to the deaf, cleansing to lepers, speaking to the mute, making the lame walk; though it be not done bodily, yet it is done spiritually in the soul, that it is much greater, as Christ saith Joh. 14:12, "He that believeth on me, the works that I do, and greater works shall he do."

If thou wert sure that thy son should do one of these works in one man, namely, that he should make a blind man see, raise a dead man, take a soul from the devil, save a man out of hell, or whichever of these things it might be, shouldest thou not with all gladness venture thy good, that he may be trained unto such an office and work, and leap for great joy, that with thy money thou hast wrought such a great thing before God? For what are all foundations

and monasteries, as they now are and go in custom, with their own works against such a parson, preacher, or schoolmaster?

Now, behold, thy son doeth not one of these works only, but many, yea, all of them, daily: and what is best of all, he doeth them in the sight of God, who looketh upon them, and holdeth them in high esteem, as it hath been said, though men know it not, nor regard it: yea, though the world reproach him as a heretic, a seducer, a liar, a rebel, so much the better, and a good sign that he is a righteous man, and like unto his Lord Christ. For Christ himself must also be a rebel, a murderer, a seducer, and so be judged and crucified with the murderers. What would I care if I were a preacher, if the world called me a devil, when I know that God calls me his angel? The world may call me a deceiver as long as it pleases, but God calls me its faithful servant and slave; the angels call me their journeyman; the saints call me their brother; the faithful call me their father; the wretched souls call me their savior; the ignorant call me their light; and God says, "Yes, so be it;" and so do the angels and all creatures.

Now these things are spoken of the works and miracles which thy Son doeth for souls, to save them from sins, and from death, and from the devil. And concerning these things he doeth great and mighty works in the sight of the world: that is, that he should report and instruct all ranks, how they ought to conduct themselves outwardly in their offices and stations, that they may do right in the sight of God; that he may comfort the afflicted, give counsel, settle wicked matters, amend grievous consciences, keep peace, make reconciliation, be reconciled, and do works without number, much and daily. For a preacher confirms, strengthens, and helps to maintain all authority, all temporal peace, controls the rebellious, teaches obedience, manners, discipline, and honor, teaches fatherhood, motherhood, child ministry, servant ministry, and summa, all secular offices and estates.

Again, thou shalt know what harm thou doest, if thou doest wrong in this. For if God has given you an end, able and skilled for such a ministry, and you do not train it, looking only to the belly and temporal food, take before you the register set above and go through it in its good works and miracles, and you will see and find what a godly and herbal you are. For as much as there is in you, you deprive God of an angel, a servant, a king and prince in his kingdom, a savior and comforter of men in body and soul, in goods and honor, a captain and knight against the devil, so that you concede to the devil and further his kingdom, so that he keeps the souls in sins, death, hell, and brings in much more daily and is incumbent everywhere, the world remains in heresy, error, strife, war, and strife, and grows worse daily; And the kingdom of God, the Christian faith, the fruit of the passion and blood of Christ, the work of the Holy Ghost, the gospel, and all divine service, perish, and all devil-worship and misbelief prevail. All these things might have been prevented and avoided, and might also have been corrected, if your child had been drawn to them and had come to them.

Luther. (X, 422 ff.)

The evangelical Lutheran hymn. 1)

I.

That our hymn is an object of great importance for us Christians and therefore fully deserves to be treated in one of our church publications is obvious. After all, the hymn is one of the most noble means of our edification! What is the church song? It is the poetic expression of religious thoughts and feelings, as they have been evoked by faith in the great deeds of God for our blessedness and by love for Christ. It is the whole theology, put into simple, popular, generally intelligible, singable form, and what the Bible, the Catechism, sermon and devotional books bring in unbound speech, the hymn brings in poetic form. Pious singers, enlightened by the Holy Spirit, have expressed in it what they have believed, lived, experienced, and what they have felt is spoken to us from the heart. Their songs are now our songs. In them we confess our most holy faith, we praise and glorify God for all his bodily and spiritual benefits, we confess our sins with a penitent heart, we complain to God of our distress, draw from them comfort in suffering, encouragement and strengthening in weakness, and joyful hope of salvation from all evil. What the Christian needs in all situations of life, he finds here expressed in a beautiful, heartfelt way, and so these songs are a priceless treasure to him. Every Sunday we let them resound together in our churches and serve thereby

1) Some time ago, at the request of the students in St. Louis, the undersigned gave a lecture on the Lutheran hymn in the seminary there. Upon repeated request to edit this lecture for the "Lutheran", he was willing to do so, in the hope that this would be of some small service to our Christian people.

We sing them in our private devotions, or at least speak them and let them rise up as a prayer to God's throne. Truly, we would not want to do without these songs! Our whole Christian life would seem barren if we did not sing them.

But is our hymn so important to us as Christians, so much more so to us as Lutherans. We realize this when we consider how closely it is connected with our dear Lutheran Church. Take a look, dear reader, at the dates in your hymnal under the hymns that have become so dear to you, and you will notice that, with very few exceptions, they were only written in 1523. (Cf. hymn no. 243.) You will now remember that this was the time when the glorious work of the Church Reformation had just begun. If you conclude from this that our delicious hymn was given to us with the Reformation, you are right. For it is indeed a gift of the Reformation. With our dear Lutheran church our hymn also came into being, and indeed as a good inseparably connected with it. It had to be so, as you will soon see. If, then, the precious hymns of your hymnal are a precious treasure to you for their own sake, they must be all the more so to you as a gift peculiar to your church. And although other church communities have also gradually received their hymns, we Lutherans in particular may boast before them all that we possess the most beautiful, full-bodied, pithy hymns, for which they rightly envy us. We should well remember this, that we may always recognize how richly God has blessed us also in this respect.

After all this, dear reader, should you not like to know something about our hymn? Certainly! Nnn, let me first tell you how our hymn came into being, and how it came about that our Lutheran Church in particular enjoys this good. But in order to make this clear to you, I must first take you far back into the time before the Reformation and show you how congregational singing was then. For this you must hold fast: Hymns and congregational singing belong together. A hymn cannot be thought of without congregational singing. A hymn only rightly bears this name when it has become the property of the congregation and is sung by it in the divine service. And from congregational singing the hymn has come forth. From what follows you will now see what an important thing it is about congregational singing.

When a congregation sings a song in their worship service, they are doing something that they have a complete right to do. This is clear from God's Word. For example, in the 96th Psalm it says: "Sing to the Lord, all the earth", or in the 147th Psalm: "Sing to the Lord with thanksgiving", or when the apostle Paul calls out to his Colossians, chap. 3:16, "Teach and admonish yourselves with psalms and hymns and spiritual songs, singing in your hearts to the Lord," there cannot be the least doubt that when Christians sing together in their services a song to the praise of their God, they are singing to the Lord.

they are doing a value pleasing to God. The right to sing is given to them by God himself.

Should we think it possible that for centuries Christianity has been deprived of this right? And yet it is so. This happened in the time when the Pope ruled the whole Christian world. There was no congregational singing, and so no real hymns could come into being. Before the papacy came along, it was different. In the earliest times of the Christian Church, congregational singing formed an essential part of the divine service, and though the singing was then different from what it is now, in that it consisted only of speaking or singing, as we sing the antiphons, yet it was congregational singing, and in the writings of the earliest Church Fathers there is not a trace of the Christians having given up the right to sing communally at their divine gatherings. And so it remained when, under the Emperor Constantine the Great in 321, the Christian religion came to dominate the whole Roman Empire. Congregational singing continued everywhere, and even experienced a particular upswing at that time. This was brought about by the circumstances. Whereas before, in the times of persecution, Christians had held their services in secret, in subterranean vaults, in the thickets of the forests, from lonely mountain heights, now the services were held in public, and whereas before usually only small crowds gathered for worship, now there were often thousands who served their God together in the great halls and so-called basilicas. The congregational singing had to take on a different form. For what the Christians had sung hitherto were almost without exception the Old Testament Psalms and the hymns of the New Testament, e.g. the hymn of Mary: "My soul exalts the Lord", that of Zacharias: "Praise be to the Lord God of Israel", or the hymn of the angels at the birth of our Saviour: "Glory to God in the highest!". So it was poetry in prose form. Prose, however, sings poorly. Mass singing by a musically unpeeled multitude is only possible if it has at its disposal regularly constructed songs divided into stanzas with a definite syllable count. Only in this way can confusion be avoided in singing. Such songs were now needed by the Christian congregations. And there it was chiefly Bishop Ambrose of Milan, 374 to 397, who introduced such songs, which, combined with their simple sweet melodies, came into use almost everywhere. Other great poets who provided the Church with such songs were, for example, Sedulius of Achaia and Prudentius of Spain. What these men wrote were true hymns in which the whole congregation could confess their faith, and to this day we sing some of them in German translation, e. g. the Christmas hymn No. 36: "Nun komm, der Heiden Heiland" ("Now come, the Gentile Saviour"), which is derived from Ambrose, to whom also the Latin version of the glorious Tedeum, No. 337, is attributed to Ambrosius; further, the Christmas hymn No. 15: "Christum wir sollen loben schon" and the Epiphany hymn No. 60: "Was fürcht'st du, Feind Herodes, sehr," both of which are by Sedulius; finally, the funeral hymn No. 417, which goes back to a hymn by Prudentius.

O. Hattstädt.

From our East Indian mission.

4.

Take again, dear reader, the previous number of the "Lutheran" at hand, so that you know immediately what I am talking about.

But I don't want to tell you now one after the other how everything developed in Vadasery from month to month and how Missionary Hübener describes it exactly in his reports. I say, I do not want to tell it like that, because it would be too long, although it would be very interesting. But now I want to travel into the midst of it all and let my dear readers take a look at the conditions there, a look that will fill them with joy.

The Rev. Nathaniel has quite voluntarily and peaceably resigned his office, and is now a church member, a diligent hearer and learner. Let us give him great credit for this. Missionary Hübener is now pastor of the congregation. At the same time, of course, he is a missionary.

The main work of the pastor and missionary Hübener is that he teaches the baptized and the unbaptized of the "congregation" at Vadasery diligently in God's Word, so that man and woman, old and young receive a clear and firm knowledge of the main points of Christian doctrine and biblical history. This instruction he gives morning and evening, as he can have the people at the moment. At first he gave these lessons pretty much all together. But now he does it differently. Since April, he has been dividing people into smaller groups, mostly by family, and teaching them that way at different times and occasions. This makes a lot more work for him, but it is also much better. For in this way he can get to know the people better and see how mature or immature each is in knowledge. He can help the weak ones much better this way. This way is especially better for women and girls. He describes quite interestingly how it was with the women and girls at first, during the general instruction: "They preferred to sit in the evening hours where it was darkest, wrapped themselves deeply in their robes and did not open their mouths. They left the answering to some laudable exceptions and to the men and children. Whether I raved, whether I pretended sweetly, no matter, there was nothing to be got out of them." But now that he has them in small groups and by families, it is very different. Now they talk. The missionary writes that in this teaching he generally finds a desire and love for God's Word and a desire for holy baptism. Of course he says that there are also indifferent people. But where are they not? Do we not also have indifferents in our congregations here? O Lord, help!

In front of me is a beautiful picture, a photograph of 37 men and women, young men and maidens, along with some children. They make up the first crop in Vadasery. They were baptized on the Sunday after Easter, April 26th of this year. What a joyful day that must have been for our dear missionary! Soon he wanted to baptize a second group. He wrote: "Others could have come along as well (namely, with the aforementioned 37 best as far as Christian knowledge is concerned). But since I did not want to split up the families, I asked for a second baptism.

I postponed their baptism for the sake of individual backsliders. I have now taken special care of each one, according to need." Truly, what Christian should not be delighted when he hears such a thing?

Of course, regular church services and Christian teachings are held on Sundays. And these are very well attended, not only by the flock under Missionary Hübener's care, but also by others who live around.

Tann is also, it goes without saying, a Christian school in Badasery. The missionary gives the religious instruction. The other subjects are taught by the capable teacher Ponuasami, until now of the Reformed confession, but who has decided to become Lutheran. And then there is a young pagan teacher employed at the school. Both have a good background. Yes, of course we would prefer to have only Lutheran teachers. But - there are none. The number of pupils was "according to the last report 34. And if these 34 minors have two well-educated teachers and another religious teacher, then they can learn something, don't you think? But there is good and well-founded hope that the school will soon increase. Everything is still in the beginning.

And now comes something that makes me sheerly happy.

Already at the end of last year Missionary S üb euer taught the young men and bigger schoolboys of his flock early in the morning from half past six to half past seven o'clock, because they showed much eagerness and desire to learn and to train themselves for the service in the mission, and those who then did not have to leave in such a hurry for the day's work, then still received a singing lesson, which was led by a negation official, a Reformed Christian, and in which the liturgy for the services and the Lutheran hymns were practiced. That's nice, isn't it? - But now further. Under the 40th of March of this year, the missionary writes thus: "I did not go to preach to the Gentiles. (He had no time to do so, as anyone who reads these leaves can see.)st There are, after all, people from the Pariah class in so and so many places around, who are said to be ready to turn to Christianity. ... Again (and again) deputations came to me, behind which were evidently discontented London Christians (and which were therefore not considered, since, as already stated, we must not nor will not reach into a foreign office). But if unthought-of people independent of the London Mission desire our help, we must turn it to them. (Yes, most certainly.) But for this we must have native assistants. So I have selected from the . . . mentioned young people (a class because they are being trained for service in the mission). A total of 20 came forward, because young people from other places also wanted to participate. I first selected 12, 9 of whom were from Vadasery. Of three, one was dropped because it turned out that he belonged to the London Mission. The young people are taught in the morning and in the afternoon. I teach them catechism and Bible history for three hours every morning. Nathaniel and Jesudasen

(you shall get to know this man) also attend the lessons. In the afternoon Jesudasen gives secular lessons in arithmetic, grammar, and geography. The young people are learning very eagerly, and I intend to be able to use them as a kind of emergency teacher or catechist in the missionary service after a few months, when the need arises. Later on they will have to undergo a course of several years, either here or perhaps at one of our northern stations. They have all, of course, formerly attended elementary schools and can read and write." - On April 14 the missionary wrote: "The young people in the preparatory class are learning eagerly and, as I am pleased to see, are a salt for others, first of all for their closer relatives. With the help of the excellent 'First Milk' (166 questions and answers from Christian doctrine) they help their housemates and relatives in Christian knowledge, which is a great help, especially with regard to the women, who are very difficult to teach. In other ways, too, the young people are valuable to me in treating and influencing the other groins." - O, God bless in mercy this young flock, that they may become sowers for God's kingdom! That's fine and funny work in Nagercoil and Badasery!

But that's enough for today. We want more in the next number.

C. M. Z.

Our Brazilian Mission.

Detailed information about the status and needs of this mission was given to the last Synod of Delegates by the President of the Brazilian Synodal District, Ist W. Mahler. The undersigned Commission takes the liberty of reporting the following to the worthy readers of the "Lutheran".

Our churches in Brazil are spread all over the state of Rio Grande do Sul. Preaching is done in 47 different places. There are 8500 souls under the pastoral care of our pastors. The number of voters is 1476, the number of communicants 4697. 1140 children are taught in the schools. In the service of the mission are at present 18 pastors, 2 teachers, and 10 assistant teachers (men of good character and education, but who have not yet taken the colloquium). The number of congregations could be considerably larger if there had not been such a lack of pastors. In addition to this, in the last few years eight pastors have left the work there. If this had not been the case, the Brazilian mission would be in a much better position. There will be few mission works in our Synod that have had greater success in so short a time (we began our mission work eight years ago). The prospects for the future are the most favorable, if sufficient laborers can be obtained. To remedy the lack of workers, the Brazilian District has established at Porto Alegre, the capital of Rio Grande do Sul, an institution for the training of pastors and teachers, which was placed under the authority of the General Inner Mission Commission for Foreign Countries by the last Synod of Delegates. The Synod also approved the salary for two professors and the rent for a building.

1) What is in brackets is what I say. C. M. Z.

The missionary work in Brazil also has its difficulties. They are the same that we face in all mission fields. One difficulty is that the churches there are not yet model churches. Nor do two or three sermons yet want to do it: it requires much work to make the congregations so long neglected and deceived into right Lutheran congregations. Meanwhile our pastors have the right to preach God's word purely and loudly, and therefore the power on their side. They also have the education of the youth entirely in their hands.

Another difficulty is that our pastors in Brazil have to endure many physical hardships. But where is there a lack of this, even in our mission fields here? Of course, sacrifice and the desire to work are part of the missionary spirit, even in Brazil.

That our synod has a heart for its missionaries who stand on outposts in the wilderness and do pioneer work was again demonstrated quite clearly recently in Fort Wayne. Our synod is not willing to let its missionaries starve. It has therefore decided that the salary should be at least MIO.OO, and that the commission, where necessary, should also give more. This will, of course, increase the expenses of our missionary treasury by a considerable amount. Instead of H2000.00 quarterly we will have to send P3000.00 to Brazil from now on. Some of the Brazilian churches are very poor. They all pay salary. So far three congregations have been independent; two have been nearly so; some pay the half, some a third of the salary. What is lacking must be provided from the missionary treasury, and the increase in salaries which has now been decided upon must - at least for a considerable time - also be met from this treasury. In addition to this, this fund also has large annual expenses for travel, which other mission funds do not have to this extent; the fare for one person from New York to Porto Alegre is H 185.00. In the course of this summer, at the latest by the beginning of September, passage must be provided for six people, namely for three pastors and for three pastors' wives. And since our candidates are penniless and cannot embark on the great journey with empty pockets, the Commission must grant each one a coveted advance of salary averaging 50.00. To this must be added the freight *nucosteu*, which the Commission has so far set aside P25.00 to defray.

But now the Commission must not conceal the fact that the treasury is not only empty, but already has a debt of over 1000 dollars. But that should not be that we leave our Brazilian mission so lacking in necessities. At the beginning of this month we should have made the due quarterly mailing, but could not. If we wait any longer, our pastors will be in dire straits, since they can only borrow at a high interest rate (ten percent), if they can find anyone at all to lend to them. Therefore, the urgent request goes out to you, dear Christians: For the love of Christ, come to the aid of the Commission with abundant gifts without delay! As long as the treasury is empty, this year's candidates cannot begin their journey, whose early arrival in Brazil is so urgently needed. The good Lord has shown us that He is pleased with our work in Brazil, in that He has made it

...with such beautiful successes... Now we should also support this work with all our might. The Brazilian treasury should be filled again quite soon. May God open our hearts and hands for our Brazilian mission!

On behalf of the General Commission for Inner Missions Abroad, the following signs with fraternal greetings

L. Lochner.

P. S. The Commission has since found itself compelled to borrow another ^2000.00 to carry out the quarterly shipment mentioned above. The treasury therefore now owes about P3000.00.

The glorious good of the brotherhood of faith.

Theses for the 1908 Synodal Conference. presented by F. Pieper. [F. P.]

1.

All Christians are in an inner, invisible fellowship with one another, because they all believe in Christ as their Saviour through the action of the Holy Spirit and through this faith are united with Christ as the united head of the church and with one another to form a spiritual body. In this fellowship are also Christians who are in unbelieving church communities (*unites ecclesiae interna sive fidei in Christum*).

2.

It is God's will and order that those who believe in Christ in their hearts also enter into external, visible fellowship with one another, first of all by joining together in local congregations, in which the gospel is preached purely and the sacraments are administered according to the divine word, and furthermore also by recognizing and treating as brothers in the faith those Christians who profess the true faith in other places (*unitas ecclesiae externa sive professionis fidei*). Purpose of this external fellowship is the preaching of the gospel in the world, the spreading of the church and the mutual refreshment and strengthening in the faith.

3.

Because many Christians, out of weakness in the knowledge of Christ's command to keep only to his word, do not become obedient, but, contrary to Christ's prohibition, enter into fellowship with false teachers, they thereby separate themselves from the fellowship of their brothers in faith ordered by God, and this only comes into operation among those Christians who keep to Christ's order in the church, that is, who confess the pure teaching of the divine word and avoid false teachers.

4.

The sadder it is that so many Christians remain in unbelieving camps and thereby help to cause and maintain division and trouble in the church, the more diligently and sincerely should the Christians who, by God's grace, are in the orthodox camp, keep faith-brotherly fellowship with one another and carefully avoid all disturbance of the same, for God's glory and for the highest benefit of the world and the church.

To the ecclesiastical Chrnnik.

America.

Our sister synod of Wisconsin met in Milwaukee in June. Absent from this meeting were three men who had been members of the Synod for years and had done much for it: D. Hoenecke, the deserving professor and director of the Synod's Seminary at Wauwatosa, and D. C. Hunter of Racine, who had served the Synod me in many ways, were called away to the rest of the blessed during the Synodical year, and the long-time president of the Synod, D. Ph. v. Rohr, was prevented by severe, painful illness from attending the sessions. The doctrinal proceedings were presided over by Dr. H. Wente; the subject of the same was the importance of the person and ministry of Christ to the Christian life. The college of the synod at Watertown. Wis. is in prosperous condition, and is attended by many students; the Synod therefore resolved to employ two more professors. Progress is being made in the field of Inner Mission or Traveling Preaching; \$9460.00 was appropriated for the coming year. The house collections for the payment of debts are proceeding; the Synod has employed a special collector for this purpose for the past few years, who has been on leave from his congregation, and will again appoint one. The "Gemeindeblatt" has 10, 800 readers and has yielded a net profit of P 5500.00 for the General Fund. 18 pastors, 8 teachers and 4 congregations were admitted to the Synod. - The professorship vacated by the death of Blessed D. Hönecke has not yet been filled. First Prof. M. Eickmann of Watertown was called, and then Prof. F. Bente of our St. Louis Seminary. Both have declined the appointment. L. F.

Among the synodical assemblies of the past month, that of the Michigan Synod at Sturgis, Mich. still claims special interest. This synod was formerly a member of the Synodical Conference, but withdrew from it 12 years ago. In recent years, however, it has again come significantly closer to the Synodical Conference, and at this meeting passed the following resolution: "In brief and clear reply to the various attacks upon our Synod, as if we were not of one mind in doctrine and not in cordial agreement with the doctrinal position of the Synodical Conference, the Synod declares that it must reject such assertions as fabrications, and hereby confesses unequivocally that it holds and shares the doctrinal position of the Synodical Conference to be the correct one. The Synod also considers that the time has come when this can be expressed outwardly." This is a pleasing resolution. Several years ago, as is well known, free conferences were held between pastors of the Synodical Conference and the Michigan Synod, which ended in the setting aside of differences, the establishment of communion of faith, and mutual recognition. Thus, in our time of ecclesiastical disunion on the one hand and false union on the other, true union and unification always take place. A principal subject of negotiation rmd deliberation at Synod concerned the seminary at Saginaw, Mich. The institution had been closed last fall. The director at that time, Prof. Beer. formerly professor at the Seminary for Preachers at Kropp, Germany, entered the Synod of Canada belonging to the General Council. The Synod approved the action of its officers and authorities in this matter, and passed the following resolutions:-- "1. It fills us all with the greatest sorrow that our Seminary, which possessed the love of the Synod in a great measure, should be closed. (2) We are not, however, of opinion that it should remain closed, but that we should earnestly consider it

to the task of reopening the institution as soon as possible." In what manner the institution is to be reopened and continued, whether as a seminary for preachers, or a grammar school, or a progymnasium, whether the Synod is to undertake the work alone or in so doing enter into connection with other orthodox church bodies, will be considered by a committee appointed for this purpose, then deliberated upon by the Pastoral Conference, and finally submitted in a circular to all congregations, so that next year's Synodal Assembly may finally decide thereon. This next meeting will be the fiftieth annual meeting of the Synod. A history of the Synod is therefore to be published and a jubilee celebration held. The presiding officer of the Michigan Synod is Bro. Krauss, editor of the "Synodal Friend," from which we take this news, Bro. Bodamer. L. F.

Milwaukee Lutheran College. On June 28, ground was broken in Milwaukee for a new college building which the Lutheran College Society proposes to erect at 18th and Vine streets. The college society is composed of members of such Lutheran congregations in Milwaukee and vicinity as belong to the Synodical Conference. The Lutheran College in Milwaukee has the same purpose as Walther College in St. Louis. These schools do not seek to train ministers of the church, that is, teachers and preachers. For that we have our colleges (high schools) and seminaries. They are, however, intended to serve Christian parents who seek an education for their children that goes beyond the elementary school, while avoiding the spiritual dangers associated with attending the public high schools. We Lutheran Christians, of course, care for our colleges and seminaries first and foremost, because we use these high schools to carry out our general Christian calling: "Preach the Gospel. This Christian vocation is above all things to us and always comes first. Nevertheless, the Lutheran college is not a superfluous institution. Anyone who has had a glimpse of state colleges knows that in them, even more than in grammar schools, a sham science spreads which undermines the divine prestige of the Holy Scriptures and thus takes the standard of the Word of God out of the hands of young Christians, by which the whole of human life must be judged if it is not to be a great folly. Especially our growing youth, in striving for higher education, needs to be constantly reminded that the final purpose of human life here on earth is not wealth, honor, and enjoyment, but blessedness through faith in Christ. The only correct world-view is, after all: "Seek ye first the kingdom of God and his righteousness." Our Lutheran colleges want to contribute their share to the preservation of this only correct worldview for our youth. That is why Lutheran colleges, in which God's Word truly reigns and something worthwhile is accomplished, are a great blessing. Blessed D. Walther advocated above all classical colleges (grammar schools) and seminaries, so that the church would not lack teachers and preachers. It is known that mainly under his leadership the Saxon immigrants established a college and theological seminary already in the year of immigration. Later, when the immigrants had made some progress in earthly matters, the same Walther also advocated the establishment of a Lutheran college in St. Louis. F. P.

The Lutheran parochial school. An English church journal recently pointed out that unbelief is being taught and spread among the students in the "textbooks" of the public schools. In textbooks used in public schools, for example, one can find the following

The assertion that the Old Testament cannot be properly understood without studying an ancient religious book of the Egyptians, and that the prophet Isaiah and the English poet Shakespeare were inspired in the same way. By such assertions, he said, only the divine reputation of the Scriptures could be destroyed among the students. This is very true. But the remedy suggested is not enough. For the paper writes: "It is in an increased degree necessary to have a watchful eye upon the text-books, lest unbelief be smuggled into our families." Can Christians really hope that they can join with unbelievers in the production of objectionable textbooks for the public schools? And supposing that reasonably objectionable "textbooks" could be produced, how can the teachers be controlled? Of the teachers, the same paper rightly observes, that, as to faith, or rather unbelief, they are in some parts of the country just as bad as the textbooks. Why think of all kinds of impossible remedies, since the good is so close at hand! Christian schools are established for Christian children. The only thorough remedy is the Christian parochial school, where we can fully control teachers and textbooks. F. P.

At Asheville, N. C., the well-known air health resort for lung sufferers, missionary work was begun four drives ago by the English Synod of Missouri. After Prof. H. B. Hemmeter had been a missionary there from Conover for one fahren, a little congregation was formed, and the present pastor, E. T. Coyner, was called as missionary. There was no church building, but services had to be held on the third floor of a lodge hall. The pastoral conference of Conover and vicinity soon became convinced that a church was necessary for the prosperity of the mission. But the few people in Asheville were not able to build such a church, and since visitors and lung sufferers from all parts of the Synodical Conference stay here for longer or shorter periods of time, it was decided to send out a request for help to our brethren near and far through the "Lutheran". The request did not fail. About \$1500.00 was contributed by the various congregations, and in addition two persons made special offerings. Thus the congregation was able to think of building. On a very beautiful lot now stands a nice little church. It is built of bricks and can seat 250 people. The value of the property is H4200.00 and the debt is only \$1200.00. On June 23 and 24 the formal dedication took place. On Tuesday evening the rejoicing congregation gathered to listen to the word of God. Prof. G. A. Romoser first addressed the congregation with words of encouragement and then the local pastor performed the act of dedication. The main sermon was preached by Father G. E. Long on Luk. 11, 28. For the sake of the Germans who were present, the undersigned finally gave a short German address. On Wednesday a mission service was held, connected with the celebration of Holy Communion. Prof. G. Lücke preached the mission sermon. How happy the small congregation is that they now have their own place of worship. It is to be hoped that it will now also grow a little faster. Whoever comes to Asheville in our circles should not fail to pay a visit to the mission there, and it would be desirable for our pastors to call the attention of their members to it, if such intend to stay in Asheville. We all have great cause to thank God that he has given us this blessing, a place where his pure word is preached. It is of no small importance to the southeast of our country. E. A. White.

Abroad.

At the annual celebration of the Leipzig Mission, which according to old custom was held on the Wednesday after Pentecost with lively participation, the Mission Director v. Schwartz also spoke words in his annual report about the mission among the Negroes in Africa and about the indifference and hostility of many against this mission. His words can very well be applied to the mission among the Negroes in America. He said, among other things: "The fact that the black race is behind us whites in spiritual talent and heart formation is held against us, who carry out missions among them, in the parliaments and in the press in a way as if they imagined that we were so foolish as to misjudge them, and as if we must stop carrying out missions as soon as we have finally been brought to this insight. That the blacks stand low, that in their countries there is an abundance of outrages, cruelties, atrocities, is unfortunately only too true. And how we should rejoice if travellers, explorers, settlers, who experience such things, reported them with the admonition: How urgent it is that good seed be sown in this field of the heart, which is so overgrown and bears such terrible weeds! Help, help with all your might the mission which, with great patience, wants to gradually educate these wild heathens to become Christians, to become people who know something higher than dancing and drinking, laziness and lack of discipline! That is what we should expect from Christian settlers and travellers. But unfortunately we experience only too often the opposite! The "Negro soul" is portrayed in a pharisaical way as a paragon of narrow-mindedness and depravity, which must be kept in check like a wild animal with the rod, and whose education by the mission is a hopeless undertaking. If one wanted to proceed according to this method, one would only have to collect the court trials and police reports of one day to bring about a characterization of the Caucasian soul, or even of the German soul, before which we would dread. And yet we have been a Christian people for more than a thousand years! And yet all the members of our people have been under the influence of our famous schools for eight years, so that the word may truly be applied to our people: 'To whom much is given, from him much will be sought; and to whom much is commanded, from him much will be required.' Is it too much to demand, then, that at least from those whose printed or spoken word, because of their eminent position, makes a great impression from wider circles, so much prudence and justice should be expected that they should not thoughtlessly parrot judgments which must deeply offend every Christian feeling, judgments which deny human rights to the whole black race, some 180 millions of people, by mocking at the fact that even in their case there is talk of an immortal soul?"

That the educational ability of the Negroes cannot be in such a bad shape, as is further stated in the above-mentioned report, is shown by an article that appeared in the last issue of the "Tropenpflanzer", a magazine published by the Colonial Economic Committee, i.e. by a party that cannot be suspected of being influenced by the mission. A Saxon colonial politician, Moritz Schanz in Chemnitz, who participated as a German delegate in the previous year's International Cotton Congress in America, speaks out about the education of the North American Negroes. There are, incidentally, about 10 million of them, almost the eighth part of the entire population. Only since the end of the great civil war, for about forty years, has the education of the blacks been taken care of, and as a result of the aversion of many whites, even now in a very inadequate manner. The number of teachers would have to be doubled

if they were to be given the same educational opportunity as the whites. Nevertheless, among the North American Negroes there are only 44 percent illiterates (people who can really read and write), while some European countries still have a much higher percentage of illiterates. - The Leipzig Missionary Society is working among the Kamba and Jaggan peoples in Africa, except in India. The Dschaggamission counts 1030 Christians, the Kambamission 22, the Tamulennmission in India 21, 883. For the latter mission field again a mission candidate was seconded. At the synod of the Leipzig missionaries at Trankebar in India, the oldest of the missionaries there, D. Sandegren, the head of the Swedish mission field in that mission, made the following statement: "It was just forty years ago, on June 11, 1907, that he came to Leipzig after completing his university studies in Upsala to enlist for service in the mission. When he now thinks of how God had led him into the Mission and had so graciously preserved him all these years, he had to speak with the Patriarch: "I am too lowly of all mercy and all faithfulness." For the step he took then, he said, he had never had to repent. He would thank God to his end that he had led him just thus and not otherwise. L. F.

From World and Time.

of "national crime," a Roman Catholic paper, the "Catholic Messenger of the Faith," wrote the other day, as follows: "Recently a distinguished Chicago physician declared that in that city some 50,000 criminal operations were performed annually, some 50,000 human lives were nipped in the bud, and not a voice arose which dared to give him the lie. Most of these crimes, he said, were committed in hospitals, which did not bother to make a secret of it. On the contrary, they lured their customers by advertisements that left nothing to be desired in terms of explicitness. Twenty-five such hospitals are said to exist in Chicago; another twenty-five, though not directly advertised in the newspapers, serve the same purpose, and a whole legion of low-class physicians, regularly organized, live almost exclusively by infanticide, and are advised and protected in their criminal doings by an equally carefully organized pack of low-class advocates. The revelations of the doctor in question have, of course, created a tremendous sensation, and have caused the cry for redress to be raised in all the papers. But what will s help? What is the talk of the day to-day will be out of date to-morrow and forgotten the day after. Let a week pass, and it will be business as usual, even above the earnest admonition of the Chicago physician. And yet conditions such as the Chicago doctor reveals are evidence of a horrible moral decay. Let it not be flattered with the hope that in other cities crimes against the germinating life are among the rarest. It may not be as bad everywhere as in Chicago, but it is bad enough everywhere. You only have to follow the birth and death statistics of the big cities a little bit. Births and deaths just about balance each other out almost everywhere. One week the number of young citizens of the world exceeds that of the departed by a trifle, the next it is the other way round. In the large cities there is hardly any question of a natural increase in population worth mentioning. It grows almost only through immigration from the countryside and through

immigration. If the latter were to suddenly cease, the population would almost immediately come to a standstill. Even now the large families are almost all immigrants or Negroes. We read with horror in the Bible of Bethlehemite infanticide, and what is done here is a thousand times worse. Rachel wept for her children, those mothers slaughter them themselves with a cruel hand. Truly, these conditions form a truly appalling proof of the 'higher culture and morals of our country'!" - We add what is reported from Philadelphia. There, according to the daily press, a well-known physician named Wilson was recently killed by poisoned ale. The police then found in the estate of the dead man some 1500 letters proving that this doctor had also been engaged in a wicked trade. The police are very secretive about these letters, otherwise, as they claim, hundreds of Philadelphia families would be pilloried. L. F.

Of giving for the kingdom of God.

Of the gifts for the kingdom of God one should actually write a special chapter. They are gifts that mean victory. If only Christianity would learn the little word: "Give alms poor not!" or better still, take to heart the word of our Saviour, which he still confirms with a "Verily I say unto you!" There is no man, if he leave house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, who shall not receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life," Mark. 10, 29 f. Only once ask the missionaries whether the Lord has not literally fulfilled this word to them, and all will confess with one mouth, "Our Lord is a faithful payer. He always does more than He promised." And it is not by chance that Christ in this very word mentions twice the earthly money and goods, the fields. God also blesses especially in earthly things those who sacrifice their earthly goods to him. The whole world, including the world of commerce, in which, praise God, there are still some Christians, is full of the most glorious examples of such blessings of gold, which only those do not see who are blinded by the glitter of gold. A Christian in America had once read at the beginning of his business of the arch-father Jacob's vow at the commencement of his pilgrimage: "If God shall be with me, and keep me in the way that I go, and give me bread to eat, and raiment to put on, and bring me home again with peace unto my father, the LORD shall be my God; and this stone, which I have set up for a pillar, shall be a house of God; and whatsoever thou shalt give me, I will tithe unto thee," Gen. 28:29 ff. And when he came again to the place where twenty years later this same patriarch exclaims, "I am too lowly of all the mercy and of all the faithfulness which thou hast done to thy servant; for I had no more but this staff when I passed over this Jordan, and now I am become two armies," Gen. 32, 10 - both these things went so through the heart of the American businessman that he paid into his ledger an "account of Jacob the arch-father," and faithfully paid into it the tenth part of the profits of his business. Then when a messenger from his Lord came, and there were many of them, and more every year, to knock at his door for the mission, for the Bible Society, for orphanages and poorhouses, he said to his business manager, "See how the account of the patriarch Jacob stands": and behold, even in this account there was never a lack of flour, and the crucible of oil was lacking.

nothing. For the more abundantly he gave, the richer he became. Again, it is a promise of God that is fulfilled over and over again, as the last prophet of the Old Covenant put it to the Israelites: "Bring all the tithes into my storehouse, that they may be meat in my house; and try me in this, saith the Lord of hosts, whether I will not open you the windows of heaven, and pour you out blessings in abundance", Mal. 3, 10.

Dear reader, is there also in your ledger of God's blessings an "account of Jacob the patriarch of old"?

And here's a little true story about that:

Once a peasant went out of the church on Palm Sunday after the service. The old Magister Weibezahn from Osnabrück, a friend and promoter of the mission among the Gentiles, had preached about the entry of Jesus into Jerusalem and had also said, among other things, how happy the owner of the donkey and the stuffing must have been, because he was allowed to give them to the Savior for service. Our little farmer also had a horse in the stable and thought to himself: "Yes, that is true, if our Lord Jesus still walked on earth, with what joy I would give him my little horse to serve! On his way out of the church he was about to throw his copper coin into the basin for collection. - It is strange with what tenacity people still cling to the old church penny; it sometimes almost looks as if some Christians thought it wrong to put silver in the bell-bag and in the offering plates.

But now back to our Westphalian farmer, who just has a copper coin in his hand to throw it into the collection basin. Then he sees stamped on the coin - it was Brunswick - a leaping horse, and the thought jerks through his mind: "All the little steeds that leap into my pocket I will give to my Saviour for service and sacrifice to the mission." Thought, done. From that day on he willingly gives all the copper coins with a horse on them to the mission, although it seems to him that he has never had so many copper little horses in his hand in his life; indeed, when he soon discovers that there are also silver coins of the same stamp, he does not waver in his resolution, but also gives all the little silver horses to carry the gospel into the wide world. Six or seven months go by, and he drives a pig to the butcher's and sells it there for a good price. The butcher gives him, among other things, a gold piece for it, which smiles kindly at the farmer; and just as he is about to smile kindly at it, he sees on the gold piece a prancing horse, whose face evidently betrays nothing of the horror it has inspired in the little farmer. To sacrifice a golden horse to the Lord is too much. Even when he made his promise, he had not the slightest idea that such gold coins existed. He puts it in his pocket, but his conscience will not let him rest; he gets it out, he looks at it, he weighs it in his hand, but the little steed remains on it. But there he sees two little words written underneath: "Nunquam retrorsum." He reads and is as wise as before, for he has not learned Latin. But he thinks, who knows whether these words might not give me a clue in my difficult situation? So he goes to his pastor, but tells him nothing of his remorse of conscience, but only asks him to interpret to him the two little words which are written under the steed. "That is easy, good friend," said the pastor. "Nunquam retrorsum means never backward." My farmer's man stands and thinks, "That truly fits your case, and is a safe decision. If thou hast once begun with the copper horselets, and then proceeded with the silver ones, thou shalt not now, for the sake of the gold one, take back thy promise. "Never backward!" and so he delivers this gold piece to the mission.

Scripture.

The excellent historian and sharp critic Wolfgang Menzel, in his "Critique of Modern Contemporary Consciousness," says the following words about the Bible: "It is the book of books, the source of eternal life, of consolation and strengthening for all the unfortunate and the challenged, a shield and a weapon of innocence, an awakener of the spiritually asleep, a guide out of the labyrinth of sin, a terrible judgment at last to those who persist in sin; a book like no other on earth, whose contents penetrate so deeply into every soul like the gaze of God Himself, which is so thoroughly true, wiser than all law books, richer than all textbooks, more beautiful than all the poetry of the world, more urgent to the heart than mother-talk, and yet livelier of such depth of spirit that even the cleverest does not exhaust it, accessible to the simplest and still uplifting even the most educated, still purifying, a supernatural light, flooded with more than sunlight, a breath of the Eternal, which awakens a deep homesickness in the happy man in the midst of sweet earthly joy, and pierces the suffering man in the bitterest earthly distress with inexpressible delight, the Word from beyond, before which Belshazzar trembled and before which Saul fell silent and blinded, the Word that binds and loosens, kills and makes alive."

Question: Can anyone sing such high and glorious praises of the Bible without believing and confessing that the Bible is truly the Word of God? Compare Ps. 45:2: "My tongue is the pen of a good writer" and 2 Sam. 23:2: "The Spirit of the Lord hath spoken by me, and his speech is by my tongue."

Domini sumus.

IT was on a dark evening. The waters of the Elbe had swollen high and overflowed its banks. Luther and Melanchthon were standing in front of the roaring waters. They want to cross over to Wittenberg. But how is that possible? Will they be able to reach the other shore on the weak, swaying barge? Luther is already preparing to board the frail craft. But Melanchthon earnestly admonishes: "Do not get on, Martin, the starry courses are against us." Martin, however, draws the reluctant, hesitating friend after him with a strong hand. "Domini sumus," he cries to him, that is, "we are the Lord's, therefore we are also lords, lords also over the stars."

The wonderful words of the apostle Rom. 14, 7-9 stood before Luther's soul: "None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord; if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ also died, and rose again, and became alive again, that he might be Lord over both the dead and the living."

Domini sumus is what the Latin Bible says. But this word means both, "We are the Lord's," and, "We are the Lords." And both are true; one proceeds from the other.

Flowers on the road of life.

A well-known writer once said, "If we strewed as many flowers on the path of our loved ones' lives as we piled on their coffins, how happy we would make them, and how much bitter reproach we would save ourselves after their parting!" Yes, what we have missed in the lives-

We can only seek forgiveness from the Lord, who also atoned for and bore this sin for us. But all the more must we make an effort to love those who are still alive. For the voice of him who loved us even unto death calls to us, "A new commandment I give unto you, that ye love one another, as I have loved you." Knowest thou how long thou canst sow love, how long thou canst love thine own? How soon they may leave thee alone! Wilt thou then stand by their graves with the sting in thy conscience, "I have not loved them enough; I have often behaved coldly and harshly, sullenly, yea, unfeelingly and hard toward them"? When, therefore, a stirring of ill-will against one of thine rises in thee, when thy brow wrinkles, and thy mouth prepares to utter a hurtful word, think: "The eye into which I now look may soon break; therefore I will practice love while it still looks upon me."

Our pious forefathers.

Our fathers were pious people, and their fear of God went over into language, custom and usage. When they greeted someone, they said, "God greet you!" When they started something, they said, "With God!" If they thought of doing something in the future, they said, "God bless you!" When they said goodbye to others, they said, "God bless you." If they had done something, it was only with God's help, and if they had received a benefit, they said, "Bless you!" They did not eat or drink without inviting Jesus to be their guest and asking, "Come, Lord Jesus, be our guest!" They did not go to sleep without the evening sigh, "God the Father, Son, and Holy Ghost be with us!" and in the morning they began:

All that I do in the beginning is done in the name of Christ.

Thus their whole life was a service to God. O that we might become like our pious fathers!

Good medicine.

In the famous spa town of Gastein, the Surgeon General Dr. von Lauer was once asked for advice by a female spa guest afflicted with insomnia. Lauer soon realized that the patient could not be helped with an ordinary sleeping pill. He explained to her: "You can't sleep because your thoughts won't let you sleep, they buzz through your head like insects. Therefore, you must get your thoughts together. Before you go to bed, two hours before midnight, read a chapter of the New Testament quietly and attentively, and then pray a Father's Prayer and close the alige, and you will be able to sleep. You see, here in the mountains the herbalists seek the most medicinal herbs at midnight, and dig for the roots, because that is when the sap descends, and so the roots are fullest. Thus, before going to sleep, man must gather his life forces in the root of his existence, and this is nowhere else than in God and His Word."

God needs everyone.

Only do not think that you are superfluous on earth in the kingdom of God. The Lord has a place, a work for you too. If thou couldst do nothing else, thou mayest give thanks, him

praise, and this is also a work. The following is told of a famous musician who conducted a large orchestra: He held a great rehearsal one day with many instruments and hundreds of voices. When at one point the choir sang with power, accompanied by the roar of the organ, and drums, horns, and trumpets began to play with full sound, one Mau:, who was playing the flute up in the corner, said, "In this din it is indifferent what I am doing," and therefore ceased to flute. At the same moment the leader commanded silence, and cried in a loud voice, "Where is the flute?" The performer's ear immediately missed the missing note, and the piece of music was imperfect because an instrument did not fill its place.

You may be little, unknown, and hidden, and yet God desires your praise. He listens to your voice, and the music in his great kingdom sounds fuller and lovelier because you bring him your thanks. "Praise the Lord, my soul!" Psalm 103.

Nothing is easier than reprimand".

Neither talent, nor self-denial, nor intellect, nor other efficiency is necessary for censure. But he who really has a sincere and earnest desire to promote the welfare of the community has but little time for grumbling and grumbling, for complaining and

Ordinations and introductions.

On behalf of the respective District Presidents were ordained and inducted:

On July 3, 3 and 8: Kand. Ad. Sch rams in the townships at North Bay, Cobalt, Haileyburg and Kruger village, Ont., Kau., of ? J. Neeb.

On the 4th Sunday, n. Trin.: Kand. T r. H ä ß l e r in the parish at Holstein, Nebr. by P. M. Niermann. - Kand. R. Rubel as misste nar and assistant preacher at the Cmmaus congregation at Milwaukee, Wis. assisted O Cißfeldt and Prof. Ross' by L. J. F. Rubel.

On behalf of the district presidents concerned, were inserted:

On Pentecost Monday, Rev. P. G. Schmidt in the parish at Sherwood, O., of Rev. C. Herzberg.

On the 1st Sunday, n. Trin.: P. H. F ö r f t e r in the parish at Anderso," Tex. by O. G. C. Albers.

On the 2nd Sunday, A.D.: Bro. J. H. Meyer in the parishes at Ridgeville Corners and Archbold, O., assisted by Bro. Fr. Reinking, L. Fischer.

On the 3rd Sunday, n. Trin.: P. A. L. H t j e n in the Bcthlehemsgemcinde zu St. Paul, Minu., by Dir. Th. Bünger.

On the 4th Sunday, A. D.: P. W. R i c h t e r in the parish at Jesscrson City, Mo. by P. F. W. Mueller. - P. F. W. W e n z e l in the parish of Center-Hanover, Wis. by O. C. J. Körner. - O. W. Schreiber at Cureka, Cal. by L. F. Schlottmann.

Introduced as teachers in parochial schools were:

On the 3rd of Sonnt, n. Trin.: Teacher R. J. List as senior teacher in the school of St. Mark's parish at Chicago, Ill, by O. Th. Kohn.

On the 4th of Sannt, n. Trin.: Teacher K. H. Fl ö r i n g as teacher at the first clave of the school of St. John's parish at Decatur, Ill, by ? W. Heyne.

Groundbreakings.

On the 3rd Sunday, A.D. Trin. the parish of St. Martin at ksher, Kans. (? C. Demetrio), laid the foundation stone of their new church. - On: 4th Sunday, n. Trin. the St. John's congregation at Town Vienna, Wis. laid the foundation stone of their new church. Preachers: LL. Möcker and Jos. Hsch. - On: 4th Sunday, A.D. Trin. the InunauuelSgemeindc at Aurorahville, Wis. laid the cornerstone of their new church. Preachers: U, Kretzmann and Krüger.



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A sacred duty.

He that is instructed in the word, let him impart all good things unto him that instructeth him. Gal. ti, 6.

What are the treasures of all the world, and the crowns of all kings, and gold, and silver, and precious stones, and all that the world esteemeth, but this treasure, which is called the forgiveness of sins, whereby thou art delivered from the power of the devil, and from death, and from hell, and art assured that God in heaven will now be gracious unto thee, and so gracious, that thou shalt be his child and heir, and Christ's brother and joint heir, for Christ's sake. Therefore it is not possible to sell such a dear treasure for money, or to pay for it with money, as our Judas Iscariot the pope did: it must be given and received for nothing, or thou art not improved; for the gift of God is not obtained by money, Apost. 8, 20.

But I do not speak of giving nothing to the ministers of the church, who teach God's word purely and faithfully; as, alas, they would gladly do, and there are many already who count all the bites of their parish priests' throats, and as they can, seize the goods of the churches and parish priests for themselves, and thus prove by deed that they would gladly starve their parish priests and be rid of them. But what a wild nature and misery will result from this, will be known shortly, when the authorities do not look into it. No, that is not the opinion at all; they should be given entertainment, for if they do not have food, drink, clothing, and other necessities, they will not be able to preside over their ministry long, but must think of how else they will feed themselves; so the gospel will not remain long, which the devil also seeks through it.

But that we owe it to them to give them entertainment is taught by Christ himself, when he says Luk 10, 7: "A labourer is worthy of his hire", and St. Paul Gal 6, 6: "He that is instructed in the word, let him share in all good things.

To him that teacheth him," and v. 7 adds a hard word, "Do not err; God is not mocked;" and 1 Tim. 5:17, "The elders," or priests, "who preside well, let them be counted worthy of double honour, especially they that labour in the word." Now if others who are in secular offices, in which they serve the church, are deformed, that they may "attend to their service," much more are they guilty of doing so to the ministers of the word; for St. Paul says that they are worthy of twofold honor before others.

And if the teaching of the gospel is to remain pure in the pulpit, so that our descendants may also have it and hear it, then one is not only obliged to provide for the church servants, but also to work diligently to ensure that the schools are staffed with competent persons, and that their maintenance be faithfully provided, so that people may be raised up who are not only bad, common preachers, able to instruct the Christian congregation in the Word, but also special, learned people, who can also control and ward off the riffraff and false spirits. Not only princes and lords, but also citizens and peasants should help and give willingly and gladly.

This is what I have been saying lately: a diligent, pious schoolmaster or magister, or whoever it is, who faithfully trains and teaches boys, can never be rewarded enough and paid for with any money, as Aristotle the pagan also says. It is still so shamefully despised among us, as if it were nothing at all, and yet we want to be Christians. And I, if I could or had to give up preaching and other things, would rather have no office than to be a schoolmaster or teacher of boys. For I know that this work, next to preaching, is the most useful, the greatest, and the best, and I do not yet know which of the two is the best. For it is difficult to subdue old dogs and to make old husks pious, for which the preaching ministry works and must work much in vain; but the young little trees can better be bent and pulled.

(Luther.)

The Evangelical Lutheran Hymnal.

II.

The first heyday of Christian congregational singing lasted about two centuries. Then, through Pope Gregory I, who died in 604, a new period in the history of church singing began. As the church itself gradually lost its original purity, so Ambrosian chant fell into decay and degenerated in many places through the intrusion of unworthy, worldly songs and melodies. Pope Gregory, who was otherwise a serious man, now intervened with a strong hand. The secular Ambrosian chant was an abomination to him, and with extreme severity he removed it from all the churches in the territories under his jurisdiction and introduced a new chant in its place. He selected from the old, out-of-practice hymns, especially psalms, what seemed to him suitable for his purposes, added also his own products along with those of some contemporaries, and made these hymns a fixed rule, apart from which nothing was allowed to be sung in the churches, and even set a psalm for the main service on each Sunday, from which the Sundays before and after Easter still have their names, e.g. *Esto mihi, Lätare - Cantate, Rogate*. He also gave each hymn a special way of singing from which it was not permitted to deviate in the least, and made the knowledge of these ways of singing an absolute requirement for every priest to assume a parish office. Without question this Gregorian chant, serious and dignified as it was, had its value. It was so perfectly adapted to the solemnity of the service - for all tickling of the ears was carefully kept out of it - that it is to be praised from a purely ecclesiastical-musical point of view. But whatever one may say in praise of him, we Lutherans do not speak of him without a feeling of great discomfort, for he put an end to congregational singing. For Gregory assigned the singing to the officiating priest and the choir attached to him, from which the singing received the name *cantus choralis*, *chorale*, and thus the church song became the monopoly of the priests, and thus the Roman Catholic service was given its character for all time.

Involuntarily the question arises: How was it possible that the people put up with it so calmly that they were deprived of their right to participate in the divine service? What would our congregations say to this if the praeses gave them the measured order that they were no longer allowed to sing in the services? Would they put up with it? We can save ourselves the answer. But why then did the people submit? Well, simply because they had to submit. They no longer had any ecclesiastical rights. The pope had usurped them. For the papacy as hierarchy, that is, as priestly rule, was already a *fait accompli* at that time. Contrary to the express word of our Saviour, which He addressed to His disciples, Matt. 23:10, "Ye shall not be called masters: for one is your Master, even Christ," the bishops of Rome had made themselves masters and arrogated to themselves the supremacy over the Western Church, which was to obey them in all ecclesiastical matters.

While the New Testament believers are spiritual priests, the Roman bishops had claimed for themselves and all "clergy" a special dignity after the manner of the Old Testament priesthood, which, however, formed a special state standing above the people, according to which they denied the priesthood to the "laity" and called themselves the sole priests who, as the guardians of all spiritual goods appointed by God Himself, had to distribute them to the people and mediate their prayers before God. Thus the clergy then ruled over the people, who seemed to them a subordinate mass. All the rights that Christ had given to the church had been usurped by them. Under such circumstances the church had to cease to be a popular church. It was a priestly church. The pope and the ordained priests were the masters, the people, the laity, the slaves, who had to bow mutely and without rights to the priests' command of power. Thus it is explained that Gregory took the congregational singing from the people and gave it to the priests. A congregational chant would have testified that the people and the priests were on the same level in the performance of divine service, and this was precisely what was contrary to the domineering thoughts of the papacy. Accordingly, with this sharp divorce between the people and the priesthood, the laity must have been excluded from all real participation in worship, and condemned to silence in mute reverence for the majesty of the priests, who alone had the right to sing and pray. Even if Gregory had not deprived the people of singing, it should have come to that. This was connected with the whole nature of the Papal Church.

When we consider this, we are confronted with the whole abomination of the papacy, even though it is only a matter of congregational singing. On the surface, it does not seem to matter much whether a congregation has the right to sing in worship or not, and yet all the rights that Christ has given to the congregation are connected with it. If the congregation lets itself be enslaved in the one rope, it thereby surrenders all its rights. Then it is no longer said, "Tell it to the church," but, "Tell it to him who has now become its Lord." But this is where it had now come to in the papacy. Where was the key power of the church? It was gone! Where was her right to "test the spirits," that is, to test whether right or wrong doctrine was preached among her, and to act accordingly? Willy-nilly she had to let herself be saddled with all kinds of false doctrines and statutes. While now in our Lutheran churches, before the sermon, the congregation sings: "We all believe in one God, Father, Son, Holy Ghost," and thereby announces, as it were, to the preacher who has just ascended the pulpit: this is our faith, drawn from God's Word, and we expect you to preach according to this faith, so in the papal church it was the reverse; there the so-called clergy, the priests, said: "What we believe, that the church believes, that is, the pope, and that you also have to believe. And woe to him who dared to profess a faith different from that of the pope! The footsteps of the Roman Church dripped with the blood of those whom she slaughtered because they did not want to let their consciences be enslaved.

Truly, there is much involved in congregational singing!

The fact that there has been no congregational singing since the time of Gregory is not altered by the fact that in the Roman Church, before the Reformation, there was an immensely rich Latin hymnody. Several thousand such low or hymns have come down to us, among them also very beautiful ones which have become the basis for some of our most glorious songs; 1) but where does one read that these hymns were generally sung in the churches, that they were congregational hymns? Nowhere!

Catholic historians, to whom these facts are most inconvenient and yet who do not want to admit that change was only brought about with the Reformation, seek to refute the assertion that congregational singing has ceased since Gregory by pointing to the German people, where congregational singing is said to have flourished even before the Reformation. But how does it stand with this? It must be admitted that the German people had a large number of German sacred songs before Luther. Now these were for the most part, as was to be expected with a people under the spell of the papacy, songs of the saints, especially of Mary. After all, the song: "God the Father dwells with us" (No. 145 of our hymnal) was then called: "Saint Mary dwells with us" and "Saint Peter dwells with us"! But there were also songs that sang of the great salvations in a genuine way, for example: "Ein Kindelein so löblich ist uns heute geboren", "Christ ist erstanden von der Marter all", "Christ fährt gen Himmel", "Nun bitten wir den Heiligen Geist". We still sing these songs today, as the reader will know from his hymnal. That the German people created so many songs in their mother tongue had its good reason. Of all the European peoples, the German people found it most difficult that they were not allowed to sing along with the priestly chant in the churches. For where is there a more sanglustful people than the German? They had been accustomed since pagan times to glorify the objects of their religious enthusiasm in song. And now the heavy hand of Gregory was laid upon the German people, who were fond of song! In the churches the Latin language prevailed, of which they understood little or nothing; the whole service was performed by the priests, and the people were not allowed to sing; at the most they were permitted to chant "Kyrie, eleison!" at the beginning of the liturgy. Lord, have mercy! No wonder, therefore, that in order to satisfy their desire to sing, they created their own German songs, among which the ones just mentioned deserve special mention. They were created in connection with the Kyrie-eleison call, in that these sounds, which were incomprehensible to the people, were clothed with new words and thus made meaningful and lively. They were called kirleisen and are still recognizable today by the appended "Kyrie, eleison!".

It must also be admitted that these German sacred songs were sung by the people not only outside the churches, on supplications and pilgrimages, but also in the churches. But to conclude from this, as is done in Rome, that congregational singing flourished before the Reformation, is quite wrong. History knows nothing

1) See, for example, the songs of our hymnal No. 17, 84, 91, 126, 132, 133, 134, 177, 217, (433), 225, 258, 288, 313, 416.

of the fact that in all churches German was sung by the people. This is also attested by the Augsburg Confession, which in the 21st article, which deals with the mass, emphasizes precisely this as an innovation, namely that now, since the beginning of the Reformation, "in some places German chants are sung alongside Latin chants. Would our fathers have dared to say this before the popes if it had been otherwise? Nor does history know that in the few churches where German was sung, it was done regularly, for it usually happened only on the high feasts. Nor does history know of the Pope changing his position on popular singing in the churches. Where German songs were sung in the service, it was only with the permission of moderate priests who set aside the rules of the Church to accommodate the will of the people. Where the Papal Church as such expressed itself about it, it condemned congregational singing in the strongest terms. The great church assembly at Constance, for example, which had attached to itself an eternal stain by the burning of John Hus, reckoned it a mortal sin to this faithful confessor that he had caused his Bohemian congregations to sing songs in the mother tongue, and declared in its thirteenth session on June 15, 1415: "If the laity are forbidden to preach and to expound the Scriptures, they are still more forbidden to sing in public worship, for it is one thing like another." A few years later the Council of Basle pronounced itself similarly, as did also some provincial synods. The clergy did not want to give up its high position towards the people. Wherever a German hymn was heard in the service, it was only tolerated. It was regarded as an intruder, and was not granted civil rights. Only the Latin priestly chant had exclusive rights.

So a review of what has been said clearly shows: the Roman church did not tolerate congregational singing. It excluded the people from participation in the divine service. A church song in our sense was therefore also not possible in it, precisely because the congregation was not allowed to sing. But now the time finally came when the great word of 1 Cor. 3:22 was again called out to the downtrodden Christian people, deprived of their rights: "All is yours!" There arose the Augustean monk of Wittenberg, the man whom God had appointed to lead His people out of Pharaoh's house of service, D. Martin Luther. What we owe to him in regard to the church song and the church catch will be shown in the next number. O. Hattstädt.

From our Ostiudian mission.

5.

You do remember, dear reader, what I told you in the last number of the "Lutheran" about Missionary Hübener's work in church and school? You had better pick up that number again, so that you are gnt in the context.

Now when Missionary Huebener saw that God was giving him a firm foothold in Nagercoil, he sent for his wife and children, whom he had left at his former home on the northern sta-

tions had left, and arrived with his own at Nagercoil on February 3. That's right! And at that time it was harvest and harvest festival. And then -

"Then the Ebalera broke out," he writes. "We had it also here in Nagercoil in our neighbourhood; but it raged most schlinunflen among the pariahs in Vadasery, of whom an average of two died daily in two weeks. Of distant people, a larger schoolboy and a fr-n died. The latter I was able to visit and baptize before her death. I was notified of the death of the former when I was just at school. People had not expected the end so soon; it was at the beginning when people did not yet want to believe the occurrence of cholera. The Frnng had answered well the night before in the Christian lesson and had still been in the Schnle on the morning of the day of his death. He died at 4 o'clock in the afternoon. I then buried him immediately. In the evening at 7 o'clock everything was over."

"Now it was all over with school attendance, and I could not get people to attend classes in the evening either. I tried several times, but only joined a few persons, with whom I made a sort of erramen, the result of which encouraged me. People have a great reluctance to go out in the evening during the cholera season. It is probably a remnant of the heathen fear of the cholera goddesses, who are supposed to fly about."

"The services, of course, have been held regularly, have been well attended as before. I gave 24 lessons to the young people in February."

God protect our dear missionaries and Christians in all danger! The cholera did not last long, and soon everything was back on track. -

Who is this Jesudasen who, as I wrote in the previous issue, is learning and teaching? He is a pariah, a Christian, a brave man who has a university education and who is private secretary to the English Resident 1) in Travancore. He cares very much that his caste mates have church and school, so much so that he wants to give up his office and his high salary and work in our mission for only so much that he can live. Missionary Hübener writes on April 14: "Jesudasen is studying diligently and is helping me in every way he can. In the mornings he attends my lessons and makes diligent use of the books provided for him. Once he has already preached. Henceforth he will hold a catechism lesson in Vadaserp every Friday evening." - God bless Jesudasen! The Teuiet will be very much against him and will try to bring him down. God bless Jesudasen!

Missionary Hübener writes of Missionary Gutknecht: "Brother Gutknecht seems to feel well in India and is a dear housemate to us. He has already made so much progress in Tamul that he can read the Gospel of John cursorily (with only a short interpretation) with the young people of the preparatory class, from which one can expect good things for both parts."

Now something else from Missionary Hübener's letter of 5 May. He writes: "Enclosed I am sending you two pictures. In one picture you see those baptized on the Sunday after Easter in our place of worship, which also serves as a school.

1) See under section 2.

Serves. It measures 13X31 feet and has only two small windows 2X2 feet. The roof is low, lets the sun's rays through and is so lightly built that we can only hold our services very early in the morning from half past seven to nine o'clock and in the evening from half past seven to eight o'clock, gently we Europeans would have to put on the sun hats. During the reading of the Scriptures I let the people sit down, otherwise they take all the light away from me. I know the liturgy pretty much by heart. The 190 Sunday visitors fill the place completely, and where to get air for so many, - that is the anxious question. Especially now, in April and May, you don't have a dry thread left on your body from the opening song. Air and draught are not to be thought of at all in this native type of construction. An airy, spacious church is the first thing that the good Lord wants to give us through our Christians in the homeland."

"In the other picture you can see our house. There's a big room downstairs and a big room upstairs. Upstairs we sleep. A high-ceilinged bedroom is a wonderful thing in India. It is much cooler there at night than downstairs, while by day again the upper floor keeps the lower cooler. In your back leg is our dining room and bathing rooms. It is much hotter there because of the low roof and lack of air. It is a pity that we have no well of our own for drinking water. It has to be fetched from a public street well, and that is a great pity, considering the frequent epidemics. One can be very satisfied with the house, but less so with the immediate surroundings. Unfortunately, it is situated in the middle of the native city, and apart from the small courtyard, the wife and children seldom get out into the open air. For other reasons, too, the acquisition of a plot of land of one's own and the building of a house would be very desirable. It should also be noted that "we have to pay over 600 rupees a year in rent for both houses (the house in which Missionary Gutknecht, who is now getting married, lives is the second)" (about 200 dollars).

Yes, that is certain, we must build a church and school in Vadaserp and dwellings in Nagereoil. And we must hire laborers to sow and reap.

Since our mission to the Gentiles began, we have never publicly asked for money for it. For we had a supply, and many gifts came in. But - without Travancore coming into consideration - our money supply has dwindled considerably, and the incoming gifts did not cover the current expenses.

In the name and on behalf of the Commission for Heathen Missions, and in the name of Him who said, "Go ye into all the world, and preach the gospel to every creature," I now ask for money and gifts for our heathen mission.

That's all I need to say. It will come.

One more thing I want to say: We also need at least two new missionaries. And we need them soon. Otherwise, our work will suffer. Where are they?

How many schools could we found and in how many children's souls could we sow the seed of the Gospel day by day in India if we had more missionaries and more money!

O LORD JEsu, bless us in the East Indies and make us ready to receive your blessings!

C. M. Z.

From our Indian mission in Wisconsin.

"The right hand of the LORD is exalted: the right hand of the LORD keepeth the victory." We too can join in these joyful words of the holy singer in the 118th Psalm as we prepare to report to our dear fellow Christians about our Indian mission. As the readers of the "Lutheran" will probably remember, in the last report on Indian missions not only pleasant but also distressing things were reported. At our main station Red Springs, where Father R. Kretzmann had worked for six and a half years with great faithfulness and sacrifice, and where under Teacher Lübke's leadership the parochial school founded earlier by our missionary had flourished, not only a standstill, but even a very sensitive decline had occurred. The cause of this was the handling of strict Lutheran discipline and practice on the part of our missionaries, but especially the intrusion of the Presbyterians on the reservation. A Presbyterian pastor from the vicinity had been persuaded to preach to them by some influential Indians who were never quite well-disposed towards us. Under him a congregation and a Sunday school were founded. From the Presbyterian side, these renegades were promised their own missionary, a parsonage and a church in the near future. Thus it came about that a number of fickle Indians, to whom Lutheran doctrine and practice had never really appealed, withdrew from us, took their children out of our school and joined the newly founded Presbyterian congregation. Our church services were therefore sparsely attended, and our school had to be closed because of too low attendance. In these perilous times for our mission, Father Kretzmann received a call to one of our congregations, and as his health had become such during the last year that he could no longer undergo the hardships of missionary work without fear of serious consequences, he accepted the call. After his departure, neighboring pastors took turns preaching or teacher Lübke held reading services. This is how far the previous report took us.

But the measure of our affliction was not yet full. We were to be tested even more severely, in order to be able to praise God's goodness and faithfulness all the more afterwards. Soon after, teacher Lübke received two appointments, the second of which he accepted for well-founded reasons. Thus our Red Springs station stood quite deserted, and it seemed as if the evil enemy should succeed in destroying all our sour work and deal a death blow to our mission in this place. There was still repeated preaching by neighboring pastors, and especially by Father J. D. Larsen of our other station, Zoar, but there were only a few who showed up for the services. Three times the commission called in vain to win a pastor for this station again. So finally, if Red Springs, the more important of our two stations, was not to be put entirely at risk, it felt compelled to take a step which it did not like to take.

She called Father Larsen, who worked in our station Zoar on the children as well as on the adults, and who and his wife were such suitable persons for the place in the middle of the jungle, as we will not find them again so soon. The prevailing circumstances induced Pastor Larsen to respond to the call. On Sunday Judica he was installed in Red Springs. At about the same time the Presbyterian missionary mentioned above arrived on the Reservation. So now our missionary Larsen, supported by our prayers, worked with redoubled strength to help the pure doctrine and our cause to victory with God's help. And what is the result after several months?

The word of the Lord and the truth have won the day. There is already a considerable crowd, in total about 24 families, who are pastorally served by our missionary. Nine, including one adult, have been baptized by Fr. Larsen since his presence in this ward, two have been confirmed, a girl who had already attended our school and had been prepared for confirmation, and a woman who is gravely ill with consumption and will soon be overcome by her faith in her own: Faith in her: HErrn und Heiland, to which she has joyfully confessed, will be transferred to the Seeing. On the Pentecost ses, the Holy Communion was also celebrated again, in which: 15 guests participated. Also 25 school children have been promised to our missionary: Missionary, if a school is called into being again. Some families are still with the Presbyterians, but there is the prospect that we will win back most of them if their missionary leaves the reservation. This, however, will happen in the very near future. He is to be replaced by a successor, but he is not to settle on the reservation, but in Gresham, a small town three miles away, and if this happens, the greatest danger which we have to fear from the side will be eliminated. So then, after such an anxious and dreary time, we have cause to praise God for his abundant goodness and faithfulness, and to say with the Psalmist, "Praise the Lord, my soul, and that which is within me, his holy name: praise the Lord, my soul, and forget not what good he hath done thee," Ps. 10. 4, 1 f.

We rejoice, dear fellow Christians, that the Lord has heard our sighs and has again confessed our work. Surely it also gives you joy to learn that God's Word and Luther's teachings have won the day and are proving to be a power among the natives of our land to make blessed all who believe in them. But if this joy of all of us is a sincere one, then we may now also confidently present a request, and we can be sure that it will find a cheerful reception, willing hearts and hands. What then is this petition?

First: Our treasury for the Indian mission is completely empty. But if the work, which is now blessedly progressing again, is not to falter, or even come to a complete standstill, then we must have the means to pay our missionary the salary he owes and also to carry out other necessary repairs to the station buildings. Therefore

our request: Let our need and that of the Indians go to your hearts! Remember us, and do so soon, for the mercy of our God, who has blessed us so abundantly with all kinds of bodily and spiritual goods, in your prayers and with your gifts.

Secondly, we are in need of a farm building at our Red Springs Station, where our Missionary Larsen is now working in blessing, if we are to start our school again. The need for such a building, in which the children will be fed and sleep, has been painfully felt for some time. The fact is that we, too, must feed the Indian children, as is done in the government schools, if we want to win them for our school and keep them in it. Up to now we had accommodated our schoolchildren with a number of Indian families living in the vicinity of the station. Now, however, these families have declared that they cannot and will not do so any longer, partly because it is too inconvenient for them, and partly because they cannot manage with the boarding money, since the smaller ones attend the school very irregularly. The Commission, then, had presented this matter for consideration to the General Synod, which lately met in Hort Wayne, and the Synod resolved that such a building should be erected as soon as the necessary funds were available. Such a farm building, with room for about 40 children and a matron, would cost, according to the inquiries we have made, about \$3000.00. How we would like to have the money now to be able to have such a building erected by late autumn! How necessary we need it just now, since the Indians have promised to send their children to our school again, and it is to be feared that if we have to turn them away for lack of accommodation, they will then be sent to the religionless government schools or even to the private schools of other church communities, and thus be lost to us altogether. Therefore our request is: Consider this matter also in the fear of God. Help soon, for help soon is double help here. Think of the great debt we owe to the Indians, the natives of our country. They were the masters of the land we now possess, a land rich in gold and silver and all manner of resources, where we all have plenty to eat, yea, where: many are leached to wealth and prosperity, verily, it is but just and right that we should present to them in gratitude what they have not, namely, the sweet, beatific message of JEsu Christo, our Saviour. To him who shed his precious blood also for the souls of the Indians, and wills that they be brought out of the darkness of sin and unbelief into light and life, be this thing commanded. May he bless us and the work of our hands.

On behalf of the Indian Mission Commission

Mrs. F. Selle.

Annual Report on the Lutheran Institution for the Deaf and Dumb at North Detroit, Mich.

As we look back today on the year 1907-08, which now lies behind us, our hearts must be moved to heartfelt joy and humble thanksgiving to the faithful God. It is truly a delicious work that we are doing in this institution. And Gatt has allowed this work to continue happily and blessedly for another year. Teachers and Schiller worked cheerfully. Ten pupils reached the desired goal. Equipped with beautiful elementary knowledge, able to get along with their fellow men to a certain extent, in frugal knowledge of their Saviour, we were able to return them to their own after their confirmation.

God also kept his slashing hand over us in other ways. Soon after New Year's Day we were struck by an epidemic of scarlet fever and whooping cough, which necessitated a brief interruption of the school lessons; but He also mercifully steered us out of trouble. All 8 patients recovered. - In May of this year a lightning strike hit our institution building. But even in this affliction we were told: "No evil shall touch you. Only the tower suffered damage, which the insurance company promptly had restored.

Our students and workers did not lack daily bread either. Our fields were richly blessed with fruit last year. But otherwise the income remained somewhat behind that of the previous year. In order to pay for the necessary improvements, we had to borrow \$500.00, and the cash balance at the end of the year is much lower than last year. Nevertheless, we members of the Board of Directors must confess that we have been able to do our work with a cheerful heart, as God has also given us the grace to wait in right unanimity, without the nasty disagreements of our ministry.

In accordance with the mandate given to us, we have appointed J. A. Klein as the fourth teacher for our school; God willing, he will continue to prepare himself for the work with the deaf and dumb in Milwaukee during the coming year, and then, as we hope, he will be well prepared to take up his office in our school.

Our thanks are due not only to the many dear Christians who have challenged our work with their gifts for the sake of the Lord, but especially to the worthy Women's Association for the Support of the Institution for the Deaf and Dumb, which has devoted itself to its part of this work with its usual zeal.

But all this, I hear someone say, is certainly quite beautiful; it cannot be denied, it is a delicious work that is being done in this institution. But is this work really necessary? Is it really necessary that, in addition to the other staff of the institution, four teachers and one teacher devote all their time and energy to this work, that the members of the board of directors are forced to devote a great deal of time and energy to this cause in addition to their actual professional work, that this entire congregation is brought here, that the large sums required for the upkeep of this school are taken away from other important things, that parents are asked to send their children so far away from home? Could not, they ask, the deaf and dumb attend the state schools?

"Nothing will help us and our descendants more than the preservation of good schools and the education of the youth. For these are the little psalms by which the church of God is built up and planted as a beautiful garden."

and then be prepared for confirmation by the pastors of their homeland or by the missionaries for the deaf and dumb? Or could not the instruction in the elementary subjects be somewhat limited, so that the expenses would be somewhat less?

Such thoughts, my friends, must not mislead us, must not rob us of the joy of this work. There is no other way to care for these children in a truly Christian, truly Lutheran way. I repeat: these children, who have been incorporated into Christ in Holy Baptism, can only be brought up in a truly Christian way in this Lutheran church of ours. In our whole wide country there is no other place where this could happen. It is not possible for a pastor to prepare a deaf-mute child, who has learned to speak, read and write in a state school, properly for confirmation, so that he can really know the Christian faith, really test himself before he goes to Holy Communion. Or would it be possible for a pastor to teach such a child biblical history and catechism five days a week for three or four years? But that would be necessary to a reasonably successful instruction. And further, do you suppose that the deaf and dumb could be taught in the same way as hearing people? There you are mistaken. To teach the deaf and dumb, to teach them concepts, to test whether they have really understood a thing, requires special practice and experience, so that not every one can do it at once besides his other work. You say, "But many a pastor has done it, and they are conscientious people, too." Ay, so they are. The foolishness of many a parent compels pastors to do something rather than let such a poor child go without. We, too, have had to do that. But that is how we know how inadequate it is. It remains the case that Lutheran deaf-mutes absolutely need a Lutheran school for deaf-mutes. We must not cut them off from the word of life by restricting or even closing this institution.

But even in the teaching of earthly knowledge we must not break off anything. It is true that it makes no difference to their happiness whether they calculate well or badly. But would it not be unkind if, in order to be allowed to give less, we were to hinder these poor in their earthly progress? And do you think that, in the present state of youth education, children would be sent to our school at all, because we would not endeavor to do as well as possible in these matters?

So there can be no doubt: we must continue our work. We must make every effort to improve it. We must try to offer our pupils the very best in spiritual as well as in physical matters. We must also let our voices resound loudly again, to ask and exhort pastors and parents of dumb children to do to them what they owe before God for the sake of Christ, that is, to send them to this school.

Let us then, without unwillingness and without anxious worry, go about our work, deliberating and deciding what, according to our knowledge, is necessary and beneficial. And may God pour out his blessings in streams!

W. Hagen.

To the Ecclesiastical Chronicle.

America.

A rare golden double jubilee, such as has not yet occurred in the history of our synod Probably, was granted to St. Paul's congregation at North Dover, O., and its pastor, J. Rupprecht, on July 12. The congregation has been in existence fifty years, and these fifty years Rupprecht has served it, as his first and only congregation. Both celebrated their golden anniversary together. In three services the congregation and pastor offered their thanks to the Lord. The entire collection was given as a thank-offering to various coffers of the Synod. - May the Lord continue to shine upon the congregation and their dear pastor with all his house, that they may daily rejoice in his name and be glorious in his righteousness!

H. W.

The Lutheran Church of our country is a power. According to the latest calculations, it counts 2,012, 536 communicating members and takes third place among the Protestant church communities of our country. Only the Methodists and Baptists are stronger; the largest church of all is the Roman Catholic. Of the 2 million members, not quite half, about 909,000, use the German language in worship; about one-third, 605,000, speak English, about one-sixth, 305,000, Norwegian, 154,000 Swedish, 21,600 Danish, 13,400 Finnish, 4500 Icelandic, and the remainder are distributed among the Slovak, Polish, Bohemian, Estonian, Latvian, and Lithuanian Lutherans. 152 church periodicals are published, 233 educational and charitable institutions are maintained, 3200 pupils and students are preparing for the preaching ministry. - If only all these Lutherans were guch entirely united in right doctrine and pure confession! - In the city of New York, the Lutherans have proportionately experienced the most rapid growth of any Protestant denomination. Their increase during the last fifty years in Greater New York has been 45, 706 communicants, and 116 congregations; the increase of the Episcopalians, who have had an extraordinary lead over all others in New York, has been 75, 388, and 93 congregations; of the Baptists 28, 718, and 69 congregations; of the Methodists 27, 799, and 69 congregations; of the Presbyterians 34,010, and 63 congregations; of the Congregationalists 17, 106, and 26 congregations. Admittedly, during this period, in New York especially, the Roman Catholic Church has also increased quite tremendously, more than anywhere else in the United States, especially in consequence of immigration from Roman Catholic countries in Europe.

L. F.

More than thirty years ago a well-known schoolman, Seelye, long-time professor and later president of Amherst College, spoke true words **about the religionless schools** of our country. He had recently visited India, had often lectured there to educated, English-speaking Hindus on the truths of Christianity, and now said at an annual meeting of Congregationalists in Minneapolis: "If it is a question of the salvation of a nation, no confidence can be placed in any school unless it does its work on the basis of the Christian faith. An education which takes leave of God's Word, and does not have living faith in the Lord Jehovah Christ as its foundation, is most superficial. The public schools are not the hope of the nation. The church, and not the public school, is the salvation of the nation. Men with developed minds, and thereby corrupt hearts, are everywhere the worst enemies of liberty and public order." To this the "Kirchenblatt" remarks: "Since that time the public

The schools have become even more alienated from the local community, so that even unchurched men who are concerned about the future of the nation are at a loss, and in sectarian circles they try to improve the situation by demanding religious instruction and Bible reading in the public schools. But what a task our Lutheran congregations and schools have in view of the state of affairs!" Yes, and how zealous and faithful they should all be to right their task in this piece! L. F.

Two new ghoulish sects have recently attracted the attention of more patrols, because they have offended against the civil laws and have had to be brought to justice. One calls itself "The Dreamers" and is especially active in North Dakota and the Canadian Northwest Provinces. Their meetings are held on Saturdays. Their "worship" consists of the members telling their dreams, and the captain of the sect, who is also called the Sun, interpreting the dreams and giving instructions to the dreamers as to what they are to do. These orders must be carried out, even if it were murder and manslaughter. Thus, recently, a certain Johann Lehr was to join the sect. He, however, resolutely refused. But when his refusal was reported in the meeting, the leader of the sect ordered that Johann Lehr's house be burned and his whole family killed. Shortly thereafter Lehr's house burned to the ground, but he was able to bring his wife and six children to safety; however, he saved nothing of his possessions. - At Nazareth, Pa. there exists a sect of devil exorcists, of which Robert Bachmann is the head. Their meetings last for days and consist of incessant singing and praying. Bachmann claims to be the new Messiah and declares the casting out of devils to be his issue. Recently he held a meeting with his wife, his sister, and her husband, which lasted a day and two nights, Bachmann working himself into such fanaticism that he wanted to offer a living sacrifice. This he found in his niece, a five-year-old girl, who had been brought to the meeting by her parents, but there fell asleep. Upon this Bachmann cried out, "The child is possessed by the devil; I must cast him out. She must be sacrificed." Having then ordered the others out of the room, he beat and maltreated the child until she was dead. Arrested for this, he declared: "God has made known to me by divine inspiration what he wanted done to the child. I will be crucified, and on the twelfth day I will rise full of the dead and go up to heaven, even as Christ." - Preserve us, O Lord, in thy word! L. F.

A temple to Confucius, the founder of the Chinese religion, is to be erected in New York. At a mass meeting of Chinese held there recently, Wn Ting Fang, the Chinese envoy to Washington, made the principal speech, and \$100,000 was subscribed for its construction. The temple, said the envoy, was not only to be a place of "worship," but also to have a library, reading room and gymnasium. He further said that the temple was to provide a link between Confucianism and Western scholarship. - Thus paganism invades external Christianity, serves the old gods, and what it accepts from the Christian Church is something that does not belong to the Church. L. F.

Abroad.

The "Kirchenblatt" calls the bishop and apostolic vicar in the Kingdom of Saxony, D. A. Schäfer, a **modern Tetzels**, who warmly recommends the request of a church building committee to kind consideration, even to Protestants. For a Catholic church is to be built in Riesa on the Elbe in honor of the

"The church building committee offers the kind donors a favorable opportunity "where a small contribution can achieve abundant effects of grace. For only one mark or 25 cents there are 31 Holy Masses and among them 6 High Masses. So great is the power of the priests in Riesa that not only do the souls of the departed leap out of purgatory, but all kinds of wishes of the money contributors are fulfilled, and even the illnesses and hardships of life are lifted. - And this happens near Wittenberg, where the Reformation began 400 years ago, when Luther stood up against Johann Tetzels abomination of indulgences.

L. F.

of the mission in the Congo State in Africa, an English newspaper correspondent, Wallae, after a visit there and an observation on the spot, writes the following: "I look as an eye-witness at what the missionaries have accomplished, and at this sight I am prouder than ever of my fatherland and my countrymen. No battle I have witnessed, no bold feat of arms, with forces wholly unequally distributed, has made such an impression upon me as the work done on these outposts of Christendom. I declare it quite unreservedly, and believe myself qualified to render a proper judgment. I have heard that it has its difficulties to find the missionary substitute for this work again and again. Frankly I will confess that I do not wonder at it; I would not like to be a missionary to the Congo for \$25,000.00 salary annually. And what has the mission accomplished? Without hesitation I assert, all progress and civilization, its beginning and its progress, is their work. The missionaries have explored the great waterways. And if the natives have been raised from the depths of oppression and neglect, and made good citizens, it is to the credit of the missionaries. All that is gnt in this country is to their credit. Their activity is the one bright spot in the darkness that shrouds this land of death." So reports the "Evangelical Missions." But the main thing, it seems, Wallae has forgotten or failed to understand. That is this, that through the ministry of Christian missionaries a people who walk in spiritual darkness see a great light, and it shines brightly upon those who dwell in the dark land. This is done through the preaching of the gospel of Christ. And the missionaries who preach this word do not ask, "What will we get for it?" but the love of Christ urges them on, so that they cannot help speaking of what they have seen, heard, and experienced. L. F.

From Melt and Time.

A Roman Catholic newspaper says **about the wretched five-cent theaters, which** at present are growing up like mushrooms in all cities and are visited especially by women, children and young people: "It is gratifying to observe how at last a storm is being sounded and a front is being made against the bad and cheap theaters, show booths and the so-called five-cent theaters, about the corrupting influences of which we too have often tried to open the eyes of the public. In many cities a light is at last dawning on parents, and they see how their children who attend such theatres have ventured on the sure road to hell. Thus there was a mass meeting of the men of St. Michael's (Roman Catholic) parish in Chicago, in which, through several speakers who had studied the theatrical question practically by their own observation, the whole morass of the immorality of these theatres was laid bare before the audience.

was covered. A protest was then drawn up, from which we gather the following: "Having had the so-called five-cent theatres in our vicinity closely examined, and found in them a threatening danger to public morals; as these theatres, by seductive advertisements, such as, 'New Show Every Day/ 'Nothing in the Least Objectionable,' 'High ('lass Vaudeville' w., attract a crowd of .children, into whose young hearts, under pretence of innocent recreation, the poison of immorality is the more surely instilled by the showing of most lewd 'moving pictures' and performances of seiwns shameless performers; since theft, robbery, murder, suicide and fornication are presented as admirable deeds, as well as rebellion against authority and opposition to parents, vices which are daily spreading in ever increasing numbers and threatening to undermine family and state; and since these theatres, for the reasons stated, are thwarting our most earnest and tireless efforts to educate our children to be faithful and honorable members of the community and of this city: We therefore resolve that we, the undersigned, protest with all earnestness and the greatest emphasis against this acquisition of money at the expense of the morals and innocence of our children, and we appeal for protection to the mayor and the city authorities, imploring them to take all means at their command to crush and cut the lifeline of this seductive and ever-increasing, unhumanizing misdemeanor, which threatens the welfare of this community and the morals of our children." The "Luth. Kirchenzeitung," from which we take this notice, further remarks: "What an appeal, however, these five-cent theatres have with the people is shown by the fact that a single factory in New York manufactures and ships, every working day in the week, not less than 144 of the moving picture machines used in these theatres." L. F.

The Roman Catholic King of Saxony, on the

occasion of a **recent** art exhibition, spoke out against the exhibition of unseemly pictures. He had been asked to take the honorary chair at this exhibition. But when he visited the picture gallery, he found a picture exhibited which offended good breeding and custom. He then declared quite openly that he would have to think twice in the future before again assuming the honorary chairmanship of such an exhibition. The King starts from the correct principle that pictures which are exhibited in public must be of such a nature that anyone can look at them without blushing. The art of painting is a beautiful, glorious knust, and is intended to glorify Him who gave it to man. Luther once said: "I am not of the opinion that through the Gospel all arts should be beaten to the ground and perish, as some superstitious people pretend, but I would like to see all arts, especially music, in the service of Him who gave them and created them." Unfortunately, however, like music, the art of painting is often in the service of sin and the flesh. Even in the exhibitions and picture galleries of our country, pictures are often found that are offensive. L. F.

How a poor parson made his entrance.

At the beginning of the last century, a pastor from Baden lived on the Hundsrücken in a poor, windy region with a lot of stones and little money, so that one could say of him: "The pastor of N. N. is rich in stones." To make matters worse, the French had come and done the gleaning and bypassed what was not nailed down. There asked

for the pastor asked his authority for a favorable provision from the Hundsrücken down into the Altbadische. Of course, at that time it did not go so quickly, because the letters took time, there was not immediately a place for them, and they first had to be discussed back and forth, and so it took the priest more than two years, and he was sent for the time being to the big school, where the lesson is called "patience," which one must learn by heart and by heart. Since one does not learn this at the high school with the professor, the good Lord sees to it that one diligently rehearses in life what one did not learn there. For life with its sufferings is also a proper school for the kingdom of God. The priest from the back of the dog studied diligently in it. And having learned his lesson, he was let out. For then, if one does not break out the door himself with a chisel zero, God, as with Noah, makes out the door himself at the right time, not an hour too early and not an hour too late. So there came a letter with a manorial seal, in which it was written that the Hundsrück priest, in view of his circumstances, was transferred down to the parish of L. This parish was also one of the smallest, and so the priest came from one poverty to another. He moved down with his family and had his seven belongings stretched out on a large ladder-board with canvas over it, and in front he sat with his wife and children. At Heidelberg he left his family and set out alone to inspect the parsonage to see if there was any need of a cupboard or stove. He arrived late in the evening and, dressed in a plain travelling suit, under which one did not suspect a parson, went to the nearest inn and, tired, sat down on the stove bench with the guests and ate a cheese sandwich with them. Soon the talk came to the new parson the people were to get; their mouths dropped open. One said this, the other that. **Then** one said:

"Do you also know that he is anaemic? One of the gentlemen in Karlsruhe told me."

"He'll want to get rich with us," interjected another; "there he's come to the right."

"We can still keep him a wife and children," said a third. "Let them send us one who has something and gives the community something to earn, but not a poor wretch."

In this tone it went on, and the priest sat there and listened and did not speak a word. He had learned this in the famous school that was mentioned earlier. He remembered the saying, "A patient man is better than a strong man, and he that is master of his courage than he that wins cities." But then another took the floor who had been silent all this time. It was a tall old man with silver-white hair, who stood up and began to speak in a low voice:

"I think," he said, "you are done now; let me say something too. For thirty years in succession I have been on the church council, and therefore I can have a word to say. A rich pastor would be our loss, for the rich people do not understand the poor man, and the poor man does not understand the rich man. Like and like go together. That's why he's a good fit for us. If our new pastor is poor, he also knows how it is for poor people, and can put himself off with our Lord. Therefore let not the chiding be. The main thing is that our pastor preaches God's word to us, that's better than him throwing florins around." With that he sat down.

But under this speech the priest's eyes had become wet, and now he could hold himself no longer, but stood up and said: "I thank you, old father, for this speech! You have made my heart grow fonder. For I am your new pastor, and I shall be nothing but the poor people's pastor. God willing, I'll be a proper parson to you." And with that he shook the old man's hand in good faith. But when the others

and were ashamed of what they had said, the priest comforted them and said, "I do not blame you, dear friends, for you have spoken as you understood, but we will get along together and we will both be satisfied, for our Lord feeds the ravens and the sparrows under heaven." He reached out his hand to them also, and comforted them with kind words, when they said they had not meant it so ill.

When he then fetched his family and moved in on the cart, the congregation went a little way to meet him, and in front those who had talked all kinds of folly in the evening. In the parsonage everything was garlanded, and in the cellar everything was filled with potatoes and cabbage, in the stable there was a fat pig, and in the yard the chickens were running and clucking. This is what the poor people had done to their poor priest. But the priest and his wife thanked God that he had led them to poor people.

Hallowed be the days of youth!

For a blessed state of marriage, it is important that even the youth be consecrated to your Lord and sanctified in body and soul. Remember your Creator in youth!

Youth is beautiful. More beautiful than the loveliest flowers are the people in the bloom of youth. Happy are the children who "grow up" without effeminacy in discipline and work, like strong trees in the garden. When they are out of school and enter into the work of life, preferably in a rural occupation, then one sees before one's eyes how good the physical work does, for they grow tall and strong and have red cheeks and eyes full of the joy of life.

But this joyful time of youth is also a dangerous time, where it shows what is in the heart. If Christ and his word are not in the young heart, there is no strength against the lusts and desires of the flesh. Then the devil comes in the form of a fresh young lad or a lively girl and says: "Well, we want to enjoy our life! You're only young once! Then it goes down, not all at once, but gradually. Then it's a matter of: Resist the beginnings! It usually begins with idle wandering on Sundays and in the evenings, that instead of coming to church one goes out and seeks worldly society, among which one loses one's shame more and more. Then one goes to dances and forgets more and more what is respectable and chaste. Liaisons develop. One sees them in the dark of the evening, where they walk arm in arm - not to their honour. So it goes on, deeper, ending in swamp or precipitous fall. There's the beautiful bloom of youth gone, bent and fallen away. This is not a beautiful preparation for marriage.

On the other hand, this is the right preparation for future marriage, to live chastely and modestly in the fear and love of God. Let the time of youth be holy. When our confirmands solemnly march to church amid the ringing of bells, they sing, "I will be betrothed to thee." When young people abide in this betrothal, then they have a truly joyful youth. Then work becomes their delight, and they create joyfully and sing loudly and merrily in church with the congregation, and among the work also. They arm themselves with the word of God, and the new man grows greater and compels the old Adam in the power of Christ. Then they also need their recreation time rightly. Faithful Christian parents and masters, however, instead of scolding about worldly pleasures, rather see to it that the youth have their joy in the Hanseatic League, and that young men and maidens come together in discipline and honor under the eyes of the elders.

This is a sacred duty of parents and masters. Those who fail to do so have a heavy responsibility. The two sexes should come together in a proper way and have the opportunity to get to know each other. Otherwise they will seek the opportunity for themselves in the wrong way. The Spirit of God gives the right guidance here. What a lovely thing it is when on Sunday evenings or otherwise a family circle is together with like-minded guests, and they are cheerful in discipline and respectability and part with praise and praise, with God's word and prayer. Then, if Goth.can manage it, there comes cheerful engagement.

(Hermannsburg Messenger.)

A Lutheran and a Papal Judgment on the Peace of Westphalia.

When the horrors of the Thirty Years' War were ended by the Peace of Osnabrück and Münster in 1848, the pious Lutheran songwriter Paulus Gerhardt sang:

Praise be to God! Now is sounded the noble word of peace and joy, That now the spears and swords and their murder shall rest. Farewell, and now take up again thy strings, O Germany, and sing songs in high, full chorus!
Lift up thy mind unto thy God, and say, O Lord, thy mercy and thy goodness endureth for ever.

A thousand welcomes, thou dear, dear Peace Gala!

Now let's see what pious men thou hast with thee.

In thee hath God sunk all our happiness and salvation: he that grieveth and offendeth thee thrusteth the arrow of heartache into his own heart, and quencheth the golden candle of joy with his own hand.

That no one presses better into our souls and hearts, For you ruined castles and cities full of rubble and stone, You formerly beautiful fields, strewn with fresh seed, But now all forests and arid, desolate heroes, You graves full of corpses and brave heroic sweat Of heroes whose equals on earth are not known.

On the other hand, Pope Innocent X wrote in a bull of November 20, 1848, about the Peace of Westphalia: "It is with the deepest pain of my soul that I have learned that various articles of this peace do grave harm to the Catholic religion, its divine cultus, and your apostolic and Roman See. The heretics of the so-called Augsburg Confession are permitted in this Peace to practice their heresy freely in very many places; they are promised places for the erection of temples; they are admitted, just as the Catholics, to public offices and positions. By virtue of our supreme pastoral office, from the most accurate knowledge, after mature deliberation, and from the fullness of our apostolic power, we determine and declare that the aforesaid articles are invalid, void, powerless, impious, unjust, condemned, rejected, without object, destitute of all force and effect, and shall remain so for ever; that no one, even though he may have pledged the observance of them by an oath, be bound to observe them, just as if they did not exist at all, and had never been enacted, lind to the greater precaution condemn, condemn, condemn, nullify, nullify the said articles once more out of the fulness of our power, we strip them of all power, and we object to them in the sight of God." At your Congress of Vienna in 1815 Pius VII. then had the condemnatory sentence of his predecessor Innocent X. renewed against the Peace of Westphalia pronouncing the equality of the confessions.

Thus the papacy rebels against the civil orders and laws, and proves itself to be a statist anti-Christianity.

A blessed churchgoing.

Hieronymus Weller studied law in Wittenberg during Luther's time. In addition to diligently pursuing these studies, he also read the ancient Greek writers with great zeal and chose the mocking Lucian in particular as his favorite and role model. But what happened? One Sunday he also wanted to hear D. Luther, driven less by a desire for salvation than by curiosity. He came just in time, because Luther had chosen Matth. 16, 26 as the text for his sermon: "What good would it do a man if he gained the whole world and yet suffered damage to his soul? Or what can man give that he may redeem his soul?" He convincingly chastised all those who let the present and the temporal be their chief concern and think only of how they might attain to riches and honors in the world, and live according to their lusts, as if there were no God in heaven and no reward and no punishment in eternity. He then gave examples of how God has at all times punished scorners and mockers and made them pay for their "Lucian wantonness". This serious punitive sermon deeply affected Weller. Only now did he awake from his unbelief and carnal security. He made up his mind to study theology from now on, and for this purpose he read the Holy Scriptures with the greatest zeal. After two years Luther took him into his house and to his table, loved him like a son, and kept him with him for eight full years. Weller became a richly blessed instrument in the hands of the Lord as a preacher, especially through his wonderful writings, which are rich in evangelical comfort, the power of which he himself had experienced in so many spiritual trials. - In this way the Lord can bless a church visit.

Also a widow's mite.

After a mission festival in Brighton, England, a poor widow brought a sovereign (about five dollars) to her pastor. He did not want to accept this great offering, knowing the woman's poverty. But she begged him to do it after all. "Many a time," she said, "I have given coppers to the Lord. Twice or thrice I have had the joy of offering silver pieces. But my fervent desire was to be able to offer a gold piece once. I have saved for a long time to be able to collect this sum. Please, take it for the mission!" The pastor refused no longer.

Have not some of our pastors had similar experiences? Item, have you, dear Christian, also tasted the joy of putting a gold piece into the missionary collection?

Obituary.

It has pleased the Lord above life and death to transfer from the contending to the triumphant church teacher one. Heinrich Hamm. He passed away in firm faith in his Saviour, July 16, and was Christianly buried in the Lutheran churchyard at Concordia, Mo. on the following Sunday. At the home and church the undersigned officiated, as well as Principal Käppel, at the graveside P. Brust. - The deceased served 48 years with all fidelity in the school office. "Remember your teachers, who have told you the word of God, which end look on and follow their faith", Hebr. 13, 7. C. Bernthal.

Ordination and Introductions.

Ordained on behalf of the District President concerned:

On the 8th of Sonnt, n. Trin.: Kand. W. C. Burhop at St. Luke's Church, Chicago, Ill, assisted by the Werfelmann, Meyer, and Müller of P. J. E. A. Müller.

In the discharge of the district presides concerned were introduced: On the Feast of Trinity: P. D. M. Kleist in the parish at La Solle, N. P., by P. A. Hering.

On the 5th Sunday, A.D.: Rev. M. K r ü g e r in the parishes at Almond and Buena Vista, Wis. by Rev. A. Keusche, - Rev. H. B o h l in the Immanuel parish at Everett, Wash. by Rev. E. Eberhardt.

On the 6th of Sonnt, n. Trin.: P. C. Punishments in the parish of St. Peter, Ill, assisted by D. Wittes by D. C. A. Hurhold. - P. F. Busse in St. John's parish at Nashville, Kans. by Dir. A. W. Meyer.

On the 7th of Sonnt, n. Trin.: P. C. Schröder in the parish at Darmstadt, Ill, assisted by P. Jak. Müller of L. W. C. Steinmann.

Introduced as a teacher:

On the 4th of Sonnt, n. Trin.: Teacher C hr. S ch e i d e r c r as teacher in the mission school at Bellewood, Ill, by P. H. Röhrs.

Initiations.

Dedicated to the service of God were:

The new church (18X30, steeple 36 feet) of the Salem congregation at Barataria, La. on the 2nd Sunday, A.D. Trin. Preacher: Father Kuss. The consecration was performed by F. W. Siebelitz. - The new church (20X36 feet) of the Immanuel congregation at Norton, Kans. (? Th. Norden), on the 6th Sunday, n. Trin. Preachers: ?? Baths and Grotheer (English). - The renovated church of St. John's parish at Hermansfort, Wis. on the 6th Sunday, n. Trin. Preachers: Pros. Wolläger and P. Matthes. The consecration was performed by Father K. Rose.

Groundbreakings.

On the 2nd Sunday, Trin, the St. Johannis congregation at Bellei" o o d, Ill, laid the foundation stone of their new church and school. Preacher: Father A. Reinke. - On the 6th of Sonnt, n. Trin. the Zion congregation at Cffington, Minn. laid the cornerstone of their new church and school. (? H. Keim), laid the foundation stone of their new church. Preacher: Rev. Kleweno. - On the 6th of Sunday, A.D., the Grace congregation at Visalia, Cal. (? W. Grunow), laid the cornerstone of their new church. Preacher: Hörnicke.

Judiiversary.

The Immanuel congregation at Proviso, Ill (? H. Röhrs), celebrated its 5th anniversary on the 5th of Sonnt, n. Trin. Preacher: Verbiß and W. C. Kohn.

Jubilee and Mission Festival.

On the 5th of Sunday, A.D., the Zion congregation at Wenona, Ill (? G. Hempsing), celebrated its 25th anniversary, connected with mission feast. Preachers: Ehlen and Flach. Collection: \$82. 38.

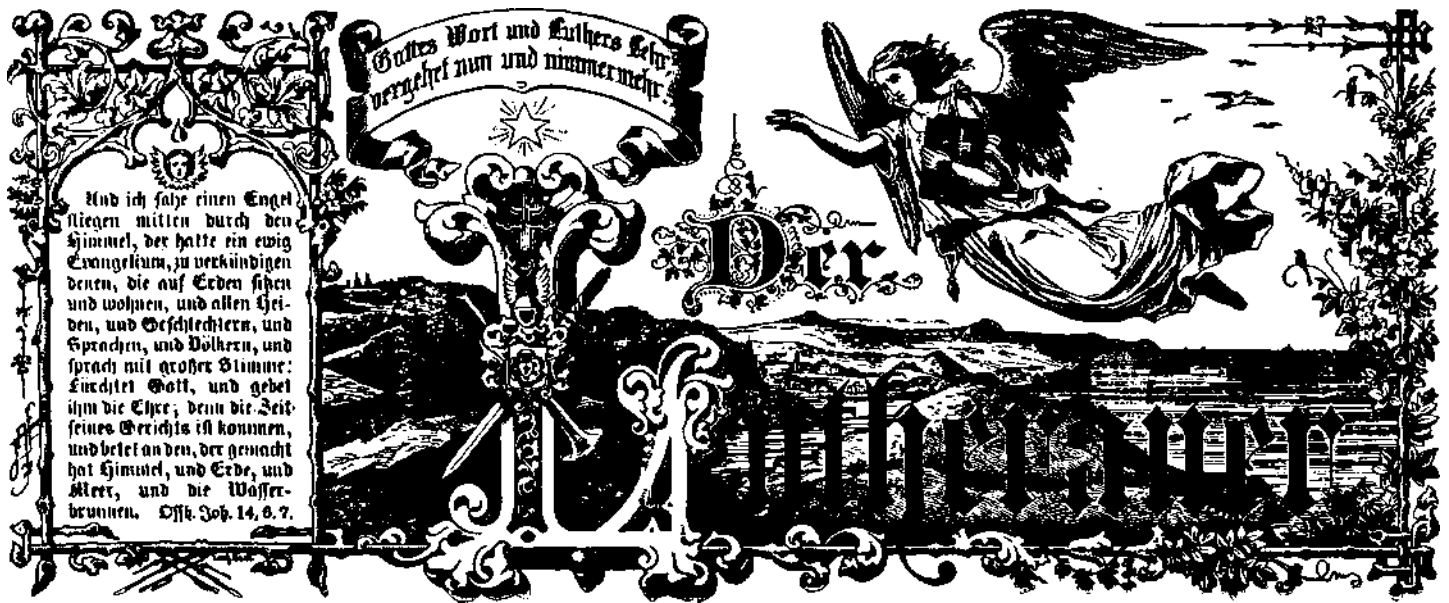
Consevenrarrfeigerr.

The Southeast Nebraska Special Conference will meet August 11-13 at Fr. J. Meyer's church near Davenport, Nebr. Sermon: Ötjen, Pflug, Ludwig, Confessional:

Ecclesiastes, P. Matuschka, Brammer. Registration requested, stating from which station one wishes to be picked up. You can get to Deshler on the R. J. at 6. 22? "r, to Davenport from the 17. iv. at 9. 45 "l

F. W. Seesko.

The Northern District Conference of Nebraska will meet, w. G., from August 20 to 25, at P. Längs Parish near Hooper, Nebr. On Sunday morning Fr. Scheips (? Eggers) will preach a mission sermon; in the afternoon Fr. Goehle (? Leimer). Confession (Monday evening): ?. Schormann (? Hellwege). Pastoral sermon: Father Adam (? Hoffmann). Works have the ?? Denninger, Peters, Schormann and Leuthäuser. All guests coming from the west or northwest are to disembark at Hooper on August 19, 2. 53 r. rr.> and all those traveling via Fremont at 5. 23 ri.



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No. 17.

The right knowledge of the true God is eternal life.

And this is life eternal, that they may know thee, that thou only art the true God, and whom thou hast sent, Jesus Christ. Joh. 17, 3.

When Christ says these words in his high priestly prayer, he is declaring that the right knowledge of the true God is eternal life. He does not say, He that knoweth the true God aright shall one day have eternal life; but such knowledge, He says, is already eternal life; even as He says, John 6:54, "He that eateth my flesh, and drinketh my blood, hath eternal life." In this, then, is eternal life, in this is its very essence, that one may rightly know the true God, rightly know the God who has revealed Himself in Christ. Eternal life is not a good apart from and beside God, but God Himself is life and blessedness. All the joy and glory, all the rest and peace of eternal life, are included in and spring from the right knowledge of the true God. He that knoweth God aright hath eternal life in such knowledge; and conversely, he that knoweth him not aright hath not eternal life, neither hath he any hope of it. The right knowledge of God does not take place without faith, but presupposes and includes faith. When Peter answers Christ's question, "Will ye also go away?" in the name of all the disciples, he puts faith before knowledge, saying, "Lord, whither shall we go? ... We have believed, and have known that thou art Christ, the Son of the living God," John 6:68, 69. Rightly therefore says the Church Father Augustine, "We believe that we may know; we do not know that we may believe." For by the right knowledge of God is not meant a mere hearing and knowledge of what the Scriptures say of God. "That is

Do not know God," Luther writes, "that you believe, as the Turks, Jews, and devils believe, that God created all things; item, that Christ was born of a virgin, suffered, died, and rose again: but this is the right knowledge, if you hold and know that God and Christ are your God and Christ. . . . So this knowledge is nothing else than righteous Christian faith. For if thou thus knowest God and Christ, thou shalt also rely upon him with all thine heart, and trust in him in prosperity and adversity, in life and death."

Now if the true knowledge of God, which is imparted here by faith, is eternal life, it follows that the hope of all those who wait for eternal life without the true knowledge of God is utterly vain and void. How foolish, therefore, is the often-heard saying, "I am not a member of a Christian congregation, I never or very seldom go to church, but I am nevertheless better than many who go to church every Sunday and read the Bible continually. I give to each his own, avoid strife and quarrels, live honestly and uprightly, do not lack alms - why should I not hope to be blessed one day? Not doctrine and faith, but righteous living is the main thing." O foolish talk! Christ, the mouth of truth, says, "This is eternal life, that one may know the true God aright."

How foolish is the conclusion: I lead a righteous life, therefore I will be blessed! We do not usually conclude this way if we do not want to make ourselves ridiculous. We do not usually conclude, "This man leads a righteous life, therefore he is a good arithmetician or astrologer. We know that he who wishes to be a master of arithmetic must have knowledge of numbers, and he who wishes to be a master of the stars must have knowledge of the stars and their courses. Only through this knowledge, and through nothing else, can he become a mathematician or an astronomer."

And now Christ says: The right knowledge of God is eternal life. Consequently, only he who knows God rightly can attain eternal life. And since "the right knowledge is nothing else than righteous Christian faith," it follows that faith is not only the main thing, but absolutely the only means of attaining eternal life. This faithful knowledge is followed by a righteous life, not as a means to salvation apart from faith, but as a necessary fruit of faith.

From the sentence: The right knowledge of God is eternal life, the truth also follows that a Christian already has eternal life in this life. For who is a Christian? A Christian is a person who, through faith, has begun to know God rightly. In the heart of a Christian the morning star of the blessed knowledge of God has risen. The apostle says: "Ye were darkness, but now are ye light in the Lord," Eph. 5:8. He describes the ungodly as people who do not know God, but the Christians as those who have known the true God and have been known by Him, Gal. 4:8, 9; 1 Jn. 3:6. And in this faithful knowledge of God consists the new spiritual life of the Christian. To know Christ, the true God, and to live in Him are one and the same thing. He is both the life and the light of men, Joh. 1, 4. By igniting the light of blessed knowledge in the heart of a man, such a man is born again to the life that is of God.

This new spiritual life in Christians is not different in kind from eternal life. Therefore Christ says John 6:47, "Verily, verily, I say unto you, he that believeth on me hath everlasting life"; and St. John, "This is the testimony, that God hath given us eternal life, and such life is in his Son. He that hath the Son of God hath life. He is the true God and the eternal life," 1 John 5:11, 12, 20. The new spiritual life of a Christian is therefore already eternal life in its beginnings. In kind both are the same, but in degree they are different; just as the knowledge of God is the same in kind here and there, but different in degree: here imperfect, there perfect. Here eternal life is imparted by faith, there by sight. Here it is still hidden under much weakness and infirmity; there it will be revealed in glory.

And this is a most consoling truth to all true Christians, to all who earnestly pursue sanctification, and yet see so little progress in themselves; who daily contend, and yet cannot gain a complete victory over the enemies of their souls; who taste the powers of the world to come, but at the same time still drag themselves with the body of death; who have their walk in heaven, and yet at the same time still see the dark grave before their eyes. What a comfort to them to know: we have in us an eternal life; we have in us a life which no devil can dampen, no death kill, no hell rob us of. In the midst of this transience and mortality, we are already given an eternal life.

But as always that which is comforting to Christians,

is punishing and judging those who are not true Christians, so also is this truth. Whoever thinks that being a Christian consists in outward gestures; whoever is satisfied with belonging to a visible congregation and living outwardly like a Christian; to whom the new man, the tasting of God's kindness, the activity of the Holy Spirit, the struggle of the Spirit against the flesh, in short, to whom the spiritual life of a Christian in all its manifestations is still a quite unknown thing, to him it must be frightening to hear that the spiritual life of a Christian is the beginning of eternal life. For where there is no beginning, there can be no continuation. To whom no new life is hidden here, it cannot be revealed there either. To whom eternal life is not yet imparted by faith here, he will not possess it in sight there either.

When a Christian brother dies, we publicly thank God in particular for bringing him to the knowledge of his dear Son Jesus Christ. Therefore, while we are still in the body, let this in particular be our daily petition:

We beseech thee by thy grace, Teach us
rightly to know Christ, And call him baid' early
and late The Lord of life, To call on him
heartily, And his teaching before every man.

Testify unto death. (No. 138, 2.) _____

H.

SPd.

The Evangelical Lutheran Hymnal.

in.

When Luther left, he did not have in mind to reshape the church. What he wanted was his own blessedness and that of those entrusted to him. But God led him, as he himself said, like a horse whose eyes are blinded, and drove him to the work to which he had called him. He equipped him with the clear knowledge of the truth, opened his eyes to see the whole abomination of the papacy, and gave him unparalleled courage to buy against the powers of darkness. In holy wrath against the whole Roman practice, against the falsification of the doctrine of Scripture, against the priestly rule and the ensuing bondage of the Christian people, Luther, with the sword of the Spirit in his hand and clothed in the armor of a firm faith and a good conscience, took up the fight with the papacy. With the words of Rom. 3, 28: "Thus we hold that a man is justified without works of the law, but by faith alone" he threw the whole edifice of the works doctrine of the papists with all the self-penned statutes about monasteries, pilgrimages, masses, fasting and mortifications over the heap, and as he carried out the main assault on the papacy with this and other scriptural passages, so he tore down the papacy with the word of Scripture addressed to all Christians, 1 Pet. 2, 9: "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you out of darkness into his marvellous light.

In this way the Christian people regained the sovereignty and dignity given to them by God Himself, which the Roman priests had usurped, and led the people to the freedom which consists in the fact that all baptized, believing Christians, as kings and priests, are not subject to any lord, whoever he may be, in matters of faith and salvation, but only to their Lord JESUS CHRIST, the King of all kings. And hereby was the Church restored to her ancient, God-ordained form. If the Pope had placed the essence of the Church in the external hierarchical form, according to which he and the ordained clergy, the priests, constituted the Church proper, Luther transferred the essence of the Church to the community of faith of all Christians, as we also confess in the third article of our faith: "I believe one, holy, Christian Church, the congregation of the saints." From this transformation of the church sprang and had to spring the Evangelical Lutheran hymn, the congregational song.

The prerequisite for congregational singing is a people's church, a church that is not slavishly dependent on a ruling clergy, but enjoys all the rights and freedoms that Christ has given it, but which also, in contrast to a Christianity mediated by the priesthood, is itself active in a living Christianity, and in which all feel one in faith and confession. And such a people's church was set; the exclusive priestly congregation had changed into a free people's congregation, and thus the ground was made for congregational singing. Freed from priestly rule and having attained to independence, the congregation must now have the right to sing in worship. This was both a demand of their Christian freedom - for who can forbid the congregation what God does not forbid it? - and also of her spiritual priesthood, according to which she may independently offer to God the sacrifices of her lips and her heart. The congregation, therefore, had now to step out of the inactivity in which it had to remain in public worship because of the clergy's command of power; it had to prove its independence through communal singing. Thus, in the church purified by Luther, congregational singing was a necessity, especially since, if it wished to serve its God in any other way than as a truly Christian congregation, it could no longer be content with a dead system of forms and ceremonies; its worship had to become a matter of the heart. Therefore the Latin language, which was incomprehensible to the people, had to be replaced by the mother tongue, in which alone the people could offer honor, praise, and worship to their God. If the exclusive Latin singing of the priests was something specifically Roman, the congregational singing, and that in the mother tongue, was something specifically Lutheran. Congregational singing could not be separated from Lutheran worship.

Now you understand, dear reader, why it was said in the previous article that our hymn had to come into being at the same time as our dear Lutheran Church. Clearly and distinctly emerges from the work of the Reformation Just as the Reformation gave us back the pure teaching of the Scriptures, so it also gave us public worship that is pleasing to God. It has given us congregational singing. And now you understand what congregational singing is all about. It is for

For us Lutherans, hymnody is not an incidental adjunct to public worship; no, it is an exercise of the priestly right given to us by God and a testimony to the truth of Scripture that we Christians are all one great brotherly people, endowed with the same rights, so that all are equal before God and the king in purple has no preference over the stableman in a coarse coat, all belonging together as members of one body whose head is Christ. By nothing can this togetherness and equality be better expressed than by the hymn that resounds from one heart and one mouth. Where this resounds freely and unhindered, there is no priestly rule; there the congregation, as the free owner of all the goods and gifts which Christ has given it, is itself the ruler of the divine service.

But how the introduction of the congregational singing took place, that shall now concern us. In order to make it possible, the church had to be supplied with songs. And there the mighty figure of Luther confronts us again. He, the courageous God-fighter, who so splendidly stood up for the rights of the church, also gave it the means of exercising them. He became the father of the actual church song. As early as 1523 he wrote: "I would that we had many German hymns which the people sang under the Mass (that is, in the divine service). But we lack German poets and musicians, or at present they are still unknown to us, who could make Christian, spiritual hymns, as Paul calls them, that one might want to use them daily in church." Luther, then, wanted to have German popular singing as a permanent part of the service, and since there were no hymns available that could be readily used for this purpose, he decided to do a most significant act: he himself acted as hymn writer in order to supply the congregation with hymns. As he had first established the principle of congregational singing, so it was he who carried it out in practice. He created songs expressly for congregational singing. In this way he differed from the earlier poets of spiritual songs, who had written only for themselves. Luther's 36 songs were all used as congregational hymns during his lifetime and, with few exceptions, have remained so to this day. 34 are in our hymnal.

What kind of songs were these? Just as Luther changed the traditional order of worship as little as possible, removing only what was obviously wrong and idolatrous, so he retained from the earlier songs that had been composed in the darkness of the papacy what seemed to him to be good and useful. And this he was allowed to do unhesitatingly, because he could justly claim them for the purified Church as her own. These hymns, which so clearly and unadulteratedly gave the meaning and opinion of the dear Word of God and so freely and unambiguously confessed Christ, did not at all belong to the Roman Church as such, and long before Luther there had been a Lutheranism in the Papal Church, even if it did not bear that name. Thus Luther translated twelve old Latin hymns, for example: *Veni, sancte Spiritus*, "Komm, Heiliger Geist, HErr Gott," *Media vita in morte sumus*, "Mitten wir im Leben sind.

with death", and others, and edited and improved those old German songs which we have already named, for example: "Christ ist erstanden", "Nun bitten wir den Heiligen Geist" and others. Then he edited seven Psalms, for example: Ps. 67: "God wants to be kind to us": Ps-124: "If God were not with us this time"; Ps. 130: "Ans tiefer Not schrei' ich zu dir"; and finally he created a number of independent songs, which he either based on biblical passages, for example: "Jesaia, dem Propheten, das geschah", "Vom Himmel hoch, da komm' ich her", "Vater unser im Himmelreich", or which he composed freely, for example: "Erhalt uns, HErr, bei deinem Wort" and: "Nun freut euch, lieben Christen g'mein," in all probability the first hymn that Luther composed; for the hymn composed shortly before, "von den zween Märtyrem, Heinrich Voes und Johann von Eschen, von den Sophisten zu Löwen verbrannt," can hardly be considered a hymn, although it was initially sung by the congregations.

O. Hattstädt.

Our Lutheran Zion in Australia.

This past February, the undersigned was allowed to spend several weeks within the walls of our Lutheran Zion in Australia. How is it then with our dear brethren in that far south country? Are they also well? (Gen. 37, 14.) Praise and thanks be to God, dear reader, we can and must testify to the truth: our dear brethren in Australia are well!

They are well off in the flesh. They live in a large, fertile, richly blessed land. For Australia, which looks so small on the map of the world in comparison with Europe, Asia, Africa and America, is nevertheless a large country, almost as large as our United States. It is 2500 miles long, 1900 miles wide and counts about 3 million quadrate miles. It is still a barren desert in the interior, because it lacks the great gift of God, the dear water, but on the coasts, where there is no lack of rivers, lakes and above all of sufficient rain, it is an extremely fertile land, which produces all kinds of plants of the temperate and hot zone. Hence it is that the white inhabitants, who at present number 5 million, have settled on the eastern, southern, and western coasts, and are chiefly devoted to agriculture and to the raising of cattle and sheep. Originally the great country was divided into the five provinces: Queensland, New South Wales, Victoria, South Australia and West Australia, which were under English care. Since the year 1901 these five provinces have united to a confederation under the name: "The Commonwealth of Australia." The provisional capital is the beautiful Melbourne in Victoria, which is also the capital of the province, as well as Brisbane, the capital of Queensland, Sydney, the oldest and most important trading city in Australia, the capital of New South Wales, the charming, park-rich Adelaide, the capital of South Australia, and Perth, to which the writer unfortunately could not go due to lack of railway connection, the capital of West Australia. All these

The capital cities (with the exception of Perth) are connected by railroads, have magnificent government buildings, business houses, public schools, museums, and electric streetcars, and are generally at the height of culture. With their scrupulously clean and honest administration they can serve as a shining example to our American cities.

As is well known, Australia was discovered by the Dutch navigator Tasman around the middle of the 18th century and called New Holland by him, which name the older German mission reports also usually attach to it. Around 1770, the famous British explorer Captain Cook took possession of the country in the name of England, and thus Australia became an English colony. At first, it served as a place of exile, especially for political prisoners; but when the famous gold fields in Victoria were discovered in 1851, the sending of criminals there ceased, and the young colony was able to develop beneficially in an orderly manner.

How the first German Lutherans came to Adelaide, South Australia, about the year 1839, was related by Blessed Professor Gräbner, who visited the far country in 1902, in the "Lutheran" of that year. Reference is hereby made to that report. Prof. Gräbner, as is well remembered, had travelled to Victoria in Australia in order to remove certain difficulties and disagreements. It is mainly due to his blessed visit that the Australian Synod now has its own school for prophets in Adelaide, which is not, like the old seminary in Lobetal and later in Hahndorf and still later in Murtoa, Victoria, the property of a private company, but is a nursing home of the whole Synod or Church. It is also to him that the Australian brethren owe the fact that his younger brother, Pros. C. F. Gräbner, followed their profession from America in 1903, resumed the interrupted work in Murtoa with great difficulty, and by months of arduous travelling and preaching in all Synod congregations aroused such love for the institution that in September 1904 the Special Synod with great joy bought the beautiful 120-foot, two-storey teaching building of an English society in Adelaide for the sum of H 1.0,000, and is now training its future ministers of the Church in it. Here in Adelaide, with the dear professors Gräbner and Koch, the writer now also learned that our Lutheran brethren are also on good terms spiritually. This already proves the great willingness to make sacrifices with which all the congregations support their educational institution. The college has no debts and is attended by 50 to 60 students. Poor students are also faithfully cared for. The teaching, as goes without saying, is entirely in accordance with the Word of God and Luther's teachings. In one of the classrooms hangs a picture of the first college that Fr. Fritzsche founded in Lobetal in the early forties. With its "clapboards" and logs, it looked exactly like our first college in Altenburg, Perry Co, Mo.

With the Values Professors and dear President Nickel, the writer was then allowed to travel to the Synod of the South Australian District, which at that time was meeting at Hahndorf, in the

Congregation of P. A. Brauers, one of our first Australian students, who completed his studies here seventeen years ago.

At this beautiful synod the writer saw again that things are well with our brethren in Australia. The pastors and congregational deputies had come in great numbers from all sides. What brotherly love and harmony filled all the visitors here! Yes it was as Prof. Gräbner said to me, "We are one big happy family here at our Synod!" Everyone was greeted and warmly welcomed by everyone, because everyone knew each other and was happy to see each other again.

The spacious church, where Father Stempel, who had gone home shortly before, had preached the Gospel for so many years, was filled to overflowing. Some of the guests could not find admission. Most impressive was the opening service with its synodal sermon by Praeses Nickel, formerly of Shawano, Wis. and its communion. Glorious was the mission feast which followed in the afternoon, at which Father Vläß, formerly a heathen missionary among the Maori in New Zealand, preached, as well as the undersigned and Missionary Wiebusch, also from America, who labors among the poor heathen natives with great self-denial. One noticed it already on the first day of the Synod: here is a fresh spiritual life; here it stands well!

And now the synodal sessions which followed, of which the writer, to his greatest sorrow, was only able to attend two days. How one felt at home there, and could not help thinking that one was at a synod in Perry County, Mo., for the church, people, language, scenery, in short, the whole environment was a true reflection of that unforgettable cradle of our Missouri Synod.

At this synod in Hahndorf, the writer probably also learned that the same sufferings are going over our brethren there as over us here in America. The German inhabitants of Australia with their descendants are estimated at 25,000 souls. Among these there is not a single German Catholic Church. What still adheres to the church calls itself "Lutheran." But outwardly the Lutheran Church there is just as, even more, divided than here. Besides our faithful Lutheran brethren, who call themselves the "Lutheran Synod in Australia" and, thank God, are also Lutheran in confession and practice, there is the Immanuel Synod in South Australia, the General Synod in Australia, consisting of the Synod of Victoria, the Immanuel Synod on the old basis in South Australia and the Synod of Queensland. Further, there is a united German-Scandinavian Synod in Queensland, and finally pastors and congregations not belonging to any Synod. Besides, almost all the English sects known in this country are to be found, and especially the Mormons and Seventh-day Adventists, who solicit adherents both among the natives and the whites. Besides the sectarianism, the anti-Christian lodge system, which wants to penetrate more and more into the congregations there, causes our brethren much trouble. But it was precisely here that the Synod revealed that our brethren are in good health. They fight faithfully and earnestly against all sects and lodges. Prof. Koch had presented theses against the

The people paid a great deal of attention to what they had to say, and they were very happy to accept it.

From the report of the Presidency it appeared that the South Australian District numbered 71 Synod congregations, 3 non-Synod congregations, and 13 preaching places; also: 82-18 souls, 1595 voting members, 32 parochial schools with 21 teachers and 15 female teachers, and 4 private schools. With the Eastern District together, the whole Synod numbers 144 congregations and preaching places, 13, 131 souls, and 55 schools. So over half of the German inhabitants of Australia belong to our Lutheran Zion, and our brethren there are also the strongest Synod in numbers. Yes, "God's Word and Luther's Doctrine" is a power in Australia and is gaining one victory after another, so that one must see that the right God is in Zion. What that deputy shouted with joy to the blessed D. Gräbner six years ago from the Synod in Hochkirch, "God's Word has triumphed!" is still true today. Our brethren in Australia have, to speak with Luther, the Word, and the Word has them! The Word impels them to be serious in doctrine and in life. The Word fills them with joyfulness to sacrifice abundantly for church purposes. At the synod in Hahndorf, the Word drove them to the decision to carry out the work of mission in the large cities mentioned above. There is, for example, the main trading city of Sydney, which has about 4000 Germans among its 600,000 inhabitants, in whose large, splendid harbor many German ships land every year, and in which a faithful Lutheran mission is so necessary. There is the populous Melbourne, the Federal capital, in which there is a small cluster of our fellow-Christians, who for years have been crying out eagerly, but in vain, for a shepherd of their own. Nearly one-fifth of the whole population of Australia resides in the five capitals mentioned, and yet we Lutheran Christians have for this multitude of nearly one million only one larger urban congregation, the flourishing congregation of P. W. Janzow, formerly at St. Ansgar, Iowa, and now at Adelaide. In the vast territory of Queensland, three times the size of our State of Texas, there is but one pastor, who has to serve five congregations and two preaching places. In the vast Western Australia with its capital Perth, two pastors serve a number of white-scattered churches and preaching places. Yes, the harvest is great in Australia, but the labourers are few. Most congregations do not see their preachers in the pulpit every Sunday, as we do, because they have to serve three, five or even eight other organized congregations. How general the need for preachers is, and how we should listen to the cry for help of the brethren and send them more workers, so that Zion may be built among them and so that we do not lose so many dearly bought souls to the sects.

At the Synod of Delegates at Fort Wayne, the General Commission on Inner Mission again brought this need to the general attention. But financial support is also needed. For all their willingness to make sacrifices, the Australian brethren cannot meet the increased expenses caused by the appointment of a third professor in Adelaide, the start of the mission in the large cities, as well as the mission among the heathen and the Inner Mission in Western Australia. During the last three years we have, as our

General Inner Mission Commission reported no funds sent to Australia. But as things stand, we must send both preachers and funds over there and faithfully help to pull on the overflowing missionary network in that distant country.

It is well with our brethren in Australia, well in doctrine, well in life, well in the EUer for God's glory and the spread of His kingdom. Let us help them, as much as we can, to build and spread our dear Lutheran Zion in their sunny land as well. May God be with you! Amen.

F. W. Herzberger.

Poor students.

A new academic year will soon begin again in the higher educational institutions of our synod. In many an impecunious family, especially in the family of a poorly paid pastor and teacher, there is probably a son to whom God has given a pious mind, the necessary gifts for study, and the desire and inclination for it. The parents recognize it as their holy Christian duty to train this son for service in the church of God, and they decide to send him in God's name from a college or seminary, whether it may please God to use him for service in his church as a preacher or teacher. But their hearts are troubled as to where the means will come from to keep their son in the institution. Already the first equipment costs a sum of money, which is a large one for the impecunious parents. But they save it at the mouth, in the household the utmost thrift is practiced, so that the son has what is necessary, what he must have when he enters the institution.

He goes, dismissed with the prayer and intercession of his own. The lessons begin, his teachers are happy about the faithful pupil who is eager to learn; the parents are happy about the good report that the director of the institution gives their son. But one quarter after the other passes, and at the beginning of each one the board money has to be sent in again. Where does that come from again and again? Half of it may have been raised again in the poor pastor's or teacher's family by the utmost thrift, but where to get the other half? And after a few months the son also needs another pair of shoes! So it goes on throughout the whole period of study. The pupil needs an article of clothing every now and then, and many a textbook has to be bought in the course of the years; and his own at home can no longer afford the expense.

Every year the question arises: How do we raise the money for our son to travel home when the holidays begin, and where will it come from when he returns to the institution at the beginning of the new school year? This is a true picture of what it is like in many an impecunious pastor's and teacher's family. And for whom do such dear Christian people often save the cost of their son's studies from their mouths? Have they themselves, when the son has reached the goal of his studies, passed his exams?

has passed and enters the service of the Church, any earthly benefit from it? By no means! Or does the son then receive such an ample salary from the church, which he will now serve with his gifts and powers, that he could repay, even if only in part, the cost of his studies to his dear parents? No, not that either!

To whom then did that poor family make such a sacrifice? For the Christians, in whose midst the young man now carries out his ministry, to which they have called him, often with many hardships.

Have you ever really thought about this, dear reader? You have often read in *The Lutheran* the request that poor students be supported. The administrators of the various funds for poor students often make the following announcement in the "*Lutheran*": "Our fund for poor students is empty; until then so and so much is needed in board money for the poor students of our district; help, you dear Christians! And there are, thank God, many Christians who have a heart for poor students and willingly lend their hand and help, who help that congregations that ask for a preacher or teacher can also get one; but the greatest sacrifices were made by those poor families from whose midst one or more sons were given to serve in the church.

How, my dear Christian, who together with your family enjoy the blessings of the ministry of preaching and schooling, will you stand idly by and leave it to other Christians alone to provide physical sustenance for poor students? Wilt thou not do in a poor student, out of gratitude, that which other Christians helped to do for thee, who helped thy pastor or thy children's teacher with their gifts to study? Whoever has helped your pastor or your children's teacher to complete his studies, you will certainly wish him God's rich blessing, if you love God's Word and recognize the blessing of the ministry of preaching and teaching. Do not exclude yourself from God's blessing, which comes upon those who, driven by true Christian love, help poor students.

I). Luther writes: "If you find a pious, talented boy, you should send him to a higher school. If the father is poor, other Christians should help him. Here the rich should give their wills, as those have done who have donated some scholarships" (that is, support money for poor students). This would be a praiseworthy, Christian will; God would be pleased with it and would bless and honor you in turn, so that you would also be pleased with it. Well, I have said it, ye dear Christians have heard your prophet. May God grant that we may follow his words in praise and thanksgiving to our dear Lord Christ for his precious blood, which he so leniently shed for us. He keep us from the dreadful vice of ingratitude and forgetfulness of his benefits! And if the teaching of the gospel is to remain pure in the pulpit, so that our descendants may also have it and hear it, it is not only our duty to provide for the church servants, but also to work diligently to ensure that the high schools are staffed with capable persons, to whom their support is faithfully given, so that "people" may be educated who are not only simple,

The church should not only be a place of common preachers, skilled in instructing the Christian community in the Word of God, but also a place of especially learned people, who are also able to ward off the mobs and false spirits. Not only princes and lords, but also citizens and peasants should help and give to this end

Our missionaries are suffering!

It is with reluctance that the undersigned, who usually takes pleasure in reporting on the foreign-language missions of our Synod, comes before the readers of the "Lutheran" today, because this time he does not have anything pleasant to report, but rather unpleasant things to complain about. It is the bitter need that presses the pen into his hand; he must not remain silent, for silence would be unkindness against the workers in the foreign-language missions and also unkindness against the dear Christians of our Synod who call these missions, that is, the missions among the Lutheran Estonians, Latvians, Lithuanians and Poles, their own.

But the complaint that must be made is not against the workers in the various fields of work. All our missionaries work - thanks be to God! - with great faithfulness and self-denial, and do as much as God gives them strength and grace to do what is their duty. Our missionaries are brave people who love the Lord Jesus and serve him gladly, even though they have to endure many hardships. The complaint is rather against those in whose service the missionaries are, who have undertaken the missions and now neglect to care for them, who send the laborers into the harvest field and now fail to give them their wages in a timely and punctual manner. This is the complaint that our missionaries do not receive the little that is indispensable to life, that they suffer hardship. And why hardship? Because nothing has flowed into the treasury for this mission lately.

It is certainly no exaggeration to say that our missionaries are in need. One, who has to care for a family of seven and who has to wait in vain for his last month's salary, writes: "I have not a cent left in my pocket. . . This morning I had to give my wife everything I had left, and I have to see where I can find something for tomorrow. . . I often don't know where to get what I need to live." Another, who has been waiting in vain for two months for his small salary, and who has to provide for himself, his wife and two children, urgently asks for the money he has been promised to be sent to him, "for I am in need with my family". Another reports: "I have travelled fifty miles without a cent in my pocket and without a crumb of bread." He has been waiting in vain for his pay for two months.

These are the unvarnished facts. To conceal them would be to do wrong not only to the missionaries themselves, but also to those in whose service the missionaries serve. And these, as I have said, are the Christians of our Synod.

Now, you may object: If that is the case and the need is so great, why does the Commission not borrow until better times come and the coffers are filled again? Yes, the Commission has already borrowed. It has often

It has borrowed so much, so often and so much that it does not have the heart to borrow any more, for its debentures continue to pile up, while the hoped-for better times and the filled treasury remain a pious wish. Since the Synod added the Lithuanian and Polish missions to the Latvian, the monthly demands on the missionary treasury have amounted to about H250.00. Since the Synod, that is, since the beginning of May, our treasurer's treasury has been filled to the tune of 000.00. It is easy for anyone to calculate the state of the treasury and the courage with which the Commission can think of borrowing more.

What is to be done? Only one thing: to make up for what has been neglected and not to be guilty of such neglect again in the future. We cannot act otherwise as Christians. We cannot and we do not want to boast before God and the Church and the world that we carry out missions in many languages, and in so doing let those whom we send on these missions suffer hunger. That should not, that must not happen. This will surely be the heartfelt sentiment of everyone to whom these lines come.

Well, dear Christians, who are thus minded, act according to this mind. Now also remember the Estonian, Latvian, Lithuanian and Polish missions with a gift! Then the lamentation will cease, and the joyful thanks of our faithful workers will be your rich reward.

On behalf of the Commission for the Estonian, Latvian,
Lithuanian and Polish Missions
Boston, August 1, 1908. H. Birkner, Secretary.

To the: Ecclesiastical Chronicle.

America.

From July 19-23, the Walther League, a federation of youth clubs within the Synodical Conference, held its sixteenth annual meeting at St. Matthew's (P. Walker) Church, Cleveland, O. In six sessions, each opened by a pastor with God's Word and closed with prayer, important and interesting matters were discussed and necessary resolutions passed. The meetings were well attended, and the proceedings were lively participated in by all delegates and guests. In the opening service on Sunday evening Father Eckhardt preached the sermon, and in the closing service in St. John's Church (Father Wesel) preached Father Weseloh, and Father Wesel delivered a farewell address. The League at present numbers 55 associations and 2721 members. Three new clubs and one advisory member were admitted. Teacher F. A. Klein was unanimously re-elected president, Mr. John Renn secretary, and Mr. R. E. Bräunlich treasurer.
Th. G. Hahn.

What is done for sick and decrepit pastors and teachers in our synod, one would like to know in other circles. The figures about the year 1907 which are at our command are as follows: 50 pastors and teachers were supported, and 309 pastors' and teachers' widows and orphans. The total expenditure of this support fund was \$30,480.14. This would amount to \$84. 90 for the individual; but it should be noted that the orphans are with their mothers and therefore receive but little support. After all, the support should be higher, and our congregations may

not forget that they have duties to their worn-out and sick pastors and teachers, to whom they often gave but a small salary in healthy days, and to their poor survivors.

L. F.

Abroad.

Very pleasant news comes from the circles of our German fellow believers. The two synods of the Saxon and Hermannsburg Free Churches, already in communion, have recently united completely. The Hermannsburg Free Church was assembled in Hörpel, Hanover, on June 19 and 20, and in addition to the doctrinal discussion on the subject: "What is to be observed so that unity in the spirit between two church fellowships is maintained?" the following motion of the synodal congregation of ülsen (P. W. Wöhling) was especially discussed: "The synod may resolve to advise the individual congregations of the Hermannsburg Free Church to join the Ev.Lutheran Free Church of Saxony and other states." This motion had already been communicated to the individual congregations before the Synod and had been discussed by them, and after it had also been discussed in detail at the Synod, it was unanimously raised to a resolution. And the congregations all recognized and accepted the advice of the Synod as a good one, and submitted their applications for admission to the assembly of the Saxon Free Church held in Berlin from July 15 to 21. They were the 6 pastors Wöhling, Chr. Meyer, Wetje, Dierks, Hartwig Harms and Lange with their congregations and as the seventh pastor P. Volkmann, who is at the moment without office. The "Ev.Luth. Freikirche" then reports on this and says: "Our Synod has listened to and examined these applications for admission and has then granted them with joy, has welcomed the brothers and congregations, with whom we already knew ourselves to be one in the faith and confession of the Lutheran truth, now also as Synod comrades. Yes, we all rejoiced from the bottom of our hearts and thanked God that, after many an error and difficult struggle, he had allowed us to reach this beautiful goal, for here, too, the glory is due to him alone. He has done everything well and has also, out of great grace and mercy, finally brought to a good end what was lacking and sinned against on both sides in this whole matter. We call it a good end, not only because it makes our Free Church look "bigger" to the outside world, but rather because it makes the existing unity in the spirit appear even more clearly and distinctly than before, and the mutual love and trust that we have for one another is testified to, which we have for one another, is witnessed, and because we are convinced that the Lord of the Church will bless this union for the very purpose that through it the unity in the spirit will be properly strengthened and cultivated, and the brotherly love and mutual trust will be increased." The Hermannsburg Free Church has thus ceased to exist, and its church bulletin will cease to appear with the next number; the purchasers will receive the "Free Church" in its stead. - From the Synodal Assembly of the Saxon Free Church it is still to be reported that the doctrinal discussions were based on the article of repentance. On Synod Sunday a mission festival was celebrated, at which, among others, our President Eifrig from Ottawa, Kan. spoke. - Shortly before the Synod, Father Schneider, who formerly served the Free Church congregation in Frankenberg-Mittweida, but who had been living in retirement for fourteen years because of a serious illness, died blessedly. - Fr. Amling from Berlin is at present on a visiting tour in our country.

L. F.

on the ecclesiastical conditions in France since the implementation of the separation of church and state, writes the "Frei-

mund": "The implementation of the French separation law brings ever new harassment and impairment for the churches. Among other things, the law stipulates that no church congregation can any longer receive a bequest. Recently, a French woman who died in New York bequeathed 100,000 francs (P20,000) to the Protestant Theological School at Montauban; sons of poor pastors were to receive scholarships from it. But in the name of liberty these supports will never be granted to them, since the ecclesiastical institution cannot and must not accept the bequest. How hostile to the Church and religion the present French rulers are, appears in every way. The municipal council in Brest has decided that the bells may no longer be rung before 7 o'clock in the morning and after 7 o'clock in the evening. In the countryside strange things are happening here and there as a result of the new conditions. Since in some communities the priests are summarily expelled from the parish house, so in the Departement du Gard a priest has had his furniture moved into the church and has taken up residence there. In the Vosges, one has taken up the turner's trade, while continuing his ministry. The government has forbidden the authorities to grant any assistance to the priests. But since the government is not everywhere in the hands of free spirits, but here and there can be found church-minded mayors and municipal councils, some of them have been so resourceful as to give the local priest a salary as 'keeper of the sick' or as 'keeper of the cemetery'." - That church and state have been separated in France is only right; but if the state now again interferes with the rights of the church, this **is** reprehensible, for it is a further mingling of these two realms. - Since New Year's Day the law on the separation of Church and State has also come into force in Algiers, the great French colony in North Africa. To prevent possible disturbances among the Mohammedans, the French state wisdom has found a way out. The houses of assembly of the Mohammedans are to be maintained by the state as historical monuments. But the Christians, Protestants as well as Catholics, who both carry out their church work under extremely difficult conditions, will be deprived of all state support at the end of the present year. The Catholics of France will not be able to help, so that Italians and Spaniards will have to step in. The Lutheran Church in Algiers (ten widely scattered congregations) has hitherto received 30,000 francs (P6000.00) from the State. The sum, which was sufficient only for the most urgent needs, cannot possibly be raised by the Lutherans in Algiers, nor will it be possible to raise this sum from the co-religionists in France. But the French Lutherans are doing what they can to help their fellow believers in Algiers. Collections are being made for them in all the Lutheran congregations of France.

L. F.

On the southwestern hill of Nazareth, on which the old Nazareth, the youth home of Jesus, once stood, an American mission station is to be founded, as reported in the "Lutheran Church Gazette". This only hill of Nazareth, which has not yet been cultivated, was purchased about thirty years ago by a Christian man from Württemberg, with the intention of thereby keeping free a favorable place for future Protestant missionary work. When this man died about twenty years ago, he left on his deathbed to his two children as his last will and testament that this Mount Nazareth, from which the whole Galilean country is overlooked, should, if at all possible, be given to a Protestant missionary society, even if other people would offer a much higher price. After the death of the two children, the mountain became the property of

now still minor grandchildren and is now offered to the Syrian Orphanage in Jerusalem for the price of P8000.00. For want of money this offer could not be readily accepted, and Schneller in Palestine is turning to the Lutherans of the General Synod to raise the money here by October 1.

L. F.

Martyrdom has recently been suffered by two Protestant Christians in India. A Christian convert from Mohammedanism, named Abdul Karim, driven by his missionary zeal, crossed the border in the northwest and entered Afghanistan, which was still closed to Christianity. He was soon seized, and, professing to be a Christian and refusing to say the Mohammedan formula of prayer, was taken away to Kandahar. There he confessed before the Emir that he had come to preach the Gospel. Thereupon he was flogged and, bound in chains, led away to Kabul. On the way he was maltreated and killed by villagers. The same happened to an Afghan who had crossed the border into India and had been converted to Christianity there. Returning to his homeland, the brave man began to bear witness to his faith. But they soon seized him and cut off first one hand and, since he kept talking about Christ, the other and finally his head. - Thus even now Christians seal their confession of Christ with death.

L. F.

The martyrs of Scili in Numidia.

Records from the year 180 A.D.

On the sixteenth day before the eel-ends of August, Specatus, Nartzallus, and Cittinus, Donata, Sekunda, and Hestia, were brought before the court in Carthage.

The proconsul Saturinus: "You may find leniency with our sovereign, provided you accept reason."

Speratus: "We have never done evil, and never cursed, but even give thanks when we are evil received. For we serve our God and King."

The proconsul: "But we also worship God, and our worship is simple; we swear by the genius of our lord the emperor, and make a supplication for his salvation. You must do likewise!"

Specatus: "I do not know the kingdom of the present world. I praise and serve my God, whom none of men has seen. For neither would this be possible to the sensual eye. I have not committed theft. On the contrary, in every transaction I pay the tax. For I know our Lord, the King of kings and Ruler of all nations."

Proconsul: "Latz from this faith just set forth!"

Speratus: "Committing manslaughter and devising false witness is a dangerous belief."

Proconsul: "Only take and show no part in such folly and madness!"

Cittinus: "We have no one else to fear but the LORD our God, who dwells in heaven!"

Donata: "Glory we give to Caesar as Caesar, but fear to our God."

Hestia: "I am a Christian."

Sekunda: "What I am, that's what I want to stay."

Now the proconsul said to Speratus, "Dost thou likewise remain a Christian?"

Speratus: "I am a Christian." All the others confessed the same.

Proconsul: "Would you not have a time limit for consideration?"

Speratus: "In a matter so tried, there is no deliberation."

Proconsul: "What are those books in your pod?"

Speratus: "Our holy scriptures, and moreover the letters of the holy man Paul."

Proconsul: "You shall have a term of thirty days, whether you will come to your senses."

Speratus: "I am irrevocably a Christian!" The others also shouted this with one accord.

Then the proconsul Saturinus pronounced sentence upon them in the following summary: "Since Speratus, Nartzallus, and Cittinus, Donata, Hestia, and Sekunda, as well as those who did not appear, have professed to live according to the Christian statutes, and since, notwithstanding the granting of a term for their return to the Roman tradition, they have remained unchangeable in their opinions, we order that they be put to death with the sword."

Then Speratus, crowned with the battle prize of Christ, rejoiced and thanked our God who had called them to death for him. But Nartzallus joyfully exclaimed, "Today we become godly, true martyrs in heaven!"

Then the proconsul had the names of the martyrs proclaimed by the herald, namely, Speratus, Cittinus, Veturins, Felix, Aguilinus, Călestinus, Januaria, Generosa, Hestia, Donata, and Sekunda. Thereupon all with one accord praised God, saying, "We give thee thanks, thrice holy Lord, and praise thee that thou hast graciously accomplished the struggle of the confession! Thy kingdom abideth forever. Amen."

And when they had cried Amen, they were finished with the sword.

Satan, the Archmage.

The devil is not only in the habit of grossly fooling and deceiving people with physical magic, but he does it much more subtly and dangerously, and here he is a real master and a thousandfold artist. And as the devil often bewitches the bodily senses of men, so St. Paul shows Galatians in the third place the spiritual bewitching, which is done in such a way that the old serpent by spiritual sorcery is wont to charm and deceive the hearts and consciences, so that they accept and hold erroneous and ungodly doctrine for righteous and godly truth. But how easy it is for him to do this can be seen in the swarm spirits and sectarians. For he has so bewitched their hearts with his deceitfulness that they take what is nothing but a vain lie, error, and horrible darkness for clear and bright truth. They do not allow themselves to be turned away from their deceitfulness by any admonition or scripture, but completely take it for granted that they alone are wise and have a right understanding of all kinds of divine things, while other people are all blind as blind as a bat, neither seeing nor understanding anything.

This poisonous serpent is so fond of doing harm that not only does he deceive and ape the proud and arrogant spirits with his specter, but he also takes it upon himself to deceive those who are rightly instructed in God's word and Christian faith, and who earnestly strive to be saved. Satan himself often attacks me so violently and assaults me so violently with heavy and sad thoughts that I forget my Lord Christ altogether, or even look at him much differently than he is to be looked at. Even today, I cannot reject Satan and drive him away from me as I would like to; nor can I always take hold of and grasp Christ as the Scriptures present him to me, but the devil is always trying to make me believe in another Christ. But

Let us give thanks to our dear Lord, who upholds us hitherto in his holy word and faith and prayer, that we may know how to walk in humility and fear of him, and not at all rely on our wisdom, righteousness, art, and strength, but take comfort only in the strength and power of Christ, who is mighty and strong enough in all things, though we be weak and feeble, and by his power and strength in us poor and weak creatures yet always conquers and overcomes, to whom be praise and glory forever and ever! Amen.

(Luther.)

Thy will be done!

It was on Sunday. A man in his prime was walking with his three children towards the high and open cemetery. The youngest of the children he led by the hand, the oldest carried a beautiful wreath. And whoever wanted to see could well notice that it was a painful walk that the father did. A year ago his dear mother had died, and on that very day she had been laid to rest. How the man inwardly stood by his God was unknown to me; but at the sight of the mourning churchyard visitors I remembered a little story that a preacher once told in a morning devotion about the third petition of the Lord's Prayer:

Years ago I was once in the town of W. on a long visit. The city has one of the most beautiful churchyards in all of Germany, and I visited the quiet place as often as I could. There I once found two graves side by side. On one stood a very beautiful, large obelisk; on it was carved only the one word, "Mary." The other grave was adorned with a simple memorial stone, but this one bore the inscription, "What God does is well done!" I did not know who was buried there. But I could imagine what the hearts of those were like who had buried their loved ones here. After a few days, when I visited the cemetery again, I met a distinguished lady, veiled in black and deeply grieving. Hastily she strode towards the first grave. Evidently believing herself unobserved, she threw herself down and cried out in nameless anguish, "Maria! Mary!" The next day a father with three children walked through the cemetery towards the second grave. The father stood there in surrender, tears welling up in his eyes. But it seemed to me as if he were silently praying: "Lord, your will be done!"

Thus it is evident from the graves of ours what our position is toward our God. The woman had not found herself in the will of her God. A "cruel fate" had taken her beloved without mercy. It is incomprehensible to her why this had to happen. The father had surrendered to the will of his God. The loss of his faithful wife also hurt his heart bitterly; the children at his side had lost their dear mother. But he had nursed his heart 'in God's word, he could speak, "What God doeth is well done! He will not leave me and mine, and will continue to rule over our lives." (Christian Messenger.)

A beautiful gift for the mission.

In the "Basler Volksboten" a pastor relates the following experience:

A farmer's husband, well over 70 years old, came to me one day and brought a quite respectable missionary contribution. The man was generally known for habitually keeping his thumb somewhat firmly on his wallet and calculating accurately. He was not known for his overly great accuracy

just suffered well everywhere; but he was faithful. And this faithfulness of his was not only shown to men, but also to his God.

Shortly before, a missionary preacher had given a lecture in my congregation, in which he also told of someone who had donated a considerable sum to the mission. My old man had heard this lecture, and the passage in it had gripped him and had been on his mind ever since. For about a fortnight he had been struggling between giving and not giving, between love for God's kingdom and love for money. Then at last he came with his gift. A little monosyllabic as he was, he didn't say much. But this much I learned, that since that Sunday it had been in his mind again and again, "You should also give the sum the missionary told me about!"

Now it was time to unpack. He put a thousand francs (\$200.00) on the table. "Take this for the mission! But don't mention a name!" I replied that I would be glad to get it, thanked him on behalf of the missionary work, and wished him God's blessing on the generous gift. He replied, "Just wait, I have something here! Actually I wanted to give it for another church purpose. But now take it for the mission, too; it can use it. There is still something for the other purpose." So my good old man reached into the sack once more, and I, as a friend of the mission, gladly put up with it. And we really came up with another thousand! So there were two thousand francs (\$400.00), which were immediately shipped to the mission house and joyfully received there.

The mystery of the cross.

O there is a great mystery about the cross: for by the cross God calls us to repentance, and to right fear, and to exercise in patience. Let us therefore open to him when he knocks, and let us hear what the Lord speaks in us.

In the sight of the world, and in the sight of the carnal eyes of the inward man, the cross looks quite contemptible; but it is glorious in the sight of God, and in the sight of the spiritual eyes of the inward man. What was less and worse esteemed by the Jews than the suffering of Christ, and what is more worthy and more precious in the eyes of God than that same suffering, since it is a ransom for the sins of the whole world?

So also the righteous suffereth, so also the righteous perisheth; and there is none that taketh it to heart. But the cross is most glorious, and the death of its saints is precious in the sight of the Lord. (Scriber.)

Nevertheless!

The children of God always have their "nevertheless." Thus Job cries, "Though the LORD would slay me, yet will I hope in him." So the 46th Psalm triumphs, "Though the world perish, ... yet shall the city of God remain fine merry." Believers also have their "buts" in the same sense of finite triumph, while the world knows only an evil "but" behind all things. Thus David boasts: "My father and my mother forsake me, but the Lord receiveth me," Ps. 27, 10. "Weeping endureth in the evening, but joy in the morning," Ps. 30, 6. And the Canaanite woman carries both in her mouth, when she passes the hard test of faith victoriously with the words: "Yea, Lord, but yet the little dogs eat of the crumbs that fall from their masters' tables," Matth. 15, 27.

Who fared better?

I know a brave farmer's wife who has already contributed a lot to the mission and has not become poor in the process. On her chest of drawers there is a "missionary thank-you box" from which one notices that the woman and her husband often have cause to thank God. One day an enlightened neighbour came into the parlour, and seeing the brown box standing there, began to sneer at the silly people who were concerned with such things; the mission was nothing but superstition, he said. "Neighbour," the peasant woman replied to him, "all our lives I and my husband have had to carry nothing to the doctor and to the apothecary; see, this is the fruit of our superstition! But you have had to give more for medicine in the last year than we have sacrificed to the mission; that is the fruit of your enlightenment. Who has fared better?"

The neighbor failed to answer.

Holy Works.

Philip Melanchthon once watched a godly housewife as she nursed one child and at the same time recited the morning blessing to the other child standing before her; on her lap, however, she baked her husband some early soup so that he would not go out sober. Then Melanchthon said, "These are three holy works that are good for a Christian wife."

New printed matter.

Sixth Synodal Report of the Oregon and Washington District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1907. 88 pp. 5', 4X814. Price: 18 Cts.

The teaching sessions of this district were again based on the manuscript of the former district president, Father W. Lüssenhop. From his theses "On the certainty of salvation", the 13th to the 17th theses were discussed. In it the following truths are discussed at length: The doubts actually present in every Christian are to be recognized as a work of the sinful flesh, and are to be continually combated, but do not annul the certainty of salvation. Doubt is not to be praised with the Papists as godly humility, and assurance of salvation is not to be branded with them as pride. The contemplation of one's own unworthiness and weakness is to be contrasted with the contemplation of Christ's merit and of God's great power and faithfulness according to the promises of the Gospel. The admonitions and warnings contained in the Scriptures for Christians are directed against carnal security, not against assurance of salvation. The objection raised against the certainty of salvation in the question concerning the faithful of time is based on a complete mixture of law and gospel: and the difficulty here for reason can only be overcome and removed by a proper separation of law and gospel. - The extensive doctrinal treatises are well worth reading, and are especially strongly recommended to those whose profession and intercourse bring them much in contact with Ohioans, or even with Romanists, and compel them to give an answer to their objections. K.

Gvdirrekorrr and Ginfühvungen.

In the discharge of the district presides concerned were ordained: On the 4th of Sonnt, n. Trin.: Kand. J. T o d e n h a g e n at Emman's Church, Buffalo, N. P., assisted by K? E. G. Holls, Verwiebe, Fleckenstein, Ruhland and Senne by P. A. T. Hanser.

On the 6th of Sun. a. Trin.: Kand. W. S i e v e r s at St. Stephen's Church, Milwaukee, Wis. assisted by Prof. Hattstadt and Strasen of B. Sievers.

On the 7th of Sonnt, n. Trin.: Kand. O. Bahr in the church at El Paso, Tex. by P. G. W. Fischer.

On the 8th of Sonnt, n. Trin.: Kand. A. L o h m a n n in the church at Altenburg, Mo., assisted by the Klein and Winkler of P. H. Schmidt.

On behalf of the respective District Presidents were ordained and inducted:

On the 6th of Sonnt, n. Trin.: Kand. H. Köpke in the congregation at Buckeye, Iowa, assisted by P. Maas' of P. W. F. Georg.

On the 7th of Sonnt, n. Trin.: Kand. J. E. R. Schmidt in the congregation at Galva, Iowa, by Rev. H. Wehking. - Kand. A. E. Küchler at his mission places in Gregory Co, S. Dak, by Rev. H. Weerts. - Kand. Th. Bünger in the churches at Cass Lake and Town Frohn, Minn. by Rev. E. Ulbricht. - Kand. W. Hartmann in the parishes at Lynch and Minot, N. Dak. by P. Th. Schössow.

On the 8th of Sonnt, n. Trin.: Kand. W. P. S c h u l t z in the parish at Kampsville, Ill, by L. B. Mictzler. - Kand. J. Baur as missionary to Brooklyn, N. P., assisted by ??.

On the 9th of Sonnt, n. Trin.: Cand. W. G. N a g l e r in the congregation at Stanwood, Iowa, assisted by Bro. Dornseif of Bro. J. H. Brammer. - Kand. W. Brllggemann in the parish at McCook, Nebr. by H. Ramelow.

Introduced on behalf of the respective District Presides were: On Sun. Quinquagesimä: P. H. Maas in the parish of Hubbard, Iowa, by L. W. F. Georg.

On the 4th Sunday, n. Trin.: R. Heschke in the congregations of Whittlesey, Chelsea and Greenwood, Wis. of k>. C. Witschonke.

On the 5th Sunday, A.D.: L. H. Kellermann in the parish at West Ely, Mo. assisted by P. W. H. Behrens' of P. J. H. Witte.

On the 7th of Sonnt, n. Trin: Rev. H. A. C. P a u l in the parish of Denham, Ind. by Rev. A. Biester.

On the 8th of Sonnt, n. Trin: Rev. E. Gehrke in the parish at Industry, Iowa, by A. H. Deletzke. - P. J. Todenhausen in the Taborgemcinde at Buffalo, N. P., assisted by the E. G. Holls, Hanser, Verwiebe, Fleckenstein and Essig of P. A. Senne.

On the 9th of Sonnt, A. D.: Rev. E. T. Lams at Christ Church, South Oak Park, Ill, assisted by the Gahl and Amling of ? G. W. Wolter. - P. W. C. Burhop on the mission field at Kansas City, Mo. with the assistance of L?. Rohlsing, Neitzel and Jacobs by P. L. J. Schwartz. - P. F. Hertwig as assistant pastor at Bethlehem church at Detroit, Mich. assisted by ??.

Introduced as teachers in parochial schools were:

On the 4th of Sonnt, n. Trin. teacher A. Mueller as senior teacher in the Bethlehem parish school at Sheboygan, Wis. by P. W. Wambsganß.

On the 8th of Sonnt, n. Trin.: Teacher G. S t e i n k r a u s as teacher at the school of Immanuelsgemeinde near Louisville, Nebr. by P. Th. Hartmann. - Teacher K. H o f m a n n as teacher of the third grade in the school of St. John's parish at Chester, Ill, by P. Jul. Nickel.

On the 9th of Sonnt, n. Trin. teacher J. M. Schiefer as teacher of the second class in the school of St. John's parish at Watertown, Wis. by P. F. H. Eggers.

Initiations.

Dedicated to the service of God were:

The new church (30X50, steeple 52 feet) of St. Matthew's parish at Newark, N. I., on the 7th of Sunday, A. D. Trin. Preachers: ?? Gurschke, Sieker and Schamm (English). The consecration prayer was said by Rev. W. C. Schmidt. - The new church (30X46, steeple 65 feet) of St. Paul's congregation at Sigel, Ill, on the 8th Sunday, n. Trin. Preacher:

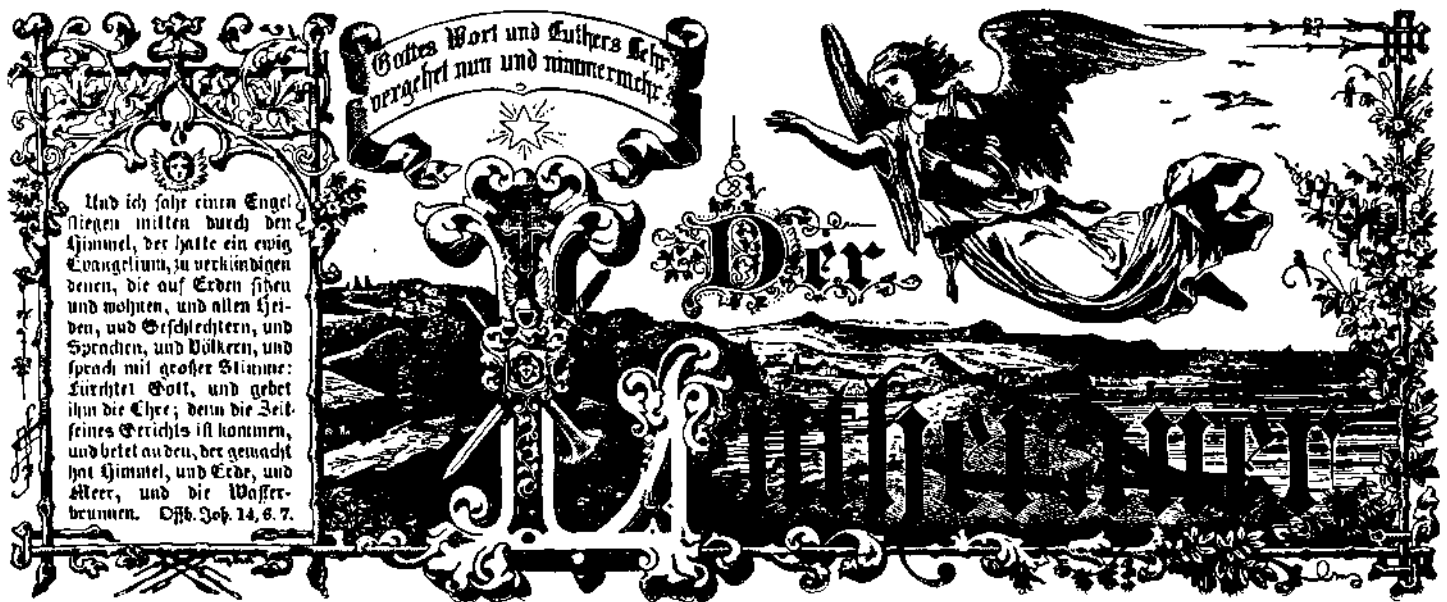
Ziebell, Neuendorf (and A. Gübert. The consecration was performed by Father W. Hartmann. - The new mission chapel (22X25, tower 48 feet) at San Bernardino, Cal. on the 8th of Sonnt, n. Trin. Preachers:

Rudnick and Lußky (English); the former also performed the consecration act. - The renovated church of Trinity congregation at Goodland, Ind. on the 8th of Sunday, A.D. Trin. Preachers: l?? Schumm and O. Turk (English).

The new organ of the Immanuel congregation at Rock Island, Ill, on the 6th of Sunday, n. Trin. Preacher: P. Landeck.

Groundbreakings.

On the 7th of Sonnt, n. Trin. the Peace congregation at Secord, Mich. (? E. A. Bartusch), laid the foundation stone of their new church. Preacher: Father Wolfs. - On the 8th of Sonnt, n. Trin. the St. Paul congregation at Kouts, Ind. laid the foundation stone of their new church. Preachers: Clausen and H. Hicken.



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Letters from the Epistle to the Romans.

First letter.

The writer introduces himself and greets the readers. Rom. 1, 1-7.

I who write these letters, who am I and what? I am nothing but a poor imitator of the apostle Paul and what he wrote to the Christians in Rome.

But precisely because I am that and only that, I know that I can write high and important, divine and beatific things.

For who was Paul?

Paul, even in his office and ministry, was a servant of JESU Christ. Yes, and he was called to be an apostle by the: HErrn called. Paul was an apostle as well as Peter and John and James and the rest of the twelve. Of course, he had not followed the Lord Jesus together with them, he had not received instruction from the Lord together with them, he had not been called to be an apostle together with them, he had not seen the Risen Lord together with them. At that time, and later still, he had rather been an enemy and blasphemer and persecutor of the Lord Jesus. But then the Lord Jesus had converted him, had shown Himself to him as the Risen One and the One who had come to His glory, had instructed him in all evangelical truth, and had at last expressly called him to be His apostle. So Paul, like the other apostles, was set apart to preach the gospel of God, and he did it "not with words that human wisdom can teach, but with words that the Holy Spirit teaches", 1 Cor. 2, 13.

Thus, through preaching and writing, Paul now proclaimed the gospel of God, the word of God's grace to the sinful and lost world.

This gospel of His has been proclaimed by God ever since there have been sinful and lost people on earth. He proclaimed it to Adam and Eve. He has proclaimed it through his prophets, from Moses on down to Malachi, in the Scriptures we call the Old Testament. - So there has never been another gospel on earth than the one Paul preached, and which is preached among us today. Anything that runs counter to and deviates from this gospel at any time and in any way is a lie and a deception. - But the preaching of the gospel, which took place at the time of the apostles, was a proclamation beforehand, a prophesying proclamation: for he of whom the gospel of God is about, who is the core and star of the gospel of God, had not yet appeared at that time.

For of whom is all the gospel of God at all times? Of whom doth God preach by his apostles, as by his prophets?

From his son.

The eternal God, the eternal Father, has an eternal Son, an only begotten Son. This only begotten Son is truly God, born of the Father in eternity. He is the one and only God with the Father and the Holy Spirit, which Holy Spirit proceeds eternally from the Father and the Son. And this Son, in time, in the fullness of time, at the time appointed by God, "became flesh," became man. True human nature he assumed, excepting into his divine person. And after His humanity He came forth from the seed of David, as was promised. So then the Son of God had become a man, as David was a man, and as we are men, quite truly. To be sure, he was wholly without sin. But he was afflicted with the infirmities and weaknesses of our human nature which come from sin. But it did not remain so. After his deepest humiliation in death on the cross, he rose from the dead. And by his resurrection he, the Son of David, was made the Son of God in power. Understand rightly!

The Davidic Solm was always the Son of God. But until then he had kept his divine majesty hidden behind the form of a servant. But nought, by his resurrection, the Son of David became the Son of God in power. Now the humiliated one was so exalted that his human nature fully and always and manifestly partook of his divine omnipotence. God is a Spirit, a Spirit of holiness, a Spirit of incomparable majesty. By this spirit of holiness, of incomparable majesty, you must measure the state in which the Son of David now is. And this is Jesus Christ. This is our Lord, who redeemed us lost and condemned men, purchased and won us with his holy, precious blood, and with his innocent suffering and death, that we might be his own for time and eternity, and who now, with his divine omnipotence, sustains us as his own for time and eternity.

All the gospel of God at all times is about this Jesus Christ.

And through this Jesus Christ, from this Jesus Christ, Paul received the special grace of the apostleship. And the special calling of the apostle Paul was that he should establish the obedience of faith among all the Gentiles, that he should bring all the Gentiles to the obedience of faith, to make them believing Christians through the preaching of the gospel of JEsu Christo, so that the name of JEsu Christ would also be glorified among the Gentiles.

That was Paul. --- And now it is clear that even though I am nothing but a poor imitator of the apostle Paul and what he wrote to the Christians at Rome, I can still, and for this very reason, write high and important, divine and beatific things. -

Beloved Christians! As the Christians of Rome, to whom the apostle Paul wrote, were in part, for the most part, Gentiles, so you are almost all descendants of Gentiles. But as the Christians at Rome had become called of Jesus Christ, that is, as God had converted them by his call through the word, and made them his own, so ye also are called of Jesus Christ. And so to all of you who are beloved of God and called saints, that is, converted by God's love and word and set apart from the unbelieving world, I call out to you the greeting with which St. Paul greeted the Romans: "Grace to you and peace from God our Father and the Lord Jesus Christ!"

And this is not an empty human greeting. This is a greeting taken from God's word, intended by God for you. This is a greeting with which God greets you, God the Father and God the Son, the Lord Jesus Christ. And God the Holy Spirit, who weaves and rules in the Word of God, wants to appropriate this greeting to you. Take hold of this greeting in faith! Grace be with you, the free, undeserved grace, which covereth all your sins: and peace be with you, the great peace of heaven, that God be no more angry with you, neither judge you. And this grace and peace cometh unto you from God, who is now your Father, and from Jesus Christ, who is your dear Lord. And God, the Father, our Father, says his Amen to this greeting of mine, and so does our Lord Jesus Christ. And God the Holy Ghost make you to speak: Amen! C. M. Z.

The Evangelical Lutheran Hymnal.

IV.

In the previous article we already spoke of Luther's incomparable hymns, which he gave to the congregation and with which he created an everlasting monument for himself. They reflect the whole inner life of the incomparable man who created them, and yet they are true church songs. Founded not on the teachings of men, but on the dear Gospel, they all have justifying faith for their main content, or flow from it. In it Luther had found peace for his soul after terrible inner struggles, and now he could not let it go, he had to make known what God's grace had done for him, and it burst forth in the tones of his song as gloriously as no one had spoken of faith since the times of the apostles. How unsurpassably beautiful he lets his Savior say to him in his first song (No. 243):

And he said unto me, Hold fast unto me: now shalt thou prosper.

I'll give all of myself for you. I'll wrestle for you;

For I am thine, and thou art mine, And where I abide, there thou shalt be,

We shall not be parted by the enemy. (v. 7.)

Yes, "I do thine, and thou art mine" - that is the keynote of his songs, and this certainty of being united with his Saviour in faith makes him so joyful in his God that he knows nothing of sadness and melancholy in his songs. He himself writes in the preface to his hymnal of 1529: "God has made our hearts and minds joyful through his dear Son, whom he gave for us to redeem us from sin, death and the devil. He that believeth these things with earnestness cannot refrain; he must sing and say them cheerfully and with delight, that others may hear and come hither." Even in his penitential songs one recognizes this joyfulness, for even though his heart is depressed by sin, it rises to the certainty:

Whether with us is much sin, With God is much more grace.

He joyfully confesses in his faith the great deeds of God for our salvation, on which it is based, for example, in his great confession of faith (No. 183), as well as in his Christmas-, öfter- and Psingstlieder. He joyfully defies his enemies, as we can see, for example, in his Christmas song (No. 42), where he calls out to the believing Christians:

What can sin and death do to you?

You have with you the true God. Let the devil
and the shell be angry; God's Son has
become your companion.

He will not and cannot let you go, If you put your trust in him. Many things may challenge you, Defy him who cannot leave it alone! (V. 4. 5.) Joyfully he builds on God's protection against the destroyers of his church, as for example in his lament against the falsifiers and suppressors of divine doctrine: "Ah, God from heaven, look into it" (No. 166), and joyfully he waits for a

blessed farewell from this vale of tears, as he expresses it in the only gentle little song (No. 65):

With peace and joy I'll go In God's will.
Comforted is my heart and mind, Gentle and still, As God hath
bestowed upon me;
Death has become my sleep.

Yes, faith-strengthening songs are what Luther created. But as delicious as their content is, their form is also masterly. How briefly and succinctly Luther knows how to express himself! When one considers how later poets, who do not want to be counted among the worst, are so broad and prolix in expressing the intended thought, one must marvel at Luther's art of saying much in few words. This brevity and brevity gives the songs their peculiar power and force, so that one can rightly say that in this respect Luther's songs are unequalled. And how pithy is the language! There is nothing soft, watered down, meaningless, nowhere an empty verbiage, but as Cyriacus Spangenberg says in his edition of Luther's songs of 1569, almost every word is a sermon of its own or at least gives a reminder. The verses proceed as if in loud catchwords, almost every line of verse is a sentence. Now and then a word or a turn of phrase sounds rough and hard; but only ignorance can blame that. Only to our ears, accustomed as they are to the smooth, polished poetry of later times, does it sound like that; in those days, when people did not know the laws of poetry by which they are now guided, they did not feel it. And Luther need not have been Luther if he had written differently. His verses are so entirely suited to the character of the man standing there like a gnarled oak that they could not be replaced by others without depriving the songs of their vigorous character. And then this too must be borne in mind, that Luther's songs are not meant to be read, but to be sung. Some things that seem hard when read are balanced by singing. All that mattered to him, after all, was to proclaim God's Word in his songs, and he often sacrifices the melodiousness of verse and rhyme in the interest of brevity and power, if only the meaning could be clearly expressed. Incidentally, the really rough passages are found almost exclusively in his translations, which gave him tremendous trouble. Where he was able to move freely, his verses are usually as smooth and melodious as one can ask for. Let us take as a sample of his poetry the mighty Schutz- und Trutzhymne "Ein' feste Burg ist unser Gott," to which he used the opening words of the 46th Psalm at the entrance. To praise this great song would be to carry water into the sea. The overwhelming power of this song has been felt by millions. But what is it that makes this song so great? First of all, it is the powerful content, which is basically no different from that of his other songs, namely, his rock-solid faith based on God's promise. But how powerfully he expresses his faith here! Where would you find a song in the whole world that expresses such an unchanging trust in God, such a firm conviction of the victory of the right faith, as this one? where would you find a song that expresses the fighting faith of a man who is so eager to fight?

What kind of a man would it take to create such a song? What a man it took to create such a song! Had Luther left nothing else, this song alone would secure immortality for his name. In the song we have the whole Luther himself. From its pithy tones one believes to hear the booming step of the God-fighter and the victor strengthened by the Lord of Hosts. Then, too, the dressing of the content is admirable. The words are short and powerful, and the form seems to us to be armored with iron: Luther has poured the powerful content into very short lines. The first four lines of each stanza, how determinedly, powerfully they express the thought! There is something fighting, triumphant in them. And the four other, shorter lines, they seem to us like sharp, incisive sword strokes:

The prince of this world, how sourly he feigns, yet does he
not us, that makes he is judged.

And there is something rough and decisive in the last rhymeless line, which stands on its own. The royal majesty of this song is without equal. In no song in the world are language and verse structure so in harmony with the mighty song. And yet how popular, how comprehensible to everyone is the presentation! How vivid the image: a fortress is God, a many-towered, strong fortress, such as the people at that time still had so many before their eyes. Outside the enemy surrounds us; he is mighty and strong, in addition cunning and cruel and determined to attack. We can do nothing against him. "With our might nothing is done." But as David fought for Israel against Goliath, so "for us fighteth the right man, whom God himself hath chosen:" JEsus Christ it is who must hold the field. And if the enemy should bring all his multitudes against us, yea, should spit out all hell against us, we need not fear so much (to understand this "so," snap your fingers!), "one little word can fell him." And though the enemy may do us much harm, yet the victory is ours; and after the quarrel is fought out, our shout of rejoicing resounds, "The kingdom must yet remain to us!"

Truly, this song is masterful. Who should not admire Luther's poetic ability? Here we have before us the perfected original form of the Evangelical Lutheran hymn. Even if all Luther's hymns are dear to us, this hymn has earned the love of the people like no other; This war song of faith has become the battle song and victory song of the entire Protestant Church, and just as Luther himself strengthened himself daily with it during the Diet of Augsburg in 1530, where the Lutheran Church had to make its confession before the Emperor and the Empire, so it has also strengthened countless wavering, doubting, fear-filled hearts, cheered them on, filled them with courage and strength, and will never cease to exercise this power.

While Luther's songs were initially his own confession, he never lost sight of the fact that he was writing for the congregation. His songs were to be sung by the people. And it is astonishing with what perspicacity Luther recognized how the spiritual

folk song had to be, in order to really be such. He, the eloquent and poetically gifted man, was obviously guided by the Holy Spirit himself and hit the right thing right at the first throw. For not every spiritual song is suitable for congregational singing. Congregational song is popular song, and as such must be simple in form, easy to understand in language, vigorous and lively in presentation, and the content must express what is commonly felt, commonly experienced, commonly believed. Luther's songs have all these qualities. Just as the common man finds his own language in them, so Luther's confession in them comes together with that of the whole congregation, and so it is to be explained that Luther's songs conquered the hearts of the people almost in an instant. No sooner were these songs written and printed in a pamphlet than they were on the lips of the people everywhere. They spread everywhere with rapidity and were received everywhere with rejoicing. The people, who now felt themselves free from the statutes which the priests had imposed upon them, who were torn from the anguish and distress of conscience, who found no rest in indulgences and pretended good works, and who clung joyfully to the merit of Christ, recognized in these songs the truest expression of their inner experiences, and sang them with an enthusiasm known only to those who have passed through the same. And as the songs were sung in all streets and markets, in all houses and workshops, so they also penetrated into the churches, and soon there was no Lutheran church left where the people did not sing these songs in public worship. Then the church had again what it had to do without for centuries: it had its congregational singing. Everywhere the hymn sung in common resounded as a sure sign that the congregation had become conscious of its rights, that it had freed itself from the tutelage of the priests, who were supposedly closer to God than the people and whose prayers before God they had presumed to mediate. The hymn was the loudest voice of the newly awakened church life.

In the next article it will be shown how God awakened many other glorious singers as Luther's assistants in the creation of church songs.

O. Hattstädt.

Our Lutheran Zion in New Zealand.

Sailing 1200 miles southeast from Australia brings you to the wonderland of the South Seas, uniquely beautiful New Zealand. The natives call it in their melodious Maori language "Te Ao tea roa", that is, "the long country", because it stretches 1100 miles through the blue mares of the sea with its rocky, bay-rich shores. Its climate is mild and healthy. Of the persistent heat and drought with which neighbouring Australia is frequently afflicted, this glorious land knows nothing. Being so narrow-its greatest breadth being only 250 miles-it is beset at all points by cool winds and frequent downpours, and is therefore very

fertile and rich in water. In the middle the country is intersected by the "Cook's Straits", a wide sea-road, which greatly facilitates trade and intercourse between the two great islands thus created. Both islands are crossed in a southwesterly direction by a high range of volcanic mountains, which on the South Island reach their highest summit in the 12,000-foot glacier-crowned Mount Cook. To the east of these "Southern Alps," as those picturesque mountains on Siid Island are called, stretches the broad, fertile Canterbury Plain, which yields excellent wheat in great mass and is the granary of the whole Infel Empire. In it lie the two large cities of Dunedin and Christchurch, each with 50,000 to 60,000 inhabitants. In the somewhat smaller but more populous North Island is the famous health resort of Rotorua, a yellowsrone park in the small, with innumerable health fountains, hot slanting baths, and boiling, often highly effervescent springs, called geysers. Around it dwells the main body of Maori or natives still living, 10,000 souls strong. One thinks to behold a high, vigorous mongrel rasie of negroes and Indians in this volt, for it exhibits obvious characteristics of both tribes. Originally they were a cruel, bloodthirsty people. Blood vengeance, human sacrifice, and even insatiable cannibalism were rampant among them. When the Dutch navigator Tasman discovered the country in 1638 and wanted to fetch water for his ships, the wild heathens beat his crew, which had been sent ashore, to death, so that he sailed away full of fear and named the bay where the murder took place "Murderers' Bay". In 1770 the famous Captain Cook came and took possession of the beautiful country in the name of the English Crown. Since 1814 the Gospel has been preached even to these blind heathens, and they have all been converted to Christianity, at least outwardly, during the last century. Life and property are safe with them. Some of them are wealthy and educated, and some are even members of the legislature. But it cannot be denied that the great mass of the people in their native "pahs" or villages live in filth, poverty, and ignorance, and still pay homage to many a heathen superstition.

In 1841 New Zealand became a self-governing English colony, and in that year great crowds of English, Scotch, and Irish colonists, sent out by English land companies, to whom the English government had bequeathed large estates, came and founded their flourishing settlements and fine towns, such as the two cities already mentioned, on the South Island and on the North Island, on a splendid harbor, the great commercial city of Auckland, now containing 83,000 inhabitants, and to the east, on Cook's Straits, the present capital, Wellington, at present containing 63,000 souls. All these cities, with their fine order and cleanliness, make the same friendly impression on the visitor as the well-governed large cities of Australia.

From Wellington in the east the railroad leads westward over mountain and valley and many a clear river and through many a clean, friendly town to New Plymouth, 250 miles away, another "old" city, founded in 1840. Near this main port city on the west coast rises in lonely, proud splendor the

majestic extinct volcano Mount Egmont, which our dear D. Gräbner also admired in 1902 and near which he visited the two false Maori prophets Te Whiti and Tohu in their residence "Parihaka" with missionary Blaß.

When we came to New Zealand and boarded the train at New Plymouth, many Maori got on, just returning home from the week-long funeral feast they had held at the grave of their last "prophet", Te Whiti. "It is finished! It is over!" one of the speakers had lamented disconsolately at that grave. Though Te Whiti, like the American lying prophet Dowie, pretended that he would never die, yet now he was dead and became a grub of worms, and with him the long-dreamed-of return of the diminished power and glory of the Maori came to an end forever.

But, dear reader, something else has come to an end in New Zealand, and that must fill us as Lutheran Christians with deep melancholy. What is that? It is the Lutheran mission to the Gentiles that was carried on there for many years. The last missionary, Fr. Blaß, has had to give up his mission field near Parihaka and has gone into the service of the Australian church.

However, another mission in New Zealand should not come to a sad end, but must of course be faithfully supported by us Christians with our prayers and gifts, and that is our German Lutheran Zion in beautiful Maoriland. About sixty years ago, whole crowds of Lutherans from northern Germany emigrated to New Zealand and settled in Upper Moutere, near the city of Nelson, on the northwest coast of the South Island. Later others moved across Cook's Straits to Marion and Halcombe on the southern user of the North Island. Under what hardships, privations and also dangers on the part of the Maori, who were rebellious at that time, our brothers in faith established their home in that distant country, I need not describe here. We know it sufficiently from the history of many a congregation in our own country. Apart from the main congregation in Upper Moutere, which soon received its own shepherd in the faithful Father Heine, who went home several years ago, the father of our Father Heine in Iowa and of the faithful Prof. Heine in Wellington, the service of the scattered brethren was a most miserable one. There has always been a lack among them of needed preachers, teachers, churches, and schools. At the same time they were poor, very poor, in earthly respect. For years New Zealand had no outlet for its products because of its great distance from the world market. This has only changed in recent years with the introduction of the so-called refrigerators, by means of which whole shiploads of beef and mutton and the famous Taranaki butter are now sent to London. Earthly the brethren in the faith are now better off in New Zealand, but still poor in ecclesiastical respect. Years ago the wicked enemy had sown the seeds of discord among them. Our dear D. Gräbner, who was in Australia at the time, was moved by the urgent plea of Pastors Bläß, Thiel and Klitscher in New Zealand to go there and possibly heal the rift. And the Lord gave him grace to do so. He succeeded also here

to heal the damage of Joseph, and since then love and peace have reigned within the walls of our Lutheran Zion in New Zealand. But his "Notices of New Zealand," published in the "Lutheran" on December 23, 1902, are part of his swan song. Soon afterwards he fell ill and after hardly two years went to the rest of God's people.

But I ask: Shall his cry for help, which he addressed to our ears and hearts six years ago for New Zealand, go unheeded? Through him the then candidate, M. Winkler, was sent from our Seminary at St. Louis as the first traveling preacher to New Zealand. A year later he was followed by Father A. H. Teyler, who was called to the congregation at Marton in place of the zealous Father Klitscher, whom God had called away from the work so young according to His inscrutable counsel. In 1905 Candidate F. Hassold followed a calling to the Inner Mission in New Zealand, as Fr. M. Winkler took charge of the parish of Halcombe, Rongotea and Palmerston. This year Candidate G. Hoyer moves to Upper Moutere in the long deserted mother parish. But Fr. M. Winkler has since followed a calling as third professor to the Institution at Adelaide, Australia, and so with young Fr. Dierks, who has recently finished his studies in Germany, there are again only four pastors working in the great white harvest field in New Zealand. Of them, Fr. Hassold serves 17 preaching places, including such large cities as Wellington, Auckland, and Wanganui. In none of these cities does he have a church place of his own, but has to rent, say, a lodge hall to break the bread of life to hungry souls. In addition, he can only visit these towns every three or four months, because the other places take up all his time. It is obvious that with such poor service nothing right can come about in these places, that especially the young people under such circumstances will soon run away to the English sectarian churches. But if we are diligent in prayer and giving, then God, according to His great promise, will also give great blessings, and our dear Lutheran Zion in New Zealand will not die, but live and proclaim the work of the Lord for the salvation of many saved souls in faraway Maoriland.

F. W. Herzberger.

Mission Festivals and the Inner Mission of the Texas District.

"That's right, you say, our mission festival is coming up soon, and as far as I'm concerned, the mission should not be neglected; I'm already starting to save up so that I can make a proper contribution to the collection this year. - For this year? Are you serious? To give something for the whole year only once for the greatest Christian work on earth, for the mission? You have experienced every day how blessed and how rich you are through the precious gospel of God's grace in Christ Jesus, and you have always had to think of how many poor people have not been granted such salvation, and how you have been commanded by God to make them rich and blessed through the mission.

to help. And indeed, the missionaries are also your messengers who plead for you in the various fields of labor, and you must see to it that even more laborers are won for the great, ripe harvest field of the mission. Daily you also come before God in the important matters of such your mission by the all-embracing mission petition: 'Your kingdom come'. Surely you cannot be serious about contributing to the mission only once a year from the earthly possessions you have been given. But God bless your decision to help in your part, so that the mission will not be neglected in the collection on the annual mission feast, and that you will prepare yourself for a very special love offering for the mission on this day of the year.

"But now the thought may rise in your heart: Who knows if I shall be able to come to the Mission Festival this year? I experienced last year how quickly an obstacle often gets in the way; it was a pity! It is a pity, however, if you are kept away from any service, and especially from such a glorious Mission Festival service, a pity for you, a pity for the Mission. Yes, who knows, perhaps it will rain that day, or there will be rain-threatening clouds in the sky, or the road will be bad, or the heat will be too oppressive, or your health will not be at its best, or you will be very tired after the week's sour work, or after a restless night, or a visit should be made, or some work should be done in the house or shop, on the farm or field, or - the devil has a hundred other hindrances and excuses for you, so that you will just not come to the mission feast, against which he is foaming with rage. But in spite of him, go straight on, if it is somehow possible. If it is not at all possible, celebrate the mission feast at home as well as you know how, and let others tell you what has been preached and reported about the mission. But as for your missionary contribution, you certainly do not want to keep it in your pocket. Do you not see to it that it comes to the collection and bears fruit for the glory of God and the salvation of dearly redeemed souls?"

Thus, some years ago, a member of a mission commission of another district wrote in the "Lutheran" to remind the Christians of his district of their Christian duty. The undersigned now calls out the above to Christians in general and to the Christians of his district in particular. Dear brethren, we must collect well, very well, at our mission feasts this year, and every congregation and every mission place should do this; for it is not right that only some congregations and some people in the congregation should always give and others withdraw. "Bear ye one another's burdens, and ye shall fulfil the law of Christ, saith the Lord. Consider it right, we currently have a debt of \$1200.00 in the Mission Fund. We have already approached the General Missionary Fund for assistance, but have been unable to obtain anything from them as yet. This is very sad. We have 15 missionaries and vicars partly to receive entirely; and in the last conference at Thorudale your Mission Commission was directed to call two more missionaries, namely, for Houston and Galveston; this we have done. But whence do we take bread, that we may have our missionaries

saturate? So we would also like to ask. But this shall not be. Rather, we want to look up with faith to Him who has the fullness and who says, "Ask and it shall be given you!" To you Christians, therefore, we turn with the heartfelt request: collect diligently for the mission! Let your mission festival collections be quite plentiful this time and send them in immediately to our treasurer! Dear brothers in the ministry, do your duty, work a little ahead, so that when your mission feast comes, hearts will already be opened to the Lord.

We need to be all out in Texas right now to be active in missions, because right now the harvest is ripe, because right now so many people are moving to Texas. Should we let false believing church fellowships and synods take away one field after another? Or should we even say with Cain, "Shall I be my brother's keeper?" You certainly don't want that, because the Savior doesn't want it. Therefore put your hand to work! Let us work while it is day, for soon the night will come, when no one can work.

E. F. Morde.

Secretary of the Texas District Mission Commission.

To the ecclesiastical chronicle.

America.

The Lutheran Synodical Conference of North America was assembled from August 19 to 24 in the beautiful, almost entirely German town of New Ulm, Minn. within the Lutheran congregation there belonging to the Minnesota Synod (Is C. J. Albrecht). Admitted into the Conference, after their admission had been confirmed by the individual Synods, were the District Synod of Nebraska and the Slovak Synod of Pennsylvania, et al. Sr. So that the Synodical Conference is now composed of seven individual Synods, united with each other in right unity of faith. As usual in our synodal assemblies, the doctrinal discussions were the most important. They were conducted on the basis of four theses written by D. F. Pieper, which were deliciously elaborated during the sessions. They dealt with the timely subject: "The glorious good of the brotherhood of faith." It is hardly necessary to go into detail here about these theses and the negotiations held on them, since the former have only recently (p. 237) been printed in the "Lutheraner" and a detailed report on the negotiations will soon appear, which we hope many of our readers will acquire and read diligently. They will doubtless have rich blessings from it, and many a difficult question about the community of faith and its proof, which often arises, will be thoroughly answered for them from the Scriptures. Of the business negotiations, the negro mission in the south of our country, which is being carried on by the Synodical Conference, took up most of the time. The Commission on the Negro Mission, in a detailed report, stated that this mission had not lacked God's blessing during the past two years; but it also stated that the mission was suffering doubly from lack of suitable and capable laborers and from lack of money. There is a deficit of over \$9000.00 in the treasury of this mission. The conference decided to encourage the congregations to help cover this deficit by publishing a special article in all the church magazines in their area.

and in the future to be even more diligent in this important mission so richly blessed by God. In two years, God willing, the conference will meet in Seward, Nebr.

G. M.

In all our educational institutions a new academic year is beginning these days. We will only be able to give the numbers of the new students in the next issue, but today we would like to share with you a letter that a pious father from Germany recently wrote to his son who had emigrated to America. The son is entering one of our institutions to prepare for the holy ministry of preaching. The letter, which we leave unchanged, beautifully expresses the thoughts which should animate parents and sons when the latter desire to become preachers. After first giving personal news and communications, it says: "Dear! From your dear letter we also see how much danger your life was in, and you certainly thanked the good Lord. We always have much to be thankful for. In how much trouble has not the merciful God spread his wings over you. Dear-----, you still write on Conclusion of your dear Brie, that you still want to attend school in the fall and become a pastor. In any case, you want to know our opinion about this. We would be very happy if this could become possible, that you could still learn all this, because learning, learning and learning again and again from morning till night would then be the order of the day, and would you be able to do that? It would also take about six years or even longer. Would you be able to stand that? And then, who would pay for it? As much as we'd like to pay for it, we can't. You know that yourself. Above all, consult with your God and savior. Ask him earnestly whether he wants you and can use you in his very special holy service. Every profession is right and honorable before God, and we are to persevere faithfully in the place where the dear Lord has placed us. But if you know that it is God's will that you should become a servant to Him in such a high and holy calling for souls, then let Him give you special strength and faithfulness every day. Do not seek earthly fame and honour, nor earthly goods, but seek and gather immortal human souls for him, the Lord. But you can do this best if you yourself carry your own soul in your hands every day, if you let him, the good shepherd, find and refresh you again every day. May he, the faithful Saviour, make thee know what is right! He will guide you into all truth! May he make thee faithful in earthly things as well as in heavenly things!"

L. F.

Pastoral care for our students at the state universities. From year to year the number of Lutheran students at the state universities in our country has grown. The church also has to care for them. Wherever there is a congregation of our synod in such university towns, pastoral care should not be particularly difficult. But there too circumstances arise which make such care more difficult. When we allow pupils from our own circles to enter our own schools, we are especially concerned that they remain with Christ and continue to be encouraged in their entire school life "in discipline and admonition to the Lord. Such care is much more necessary when we send pupils to non-religious institutions. There they are not under the care of a fatherly director, but are rather dependent on themselves. For the student at a state university the dangers and temptations increase, and many a one has suffered shipwreck in his faith there and has succumbed to the temptations. For as soon as a new student arrives in the university town, he finds already at the railway station the representatives

the unionist Young Men's Christian Association and the Young Women's Christian Association, who welcome him most kindly, promise him the best lodging for the least money, advertise their society to him, and urge him to join at once. Likewise, the representatives of the university lodges, the so-called fraternities and sororities, seek to recruit members with promises. Sectarians are not lacking either and want to serve, want to provide lodging in a "Christian home" and point to their Young People's Societies in order to lure students into their sectarian churches. And at last, in a university town with nearly 5000 male and female students in sheer years of life, the world offers all it can to win the fugend and lure them into its nets. Therefore, all our Christians who know of fellow believers at such educational institutions should encourage them to be faithful and call attention to the congregation in question. No one should spare the small effort of sending the names and addresses to the local pastor. Often young people, for obvious reasons, fail to make themselves known to pastor and church members. It has happened that such people have studied for three or four years without having kept to Word and Sacrament. On the other hand, it is also true that quite a number attend the services on Sundays and are diligent and proper members of the congregation. We do not want to lose any of those whom God has given to our church.

R r.

What we Lutherans have in Luther's mighty hymn, "Ein feste Burg ist unser Gott" ("Our God is a Mighty Fortress"), will be further explained elsewhere in today's issue. This is also acknowledged by members of other church communities who hold the hymn in high esteem and sing it themselves, admittedly without justification, since they do not share Luther's and the Lutheran Church's confession in this hymn, but rather contradict it. We read just now in the proceedings of the liberal religious convention held in Boston last fall, which have recently appeared in print, that one of the meetings was opened with Luther's song, although the participants in this convention deny the true deity of Christ throughout the bank. The American Unitarians, who are outside of Christendom because of their denial of the Trinity, had invited this Congress; Germany, Luther's native land, had sent its most radical theologians; and even a heathen Hindu from India was a member of the assembly and one of its speakers. Further, when the Methodist Episcopalians recently held their General Conference in Baltimore, a reception was prepared for the delegates one Saturday in Washington, at which President Roosevelt was the principal speaker. When Bishop Cranston called upon the German delegates to sing the Luther hymn "Ein feste Burg ist unser Gott" for the President's benefit, the President, who, as is well known, belongs to the Reformed Church, rose to his feet, sang it vigorously in German, and then thanked the singers most warmly. L. F.

An un-Lutheran and unbiblical innovation has been introduced by the Finnish Lutheran Suomi Synod, to our knowledge the first Lutheran body in this country. At its recent annual meeting in Woreester, Mass., it declared that women may exercise the same rights in congregational matters as men, and that therefore a woman may also be elected as a delegate to the General Assembly. This provision cannot be rhymed with the instructions given by St. Paul the Apostle concerning the position of women in church assemblies, 1 Cor. 14:34 f.; 1 Tim. 2:11 f. The Finnish congregation at Hancock, Mich. then decided that women who wished to exercise the right of voting must assume the same duties in church affairs as men.

L. F.

Abroad.

In Norway, too, the liberal, modern theology is penetrating more and more. At the National University of Christiania it has succeeded in conquering the chair of Christian doctrine and filling it with a liberal professor, and other professorships are also occupied by men who are not of the church confession. The ecclesiastical elders of the Lutheran country are now resisting this and have decided and carried out the establishment of a "congregational faculty." The necessary four teachers have been obtained; they are to be capable men; and on September 1 the lectures were to begin in a rented house in Christiania. This congregational faculty expects its students from the Lutheran families who do not wish to send their sons to a university where un-Lutheran, false-believing theology is lectured. The Norwegian Lutherans of America have addressed an address to these circles, encouraging them not to be led astray in the faith. - It now remains to be seen whether the new measure will prove its worth. If it is taken seriously and the Norwegian national church does not give in with its toleration of the false teachers, then this step will eventually have to lead to separation from the national church. Germany can serve as a warning example. There the intrusion of false teachers has not been resisted, and now all the universities are more or less filled with such professors as do not share the confession of the church, and often downright fight it. As often as a professorship is to be filled anew, a struggle develops between the different directions, which as a rule ends with the victory of the liberals. If protests are also made against the unbelieving professors, then it remains with such protests, and deeds do not follow. Let us not forget to thank God diligently that we have orthodox teaching institutions for the training of future ministers of the Word in church and school, and let us not neglect to ask God fervently in our general church prayer: "Bless the orthodox teaching institutions for the equipping of faithful workers in your vineyard".

Two years ago an association was formed in **England**, which gave itself the name "Berean Band" according to Apost. 17, 11, where it is told about the listeners of the sermon of St. Paul at Berea: "They took up the word quite willingly and searched the Scriptures daily, whether it would hold true. The purpose of this association is that its members learn at least one verse of the Bible by heart every week. The chairman for 1908 is Rev. Thomas Spurgeon, brother of the well-known deceased Baptist preacher Spurgeon. The Union already comprises 360 branches with 13,000 to 14,000 members. The Bishop of Durham, who belongs to the Episcopal Church, relates in one of the publications of the Union, how among his earliest recollections was that more than sixty years ago he had to recite the Christmas texts to his mother on Christmas Day; that later he was encouraged to memorize whole chapters and epistles of the New Testament word for word. He believes that even now he can recite the Epistle to the Philippians and large portions of the Hebrews flawlessly word for word in English and Greek. Even now he tries to memorize new parts, especially of the Psalms. This brings great profit. Especially in sleepless nights, how one is warned, guided, encouraged by such words! Many a moment in which sin would otherwise threaten to break in, or which would otherwise be spent with worries, would be transformed into purity and hope through the presence of a word of God. - It is not necessary to form an association for this purpose; God's Word makes it obligatory upon all Christians: "Search the Scriptures!" Joh. 5, 39. "Search in the

Book of the Lord and read!" Isa. 34, 16. The members of this covenant probably all belong to English sectarian churches, in which, just as in the American ones, church association is zealously practiced. But how shameful these association members are to many Lutheran Christians! How much more zealous we should be to read and learn God's Word! The whole book of Psalms praises the life of the pious in and with the Word of God, and the first Psalm exclaims: "Blessed is he that delighteth in the law of the LORD, and speaketh of his law day and night," v. 2. Read once again in one go the great 119th Psalm, this "golden abc of the Christians of the praise, love, power, and profit of the Word of God"! And let us again think of our Christian church schools and treasure them like precious gems, because in them our children are taught to learn God's Word every day and to imprint Bible verses on their memory, which are to become a treasure for their whole life. L. F.

"Glory to God in the highest."

This is a song, the beginning of which the angels sang at Christmas: "Glory to God in the highest, and on earth peace, and goodwill toward men. Luther says of it, "It is evident that this joyful, consoling song did not grow on earth, nor was it made, but came down from heaven."

These words of angels were early used, with some extensions, in the Oriental Church as a psalm called the Hymn of the Angels. This psalm was used by the first Christians during morning worship, which is why it was spread throughout the Orient under the standing name of the Morning Hymn. In those days it often cost blood and life for Christians to sing this hymn. "Therefore," says Litrubert, "my Christian, when thou now singest the beautiful song on Sunday morning, remember that this song has already been a power of God unto salvation to thousands of professors who are now with the Lord, and follow the Lamb whithersoever he goeth. And if you sing it with right devotion, you sing it with the blessed and the angels, and this song will also give you a power of God to overcome the lusts of the world and death and hell."

This morning song from the Orient was introduced into the Western Church by Hilarius, Bishop of Poitiers, around the year 360. The originally Greek psalm was now translated into Latin in a somewhat modified form and began with the words: "Gloria in excelsis", which means: "Glory in the highest".

Our German "Allein Gott in der Höh' sei Ehr" was introduced by Nikolaus Decius. He was at first a monk and later provost of the monastery of Steterburg near Wolfenbüttel. Immediately at the beginning of the Reformation he adopted the Lutheran doctrine, left his monastery, and became a teacher at St. Katharineund Ägidien Schule in Brunswick. Here he caused a great sensation by the performance of polyphonic musical pieces for the embellishment of the church service. He was a master in music, especially in harp playing, and set his songs to music himself. In 1524 he came as a preacher to St. Catherine's Church in Stettin. After a short but blessed ministry, he died here in 1529, having, probably in the year of his death, put the "Song of the Angels" into German words.

Christian Scriver sang this song as often as there was weather in the offing. He also relates in his "Soul Treasure": "I have sometimes perceived that even in severe thunderstorms and

I have also heard godly Christians who, during such thunderstorms, joyfully sang with their own: 'Glory to God alone in the highest'. I rejoiced at this, and said with tears of joy to myself: So right, dear birdie So right, you Christian souls I Let us enjoy peace! Let our God thunder and flash, that he may scare the safe world, and make known his great power and glory; but this is no concern of his children, to whom he has promised grace and peace in Christ JEsu."

A Christian woman, sorely afflicted by inner temptation, tells how God the Lord assured her of His grace through this song. "When I once woke up on Sunday morning and saw the daylight, which happened around St. John's Day 1681, the town musicians from the church tower began to blow the glorious song 'Allein Gott in der Höh'. It sounded so sweetly in my ears, as if it resounded from heaven. Then I straightened up and prayed along with the whole song; then I sighed in good hope and said: Now God the Lord will have heard the prayers of many pious people,' and then I prayed Luther's interpretation and read other spiritual writings. From this I have now sufficiently tasted the wonderful salvation of the merciful God, about which I am very glad from the bottom of my heart, because I could not do such things for more than a year and a half; for in such a fearful state I could neither pray nor read anything in a spiritual book. From this time on, the great melancholy and high spiritual affliction has gradually been completely lost in me, for which great grace and miraculous deliverance I shall praise the most gracious God here temporally and there eternally."

Many a returning child of God has comforted himself with the words of this song. Thus once Philip Ludwig, Count of Hanau and Rheineck, lay on his deathbed in August 1612. Early in the morning on Sunday, August 9, he lifted up his eyes and his head, and cried in a bright voice, "Now am I once redeemed!" Now the bell rang in the old town for the sermon, and when the preacher Appellius said to him, "This bell now calls your Grace to the heavenly angels' song; now you will go to the choir with the dear angels," the dying man immediately said, "Well, let me sing!" and began the angels' song in a joyful voice: "To God alone be glory." All present joined in. When the others sang, "Quiet our woe," v. 3, he sang, "of my woe." After this he sang: "The day is so joyful." At last he desired still the 116th Psalm, which he sang along still faintly. Immediately afterwards his soul went quietly and blissfully away.

But we pray, "Dear heavenly Father, give us thy Holy Spirit, that we may know thy grace in Christ JEsu toward us, that we may sing with glad hearts, 'Glory to God alone in the highest!' Amen."

(Koch, Geschichte des Kirchenlieds.)

I asked whether I was the preacher into whose hands it should fall? In a street far from the cathedral the thief had opened the tin can, found nothing and, disappointed, thrown it into a hallway. The girl found the empty box while sweeping it out, examined it, found nothing either, and handed it over to the police. Here the box was taken into custody and after the usual waiting period, when no owner came forward, it was returned to the finder. When the maid held the box in her hand for the second time, she tried to remove the green fringes hanging down in the opening with scissors, and to her amazement discovered a note with a name on it, together with the money offering intact. She was honest enough to hand in the missionary contribution, and received her reward for it. I called the Domstist's comradeship together and read the widow's touching letter of protection and escort for the mite. It said, "Let not this mite be lost to a widow!" A proof that the Lord is still watching and paying attention to how a widow puts money into the treasury.

Time enough.

An experienced pastor is thinking one evening about his sermon for the next Sunday, and ponders what dangers he most urgently needs to warn against. Then he falls asleep and dreams that an angel comes and says: "Come with me, I will show you what danger you most urgently need to warn your congregation about." Thereupon the angel leads him into an assembly of evil spirits, who confer with each other how they should go about it, that they might lead most men to eternal ruin. Then one steps forward and says, "I know how to begin." "Well," says the chief, "how do you want to start it?" "I will go out into the world and say, There is no God." "No," replies the Supreme, "that is of no use, for that there is a God, nature already testifies too plainly to men."

Then another steps forward and says, "I know what to do." "How then wilt thou do it?" asks the chief.

"I will," he answers, "say unto men, There is well a God, but ye need not fear him; for with death there is an end; there is no judgment after death; there is neither heaven nor hell; where the tree falleth, it remaineth." "Nay," answers the chief, "that is of no avail; for it is written in men's hearts, and in such a way, that though they would fain, yet they cannot altogether get rid of it, that it is not merely set for man to die once, but afterward judgment."

A third comes up and speaks, "I know how to begin, that most men are led to eternal ruin." "Well," asks the colonel, "what will you begin?" "I will," he answers, "say to men, 'It is not over with death, but you must then be revealed before the judgment seat of God, and there it is a dreadful either-or: either be eternally blessed, or be eternally lost; either eternal joy, eternal delight, or eternal sorrow, eternal terror, anguish, and torment.' Long eternity depends on this time; therefore life has its seriousness. You must so live that you may be blessed; you must first earn heaven by your good works." "No," answers the Superior, "even this does not always avail, for men, with their best endeavors, can hardly become satisfied with themselves, and especially not those who are in earnest."

In a roundabout way.

The late court preacher Kögel recounts from his time in office in Berlin: After a service in the chapel of the cathedral monastery, a widow from the congregation had placed a gift for the mission in the box and provided it with the address to the preacher and a note. But in spite of this information the money was not to reach its destination at first, for miraculously it did; the box had been broken off by nefarious hands, robbed and then thrown away.

After many months, a maid brought me this with

Then a fourth steps forward and says, "I know how to begin it in such a way that I shall succeed in leading most people to eternal damnation." "By what means wilt thou attempt it?" asks the chief. "Yes," he answers, "I will go into the world and tell men there is a God, and it is not over with death, but after death comes judgment, and there it is then either to be eternally blessed or to be eternally lost; neither can you earn heaven by your works. I will also say to them: you cannot be saved in any other way than through Jesus Christ alone; he alone is the way; you must turn to Jesus and receive from him grace and forgiveness of your sins if you do not want to perish. This I will tell them, and then I will add a very little lie of two words, namely, the little lie: 'Time enough!' " "Good!" said the chief, "thou hast trusted; thou shalt succeed; go on!" - Then the preacher, when he awoke, knew of what danger he had most urgently to warn his congregation.

Five Misstonstaler.

At a mission festival, a well-known preacher told the following story about five talers: "A man brought five German association talers for the mission. How well he knew the mission is shown by his choice of them. The first was a Prussian and bore the inscription: 'God with us! Yes, no mission can exist in any other way; may his grace and truth rule over us and in eternity! The second was an Austrian with the inscription: 'Viribus unitis', that is, with united forces! Certainly, the mission seeks a missionary community that works with united forces and has as its goal the one flock made up of all peoples. The third was a Hanoverian with the inscription: 'Nee aspera terrent', which means that even hard things do not deter us! Truly we cannot refrain from testifying to what we ourselves have experienced; our faith is the victory that has overcome the world. This is the joyful confidence of the Mission Sarbeiter. The fourth was a Brunswick, with the inscription, 'Nunquam retrorsum,' that is, never backward! Onward goes Jesu's victorious course; onward! is the nuf of his fighters. He who puts his hand to the plough and looks backward is not sent to the kingdom of God. The fifth, at last, was a Saxon, with the inscription, 'Gort bless Saxony,' that is, in the sense of mission: the blessing of missionary work flows back upon ourselves, upon our country, upon our people, upon our Church. Five thalers - and five good principles for all who love and do mission work." Mark it, dear reader!

The Divine Word.

If any man take away the divine word, he taketh away the sun out of the world: for what is the world without the word, but hell itself? If bread be taken from us, we die of hunger: but if the word be taken from us, we go into hell, and are destroyed both in body and soul. - Truly thou canst not read too much in the Scriptures, and what thou hast read thou canst not read too well, and what thou hast read well thou canst not understand too well, and what thou understandest well thou canst not believe too well, and what thou hast believed well thou canst not live too well. - If a sick person no longer likes food, but is afraid and disgusted by it, he is not far from death. So also, to whom the heavenly food of the divine word no longer tastes good, he will not live long. - To the

Understanding the Scriptures involves three things: prayer, meditation, and challenge. Challenge is the touchstone; it teaches you not only to know and understand, but also to experience how true, how sweet, how powerful, how comforting God's word is.

i Luther.)

The right way.

Those who love to hear God's word and to whom Christ says, "Hephata!" are those who have been helped against the devil. For God has shown us no other way out of which we can go to heaven, but his dear word, the holy gospel. He that heareth it gladly, and heareth it diligently, and loveth and loveth it, is saved. Through faith in Christ we come to the forgiveness of sins. Then the confession must follow that we are not dumb, but speak as we believe in our hearts. This makes a true Christian; all other works do not make a Christian. (Luther.)

Uerre Dvrrrkslrchen.

Sermons on the Gospels for the Church Year. Country Sermons. New Series. Vol. IV. By *F. Kuegele*. Second Edition, Revised. Augusta Publishing Co., Crimora, Va.

728 pages 5(4X8), bound in cloth with gilt title. To be obtained from Concordia Publishing House, St. Louis. Mo. price: P2. 35.

It is a pleasure for us to be able to announce the second edition of this gospel postilion. We do not need to discuss the author's way of preaching any further now, since we have already spoken about it repeatedly in this place. Only this we will mention, that; the second edition is no mere reprint of the first. First, here are the two volumes of the old series of "**Country Sermons**" (vol. III and IV, united into one volume. Then a free-text sermon is omitted, while a sermon on the Gospel at Michaelmas is newly inserted. Finally, all the sermons have been reviewed again, and the biblical passages have been added to the proverbs. It is a handsome volume of 72 sermons, for all Sundays and feast days of the church year, to which we wish also in the new edition wide circulation and much fruitfulness on the way.

L. F.

Der Ev.-Luth. Hausfreund. Calendar for the year 1909, edited by O. H. Th. Willkomm. Zwickau. Printed and published by Johannes Herrmann. 110 pages 5K-X8I->. To be obtained from Concordia Publishing House. St. Louis, Mo. Price: 20 Cts.

For the twenty-fifth time the "Hausfreund-Kalender" is appearing, for the twentieth time it is coming into my hands, I don't know whether it is the same for others, but I gladly confess: the longer, the better. And that is because the editor has, in my opinion, a very special gift for the contemplation of time with which he opens each volume of the calendar. I always read this review first and read it in its entirety, and I must say that this year's review, with the heading: "Twenty-five Years!" is again quite excellent. I do not mean to say that the other contents are not also good. I would like to single out three longer articles: Immanuel College in Greensboro, N. C., an institution for the education of Negroes (by Prof. M. Lochner); Louis Harms (by O. D. Werdermann); Paul Fleming (by Th. Reuters). For the young, Margarete Lenk has again contributed one of her lovely tales, and poetry is represented by Father Karl Fr. E. Hemphing. In short, a highly recommendable calendar.

L. F.

The New Irvingians, or the "Apostolic Church." By H. G. Amling. Zwickau. Publisher of the Schriftenverein. 8 pp. 5X7. To be obtained from the Concordia Publishing House, St. Louis, Mo. price: 3 Cts.

A separate reprint of an article published in the "Ev.-Luth. Freikirche" against a sect which, to our knowledge, is only weakly represented in America and causes little stir. Its errors are mentioned and refuted.

L> F-

Concordia College at Fort Wayne, Ind. in words and pictures.

45 pages 10X6. To be obtained from Prof. L. W. Dorn, Concordia College, Fort Wayne, Ind. price: 25 Cts.

This is an attractive booklet, which describes in brief the history of our Fort Wayne institution, the curriculum followed there, as well as the entire life of the institution, and presents the plastic on which the institution stands, the individual buildings and the men who have worked and still work at the institution in words and pictures. Former pupils of the institution and parents whose sons study there will welcome the book, which is adorned with 6°) pictures.

L. F.

Pictures from the Holy Land. 30 watercolors by F. Perill

erg. 8X514. C. Andelfinger & Cie, Art Publishers, Munich. To be obtained from **Concordia Publishing House**, St. Louis, Mo. price 50 crs. net and 3 cts. Postage.

These pictures were painted by a talented artist who accompanied the German Emperor on his journey to Jerusalem. They were therefore painted on the spot, and are as beautiful as they are interesting. The most famous sites of the Holy Land: Tiberius, Nazareth, Jerusalem (12 pictures), Bethlehem, Bethany, Jericho, etc., are represented, often showered with the golden sun. The small album, already in its sixth edition, is a good visual aid for teaching biblical history and is also recommended as a gift work.

.. L. F.

God is our confidence and strength. Festive hymn on

the feast of the Reformation for mixed choir by H. B. Pröhl, 3616 pp. Wood St., Chicago, Ill. 6 **pp.** 7X11. To be obtained from **Concordia Publishing House**, St. Louis, Mo. price: 15 cts.; dozen price: \$1. 75 postage paid.

Chorus, duet for soprano and alto, chorus, chorale ("Ein' feste Burg ist unser Gott"). L. F.

Ordirratisrren and Ginführnrgerr.

Ordained on behalf of the respective District Presidents were:

On the 6th of Sunday, A. D.: Kand. J. Kuchenbecker at St. Paul's Church, Hammond, Ind. by the Rev. Th. Claus. - Kand. G. Hoyer at the First St. Paul's Church at Pittsburg, Pa. assisted? W. Brand by P. P. Brand.

On the 7th of Sonnt, n. Trin.: Kand. T h. Frank at Evansville, Ind. by P. C. A. Frank. - Kand. F. Mary's in Bethlehem Church, Berkeley, Cal. assisted by I'U. Haserodt, and Lange, by P. J. H. Schroeder.

On the 9th of Sonnt, n. Trin.: Kand. P. K l i i n d e r at St. John's Church, Elgin, Ill, assisted by DU. Fruchtenicht, B. Sievers, Richter, and F. Müller by P. W. J. Kowert.

On the 10th Sunday, A.D.: Kand. T h. V o g e l at Immauel Church, New Wells, Mo. assisted by DD. Zschoche and Schmidt by Rev. R. Winkler. - Kand. J. Essig at Immanuel Church zn Brooklyn, N. P., assisted by Ol>. Essig, Lindemann, Merkel and Dir. Feths by L. J. Holthusen.

On behalf of the respective District Presidents were ordained and inducted:

On the 6th of Sonnt, n. Trin.: Kand. O. B ö t t c h e r in Urdinarrain, Argentina, South America, by P. A. Heine.

On 7 Sonnt, n. Trin.: Kand. O. Pannkoke in the parishes of Sophia, Friedenthal and Neusatz, N. Tat., by P. W. Schmoock.

On the 9th of Sonnt, n. Trin.: Kand. F. W e ß l e r in Teuison, Tex., by ? . E. Deffner. - Kand. W. J. Israel in the parish at Rockham, S. Dak. by P. M. G. Polack. - Kand. K. J. P r i s t in the parish at Macoun, Sask. and the following. Day in the congregation at Milestone, Sask. by A. C. Stolt.

On the 10th of Sonnt, n. Trin.: Kand. W. O. Schmidt at the church at Jerico Springs, Mo. by Bro. Muller. - Kand. C. G. Winter in the parish at International Falls, Minn. assisted by L. Rotermond from p. W. C. Histemann.

Introduced on behalf of the respective District Presidents:

On the 8th Sunday, A. D.: P. F. Mary's in the parish at Reno, Nev. assisted by P. Kirchner, and on the following Wednesday in St. Paul's parish near Spoonville, Cal. by P. J. H. Schroeder. - W. S i e v e r s in the parish at West Dulnth, Minn, by Rev. W. Greve.

On the 9th of Sonnt, n. Trin: P. G. A. Müller in the parish at Elizabeth, Ill, by P. Ph. S. Estel. - P. P. G u t k n e c h t in St. John's parish at Bördulac, N. Dak. by P. C. H. Lüker, Jr.

On the 10th of Sonnt, n. Trin.: P. G. F. H a r r e in the Ebene,zeryemeinde near Okawville, Ill, assisted by ?? . Steinmann and J. Müller of ? . E. Koch. - P. A. F. B e r n t h a l in the parish at Edwardsville, Ill, assisted by Prof. Kraust' and L. Reith of P. M. Taib. P. F. G. G u n d l a c h in the parish at Ashton, Nebr. by P. H. Nau. - P. A. M e r t i n g in the parish at Elma, Iowa, assisted ? . Ilhlmann by P. H. Kettler. - P. C. H. B u r m e s t e r in the churches near Hillsboro, N. Dak. by 1". E. Zucker. T h. F r a n k in the township near Arlington, Okla. by P. H. J. Thecl.

On the 11th of Sonnt, n. Trin.: Rev. C. S c h u b e g e l as missionary to the deaf and dumb at Zion Church, St. Louis, Mo. by Rev. N. F. Jensen.

As a teacher in parochial schools," was introduced:

On the 8th of Sonnt, n. Trin: Teacher H. Hoppe as teacher of the second grade at the Holy Cross school at Chicago, Ill, by p. J. H. Haake. - Teacher K. F. Schmidt as teacher in the school of St. Paul's parish at Buffalo, N. P., by p. E. G. Holls.

On the 9th of Sonnt, n. Trin.: Kand. H. T e w e s as teacher in the school of the Immanuel congregation at Grand Rapids, Wis. by Rev. H. Maack; - Teacher J. A. Wiedmann as teacher of the first flaw in the school of the congregation at Freistatt, Mo. by Rev. J. E. Roschke.

On the 10th of Sonnt, n. Trin.: Kand. Th. Schmidt as teacher in the school of St. Paul's parish at St. Joseph, Mo. by P. F. A. Mehl. - Kand. F. Voigtmann as teacher in the school of St. John's parish at North Prairie, Wis. by P. O. Hitzeroth. - Kand. G. Riekenberg as teacher in the school of Emmaus Parish at Denver, Colo. by Rev. P. E. Kretzmann. - Kand. W. R a d e m a c h e r as second grade teacher at St. Paul's parish school at Riverdale and Dolton, Ill, by P. H. Wind. - Kand. E. F. S c h a a r m a n n as teacher in the school of St. Paul's parish at Kewanee, Ill, by H. E. Jacobs. - Kand. C h r. A p p o l d as teacher in the school of St. John's parish at Millvale, Pa. by P. Th. Mackensen. - Kand. P. I. Staab as teacher in the school of Trinity parish at Seattle, Wash. by P. O. Fedder. - Teacher M, F. L U d e r s as teacher in the school of Trinity parish at Horseshoe Creek, Kans. by P. H. Grupe. - Teacher G. H. B e c k as teacher in the school of Zion parish at Belleville, Ill, by P. M. O. Burkhardt.

On 11 Sonnt, u. Trin.: Kand. P. N ö n i g as teacher of the third grade at the Christ Church School at Peoria, Ill, by P. F. W. Jast. - Kand. V. C. B l a t z as teacher of the eastern school district at St. John's parish school at Dryden, Minn, by P. H. Prigge. - Teacher O. H. Ziemann as teacher in the school of Emmaus parish at Cincinnati, O., by P. Schulz.

Initiations.

Dedicated to the service of God were:

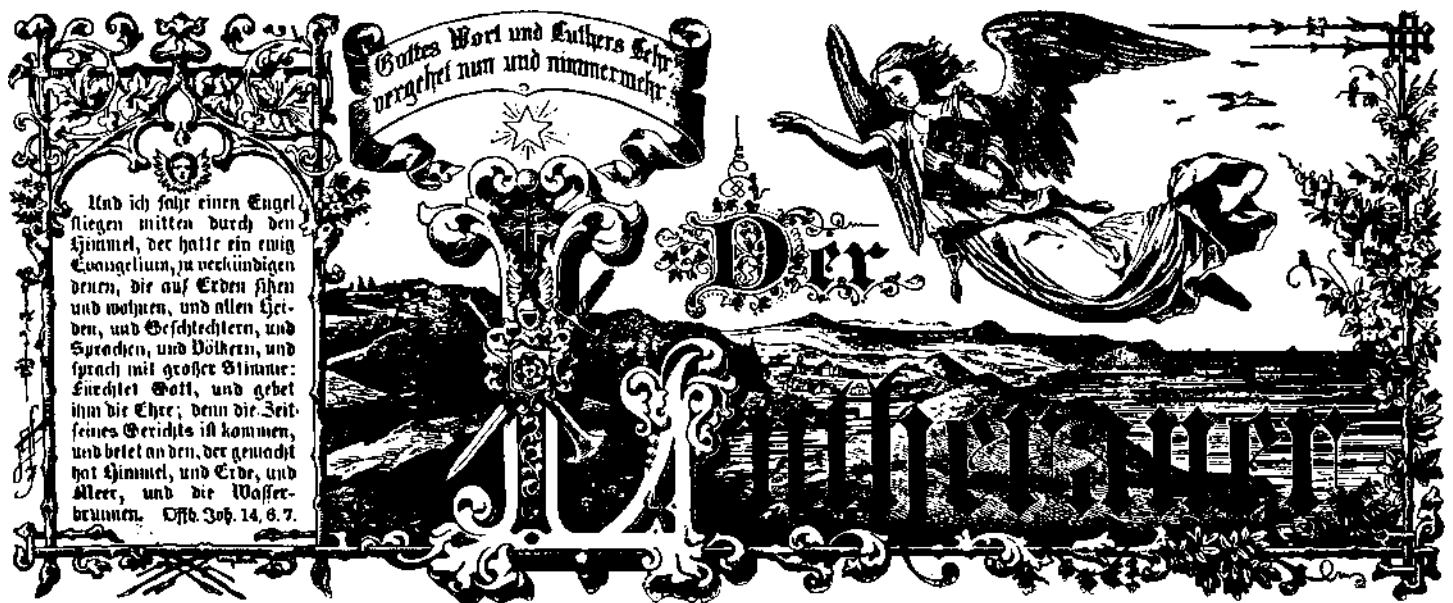
The new church (32X40, steeple 45 ft of the Trinity congregation zn Flat River, Mo., on Trinity Day. Preachers: ?? H. Meyer (English), Klug, and Peterson (English): the latter also said the dedicatory prayer. - The new church (26X36 feet) of St. John's parish at Bordulac, N. Dak. on the 9th of Sonnt, n. Trin. Preachers: I'?. Lüker sun. and Gutknecht (Eng.). - The new church (32X50, tower 77 ft of St. Paul's congregation at Reseburg, Wis. on the 9th Sunday, n. Trin. Preachers: kl>. Bubeck and Hass (English). The consecration prayer was said by P. B. H. Schrein. Collect: \$107.00. - The new church (26X40, steeple 50 feet) of the Zion congregation at Andover, S. Dak. on the 10th Sunday, n. Trin. Preacher: PP. Carpenter (and Engl.) and Kelm. The dedicatory prayer was said by P. A. H. Senne.

Groundbreaking.

On the 9th of Sonnt, n. Trin. the St. John's congregation at Cypres \$, Tex. (? . H. C. Biermann), laid the foundation stone of their new church. Preacher: Father Wach.

JubULurtt rrnd Misstsnsfest.

On 9 Sonnt, n. Trin. the St. John's congregation at Peru, Ind. (? . E. H. Scheips), celebrated its 50th anniversary, connected with a mission feast. Preachers: PP. Brandes, Bear and Stühm (English). Collection after deduction: \$65.00.



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Vol. 64.

St. Louis, Mo., Sept. 22, 1908.

No. 19.

Letters from the Epistle to the Romans.

Second letter.

Introduction.

Rom. 1, 8-17.

Beloved Christians! Let me tell you what the apostle Paul wrote as an introduction to his letter to the Romans.

He says that above all he gives thanks to his God through Jesus Christ for all the Roman Christians, because their faith is spoken of in all the world. - Rome was the capital of the world, the capital of pagan power and education. And now the gospel had also come to Rome, there was a Christian community in Rome! This was spoken of everywhere, all over the world, with wonder and amazement, with joy on the one hand and with fury on the other. How well known the gospel and the name of Jesus Christ became throughout the world! The first feeling that moved Paul was praise and thanksgiving. He gave thanks for it to his God, who had wrought it thus, and who was his dear Lord and God and Father, to whom he belonged as a servant and a child. And he gave thanks to his God through JESUS Christ; for through JESUS Christ all good things come to us from God, and through JESUS Christ all things must go that go from us to God. - O no, what Paul said there was no empty speech and pious figure of speech. He continued, therefore, and said that God, whom he served in his spirit, that is, with all his right heart, in the gospel of his Son, that this God was his witness, how unceasingly he remembered the Roman Christians in the manner just indicated.

Then he says that he always asks in his prayers whether he will finally succeed in coming to them in Rome by the will of God. For, he says, he longs to see them in order to impart to them some spiritual gift and God's grace through his preaching and his encouragement, so that they may be strengthened in the faith and be blessed.

that is, he adds, kindly and modestly, and yet according to the truth, that he may be comforted and strengthened by the common faith which they have with him.

Then he says that he does not want them to be ignorant or uncertain about the fact that he had often intended to come to them, but had always been prevented so far, in order to produce some fruit among them in Rome as well as among the other Gentiles. Paul probably emphasized this so much because his enemies sneered at him and said that he was afraid to come with his gospel to the "Greeks," that is, to those who had the Greek education that was famous throughout the world, and that he was only going to the uneducated and stupid un-Greeks and barbarians. But, says he, "I am a debtor to the Greeks and to the un-Greeks, to the wise and to the unwise." God has appointed the gospel for all men, for the educated and for the uneducated. And human learning does not help true faith, and human unlearning does not hinder true faith. And educated and uneducated alike have need of the gospel in order to be saved by faith, for Paul was an apostle of the gospel, ordained by God and the Lord Jesus Christ. Therefore he was obliged to preach the gospel to the learned and unlearned. Therefore he said that, as far as it depended on him, he was ready to preach the gospel to them also, that is, to those in Rome, where there was so much learning.

From this introduction of the apostle Paul, which is not yet quite finished, I take the following for myself, who write you these epistles:

I also thank God for you, because your faith is also talked about all over the world. The so-called Missouri Synod is known all over the world. The whole world is talking about the Missouri Synod. Why do they speak so generally of us, that is, of you? Because of your faith. You hold, as far as your faith and your confession are concerned, quite...

exactly on the Bible word as on God's word. You stick to the old, unadulterated doctrine of Luther, which exactly agrees with God's Word. That is a miracle in this time of great apostasy. Some are amazed. Some rejoice. Many revile you. But God's word and Luther's doctrine is thereby made known throughout the world. I thank God for it. And I pray to God through Jesus Christ that He may, by grace, enable me to strengthen and fortify you - and myself as well - in the faith that we have together, but which is so generally contradicted.

Paul closes his introduction with the highly significant words: "For I am not ashamed of the gospel of Christ, for it is the power of God that saves everyone who believes in it, both Jews and Greeks. For therein is manifested the righteousness that is established in the sight of God, which cometh by faith through faith: as it is written, The just shall live by faith."

No, Paul was not ashamed or afraid to come to Rome with his gospel, the gospel of God concerning his Son. For this gospel is the power of God that saves. It gives the saving grace of God in Christ, and it works faith that accepts this saving grace of God in Christ. So it is a power of God that makes blessed all who believe in it. All who believe in it: the Jews, who already had this gospel through the Old Testament, first of all; but also the Greeks, the Gentiles, who thought that they themselves had wisdom. For in this gospel is revealed the righteousness that is before God. If any man have not a righteousness that is before God, he is condemned. No man has in himself a righteousness that is valid before God, nor does he know of any in himself, except that he dreams of one and deceives himself miserably. But in the Gospel the righteousness that is valid before God is revealed to men. It is revealed. It is already there, already procured, by Christ's blood and death and victorious resurrection. Christ has procured for us the righteousness that is before God; we can do nothing at all about it. God reveals it to us through the gospel. We are only to believe, only to accept, the righteousness which is long finished for us before God. Thus it comes to us "by faith!" not by any work; thus it is always apprehended "in faith," not by any work. It is always by faith alone, not by any work or deed. Our righteousness, which is before God, is already there in Christ; we are all already made righteous before God through Christ. We are taught this through the gospel. We are only to believe it. The prophets in the Old Testament already taught this. "The just shall live by his faith," says Habakkuk, chap. 2:4; that is, he that is a just man is a just man by his faith in the gospel, which giveth him righteousness, and so is made blessed. Thus the gospel is the power of God, which makes blessed all who believe in it.

And of this old, one, eternal, saving gospel should we be ashamed? I should be ashamed to write this gospel to you, and to fix you in it, who already have it? And ye should be ashamed to accept this gospel again and again, and to hold fast to it, and to confess it before all the world? O no! C. M. Z.

A word about intermarriage.

Mixed marriages are those where the husband and wife do not profess the same faith and therefore go to different churches. Such mixed marriages are very questionable in every case; but it is worst of all when one part is Lutheran and the other Roman Catholic. This can never be an advantage; it must always bring disadvantage. Therefore those who intend to marry should think it over and choose for their spouse a person with whom they are of one faith. How many have bitterly regretted that they did not consider this matter in time! For a sincere Christian this is one of the most important things to consider before giving consent to a life-long marriage.

Husband and wife should be one heart and soul. How can they do this, when their senses and thoughts are already far apart even in the one thing that is necessary, in that which concerns God, heaven and blessedness? Their house should be a tabernacle of God, where they worship, adore, read, contemplate, and discuss with one another their God and Saviour, that it may be their lamp, their comfort, and their strength. How is this possible unless the same faith dwells in both hearts? Will the Catholic woman listen gladly and devoutly when the Lutheran man reads from the Bible? Will she sing Lutheran hymns and say Lutheran prayers with him, since she has learned and hears again and again from her priest that reading the Bible is not the duty of a layman? Will she join him in singing hymns and saying prayers, since she has learned, and hears again and again from her priest, that Bible reading is not the duty of a layman, that a good Catholic must abhor, hate, flee, and shun with all his heart all heresy, especially all Lutheran worship, brought about by the arch heretic Luther? And can the Lutheran man kneel with his Roman wife and pray to the Virgin Mary and the other saints? Can he, with a good conscience and for the glory of God, go along with any papal abomination and mischief? No, married couples, one of whom is Lutheran, the other Roman, cannot worship together in their house, cannot pray and sing together, at least not in one mind and one opinion, and therefore not pleasing to God. And when a beautiful Sunday or a feast comes, their ways diverge all the more: the Lutheran goes to his house of worship and hears the pure, truthful teaching of the gospel, but the Roman goes to the priest and hears the mass, of which he does not understand a word; and when he comes to the sermon, he hears all kinds of human statutes and lies of the Antichrist. What a sad state this is! How it must grieve every part of him, if he is in earnest about his cause, as often as he thinks of it!

If the Lord gives married couples children, this precious gift, they should also faithfully take care of them and bring them up in discipline and admonition to the Lord. But how can they do this if they are not of one faith? For they contradict one another in doctrine; what the one part wants to teach the children as divine truth, the other calls error and falsehood. What the one wants to have by all means, the other forbids harshly. To the Lutheran husband it must justly appear an abomination if his children are to go to the Roman school and church; with a good conscience he cannot admit this at all; to the Roman husband

is impressed with great seriousness by the priest that it is a mortal sin if he lets his children go to a heretical school and church. What a state of misery that is! And the poor children - how bad they are at it! Whom shall they follow, the father or the mother? If the father is Lutheran, and the children with him, how can they honor the mother, as they ought to do, and follow her as their counselor and teacher in matters of faith? If the children are Roman with the mother, must they not then regard the father as a heretic? Will they hear any divine truth from him without prejudice?

Truly, two religions in marriage is a very bad thing in all cases, but especially when Lutheranism and papacy have been brought together. Experience teaches how things tend to go in such marriages. Either both, if they were not already so before marriage, become quite indifferent to all religion, go to no church, believe nothing, and therefore let their children, if God gives them such, grow up like heathens; or they are both zealous, each for his church; or one wants to hold firmly to his faith, and then there is much quarreling and strife. Before the marriage they may be quite agreed, and swear that differences of religion will never disturb their conjugal happiness; but they may not have been together a year, and then the quarrels begin. Yes, not infrequently there are unpleasant negotiations immediately before the marriage, when it is a question of who is to confirm the marriage, whether the Lutheran pastor or the Roman priest. Now, of course, there cannot be much dispute about this; the Protestant part must soon renounce getting his pastor to pronounce the blessing on the new state; the Roman part, if it still gives anything at all to its confession, insists that the priest must consecrate the covenant. The pope, in his infallibility, has determined that only that is a true marriage which a Roman priest has blessed. Therefore, whoever now wishes to marry a Roman person who cannot be induced to shake off the pope's yoke, must go with him to the priest, that he may make the marriage a marriage. Such a person thus makes the admission that his parents have lived in a wild marriage, or are still so living, that he himself is an illegitimate child. Shame on him who thus disgraces his own parents and disgraces his own birth! Shame on him who wants to be a Lutheran Christian, who has learned God's Word correctly, and yet goes to get a blessing for his married state from a servant of the Antichrist!

O dear young men and maidens of our Lutheran Church, who are about to seek a spouse for life, consider well what you are doing, how important the step you are taking is, how infinitely much depends on the kind of person to whom you promise fidelity and love until death. Therefore, do not marry blindly, at random, but make a careful choice; pay particular attention to this point, that you get a spouse who confesses your faith and is faithfully devoted to it, with whom you can go to church, to whom you pledged fidelity at your baptism and confirmation until the end. Be warned against a mixed marriage, especially with a person from the pope's kingdom!

L. S.

The Evangelical Lutheran Hymnal.

V.

No sooner had Luther conceived the idea of composing sacred songs for the people, so that, as he wrote to the electoral court preacher Spalatin, "the Word of God would also remain among the people through song," than he called upon his poetically gifted friends to lend a hand to this God-pleasing work. How great may have been his joy when now everywhere the German spiritual song poetry sprouted the most beautiful blossoms, which adorned the church of God like the blissful May the earth!

The first to respond to Luther's call was Paul Speratus, who in 1524 became court preacher to Duke Albrecht of Prussia and later Bishop of Pomesania, and in that country broke victorious ground for the Protestant cause. Having come to the knowledge of the truth through Luther, he wrote the incomparable Reformation hymn:

Salvation has come to us

Of grace and goodness alone, Works are of no avail, They may not keep.

Faith looks to Jesus Christ, Who has done enough for us all, He has become the mediator. (No. 237.)

How clearly the biblical doctrine of justification is set forth in these few lines in opposition to the vain works doctrine of the papists! And if one reads the whole hymn, what a rich content, taken from Scripture! what a wealth of instruction about sin and grace, distress of soul and salvation! It spread like wildfire through the German lands and paved the way for the Reformation everywhere. It made whole cities Lutheran! Luther immediately included it in his first hymnal of 1524.

Another singer was D. Justus Jonas, the faithful friend of Luther and zealous servant of God in the service of the Reformation. He wrote the song: "Where God the Lord does not stand with us when our enemies rage" (No. 438). A heart-strengthening song of faith! The poet describes the plight of the church of the Reformation, but how firm is his confidence that God will preserve his church in spite of all enemies! It is clearly evident in this song what spirit Luther knew how to breathe into his comrades-in-arms, a spirit that should also fill us all, for the song is written for all of us who belong to the contending church.

Another wonderful gift was delivered by the Nuremberg council clerk Lazarus Spengler in his song: "Durch Adam Fall ist ganz verderbt menschlich Natur und Wesen" (No. 236), in which he sings of the redemption through Christ and the comfort that all have who in faith appropriate the salvation given in him, based on the passage Rom. 5:18: "As through one man's sin condemnation has come upon all men, so through one man's righteousness justification of life has come upon all men. How delicious is the third verse:

As we were all mocked in Adam by a strange guilt, So we were all reconciled in Christ by a strange mercy.

And as we all by Adam's fall Are eternally dead, So God by Christ's death hath destroyed , That was corrupt.

What a very different spiritual food this was for the Christian people than that which the wretched pope was able to give them!

Also a godly Christian, Elisabeth Creuziger, the wife of the doctor of theology Kaspar Creuziger in Wittenberg, participated in the song writing. She was the author of the hymn: "HErr Christ, der einig' Gott'ssohn" (No. 24), which we still like to sing after her during Advent.

The above-mentioned songs were the first to be composed alongside those of Luther, and together with the first twenty-four songs of the Nesormator from the years 1523 and 1524, they form the foundation of our church song treasure. They arose from the urge to confess the pure doctrine of Scripture which had just been won in the struggle with Papism. Their center is the doctrine of justification by faith alone. They are the epitome of the Christian doctrine of salvation, so that Cyriakus Spangenberg may be right when he says that if the Bible were taken from us by God's judgment, we might yet find in these songs the way to blessedness. That is why these songs were taken up with such joy by your people who were eager for salvation. It sounds like a fairy tale what the old chronicles tell us about how they were first sung by beggars and wandering journeymen in the streets and how they penetrated into the houses and churches. A thousand and a thousand hands reached for them, a thousand and a thousand hearts found in them what they longed for, and praised and glorified God for the salvation that had been made known to them through them. However great the number of German spiritual songs had been before the Reformation, they had to take a back seat to the songs which were now being composed and which testified so powerfully to Christ as the Savior of the world, apart from whom there is no salvation. The fanatical Romanists said in their anger that Luther had sung more souls into hell than he had preached! The fact is, as Tilemann Heßhusius, a later contemporary of Luther, says, that the one hymn: "Run freut euch, lieben Christen g'mein" (Rejoice, dear Christians) won many hundreds for the Reformation, who otherwise wanted to know nothing of Luther's teachings. Thus these songs became real promoters and pioneers of the Reformation.

After the foundation of the Evangelical Lutheran hymnody had been laid in the years 1523 and 1524, new treasures were soon added. Not only Luther himself composed various songs, but also the aforementioned friends, and more and more singers were found who let their voices resound in the choir. Thus, to mention only a few, Nikolaus Decius, Lutheran preacher in Stettin, who died in 1529, gave the church two immortal songs, namely: "Allein Gott in der Höh' sei Ehr'" (No. 1) and "O Lamm Gottes unschuldig". Jeues is a paraphrase of the hymn of praise sung by the heavenly hosts at the birth of our Saviour, which was already sung in the first church as the great closing praise at the daily morning devotions and later in the Roman church as a standing mass chant in the Latin form: "Gloria in excelsis Deo". Decius then transplanted this hymn, which was used as a mass chant, into the Lutheran Church, where it still rises on Sundays as a hymn of praise of the multitude to the Holy Trinity. And as for the other hymn, "O Lamb of God Innocent."

it is also an arrangement of an old Latin hymn, of which we have a literal translation in the hymn: "Christe, du Lamm Gottes" (No. 69). The Passion season would hardly ever pass without the hymn: "O Lamb of God innocent", and the sounds of probably no other hymn put us in the Passion mood as much as those of this hymn.

Another gift was given to the church by the excellent assistant of Paul Speratus in the introduction of the Reformation in Prussia, Johann Gramann, called Poliander, in his majestic rendition of the 103rd Psalm: "Nun lob', mein' Seel', den HErren" ('No. 348), a song of thanksgiving for spiritual and physical benefits, which quickly found its way into all Lutheran hymnals and is still held in such high esteem today. When the trombone of peace finally sounded after the terrible Thirty Years' War, it was mainly this song in which the people offered their thanks to the dear Lord.

Furthermore, Paul Eber, the faithful friend of Melanchthon, who died in 1569 as city pastor in Wittenberg and general superintendent of the Electorate of Saxony, wrote the consolation poem "The Church of the Holy Spirit".

When we are in the greatest need, And know not where to go, Nor find help nor counsel, Whether we care early or late, This alone is our consolation, That together in common we call upon Thee, O faithful God.

Um Rettung aus der Angst und Not (No. 387), a song that, written in a time of great distress, when the Papist Emperor Charles V. was waging war on the Lutheran lands, is a clear testimony to the faithful trust of the poet. It has become a song of comfort to many, and thousands, who have long since lain in their chambers, have raised themselves up with it in their temptations. Eber is also the author of the New Year's song: "Helft mir Gott's Güte preisen" (No. 50), in the first six verses of which he set a monument to his wife Helena, born Küffnerin, in the initial letters.

Furthermore, the jurist Adam Reusner wrote the incomparably comforting Kernlied:

In thee have I hated, O Lord, help me not to be destroyed, nor to be mocked for ever. This I ask of you: keep me In thy faithfulness, my God! (No. 365.)

It is said that the pious Johann Arnd, the author of the "Paradiesgärtlein," used to take off his cap when praying this "psalm of consolation from the mighty and ever-ready help of God," because, as he said, he remembered, "that God was gracious to him, and through his enemies, blasphemers, and slanderers in his Christianity, was making him grow and increase more and more, by increasing against their will his piety, devotion, and prayer, that it might become the more holy and devout."

O. Hattstädt.

One must be certain in God, and the more certain a man is in him, the better he helps him. Such people then receive with joy everything that is sent to them from God, whether good or evil, for they know that it comes from him.

(Luther.)

To the ecclesiastical chronicle.

God has blessed us abundantly in **our educational institutions.** In our St. Louis Seminary 91 new students have entered, all in the third class. All are from our colleges: 23 from Fort Wayne, 23 from Milwaukee, 15 from St. Paul, 13 from Concordia, 14 from Hawthorne and 3 from Winfield. As 2 who did substitute services last year have re-entered, the third class numbers 93. The second class numbers 93 in all, of whom, however, 4 are vicars and 2 are sitting out on account of sickness; the first counts 68, of whom 5 are vicars. The total number of students, therefore, is 254, of whom 243 will study here this year. This is by far the largest number in the history of our institution, and the old institution building, which was just now dedicated 25 years ago, and the new building completed last fall, are quite filled. To these students are added two candidates in theology, one from Germany, the other from America, who wish to attend lectures here. From our Seminary for Preachers at Springfield the numbers are still lacking. In our Teacher's Seminary at Addison 56 students have newly entered, and the total number is 200; in the Teacher's Seminary at Seward 118 students are studying, of whom 37 have newly entered. From our high schools the following numbers are reported: Fort Wayne 60 new entrants, total 221; Milwaukee 53 new entrants, total 208; St. Paul 60 new entrants, total 160; Concordia 35 new entrants, total 140; New York 19 new entrants, total 90. With New York is included our institution heretofore located at Hawthorne, N. Y., is meant. As is well known, our last Synod of Delegates decided to move the institution from Hawthorne to a more convenient location near New York. Since the old institution property has already been sold at a reasonable price, but the new building has not yet been erected, the institution is temporarily housed in the city of New York, in the school buildings of two of our congregations. With regard to the number of pupils and the move, it is written to us: "It is not such a large number as we had last year, but so much better than we could expect that we are very satisfied. Only a few have taken their sons away and sent them to our other institutions. St. Paul and Fort Wayne. How many new pupils we did not get because of our homelessness, we do not know. We had a lot of trouble and worry with the quartering. But we have succeeded so far that all have at least a temporary shelter, and there is a prospect that we will soon be able to do away with the "temporary". We have the three upper classes in St. Matthew's (Fr. Sieker), the others in St. Luke's (? Köpchen). We teachers have to go back and forth quite a bit, but it is getting better, perhaps, as time goes on." - At Winfield, Kans. the institution, hitherto the property of the English Synod of Missouri, but taken over by our last Synod of Delegates, and transferred to our Kansas District for continuance, 47 pupils are studying, 23 of whom desire to prepare for the preaching ministry. Here, as well as from other institutions, there are still students enrolled who are expected in the next days and weeks. In addition to these, there are also the Progymnasiums in New Orleans, Portland, Oregon, and Oakland, California, from which no information has yet been received. From the Portland institution, after three years' study, the first pupils, 4 tertians, have entered St. Paul. - God keep his strong protecting hand over our institutions of learning, bless teachers and students, and keep them from false teaching and unholy living! L. F.

How are right Christian preachers educated? A Congregationalist preacher requests a change in the teaching of

the theological seminaries. In his opinion, preachers should be taught in such a way that they are able to take account of human life as it is (to meet real life). To make clear what he means, he compares the study of theology to the study of medicine. In the study of medicine one learns three things: 1. what a healthy person is like, 2. what a sick person is like, 3. what the means are for healing the illness. The instruction of future preachers would have to be arranged in a similar way, if the preachers were to be equal to the situation. To this we say: What is desired here we already have, and the orthodox church has always had, by so instructing future preachers that they may teach God's Word without admixture of man's doctrine. God's Word teaches three things to be rightly known, namely, 1. the healthy man, 2. the sick man, and 3. the remedy. God's Word teaches that there was a healthy man only before the Fall. God's Word further teaches that after the fall there is no distinction among men before God's holy face; they are sinners all, and lack the glory which they should have in God. They are children of wrath, lying in spiritual death, and cannot help themselves. Therefore, according to the clear testimony of the Word of God, there is only one remedy for all men, faith in Christ, the Savior of sinners, who in his holy life and in his innocent suffering and death offered himself as a sacrifice to God for all men. This doctrine of the Word of God pattles for all men and for all time. All preachers who judge men differently and propose other remedies than faith in Christ crucified are cranks. God save us from preachers who seek to help up the church by anything but teaching the Word of God! F. P.

From World and Time.

Pious Princes. The present Swedish King Gustav, as is reported, follows entirely in the footsteps of his pious father, the late King Oskar. He shows, like the latter, a decidedly Christian mind, and does not shrink from openly expressing his Lutheran convictions. On the occasion of a national day of repentance he said: "Nowadays there is a widespread indifference towards Christ, even blasphemy against Christ can be heard. No one among us can say that he has so earnestly opposed evil by word and life, and so testified for truth and right, that he does not share in the responsibility for these sins, which are so general, and heavy is the responsibility which rests on a people who reject the saving grace of God. Changes and improvements are indeed sought in our day; but the very most important change and improvement is a general conversion to God." On another occasion, the King commented on the work of the Church Reformation as follows, "The Reformation has emphasized the conversion of the heart, and the unspeakably great gift which God bestows upon broken hearts, with a clearness whose rays shine in the history of the world. May therefore the memory of the Reformation be a blessed one among us! Let us follow its exhortations to hold fast to the word of God, to seek the righteousness with which God clothes us, and to strive for such a development and activity of life as is like a plant growing out of the love and faith of the heart. The Gospel of Christ, which the Reformation has brought to light anew as the gold of truth, cleansed from the dross, is the only thing that can be used for this purpose.

of human invention, once shone brightly for Gustavus Adolphus, his people, and his army, and it has lost neither its glory nor its power ever since." "Notwithstanding the many enmities that are manifested against the gospel of Christ, we see even in our own times that it creates blessings, both in the Christian and in the Gentile world. As the living seed is carried over the sea and germinates on foreign shores, so the gospel comes to the heathen lands. As we also join in this work, may it be done with such truth and steadfastness as to show that we desire to bring to our fellow-men in lands far from us a gift which is of priceless value to ourselves!" "The zeal of many to make our fatherland precious to the Swedish people is promising, but it will be still more promising if we likewise, and above all others, have one and the same precious faith, one hope, one Saviour, and God, who is the Father of us all." L. F.

A good testimony is also given to the recently deceased Duke Ernst of Saxe-Altenburg. The "church messenger" of the Lutheran congregation in the famous spa town of Karlsbad says about his church position: "Every year the high lord was a guest not only of our springs, but also of our house of worship. In the long years, only a few Sundays have passed on which - and then only due to physical ailments - the Duke was not a participant in our church services. Duke Ernst was consciously Protestant and never shied away from expressing this. His Highness also supported our congregation materially by making a large donation to it every year. But what was most valuable to us was his resolute confession, which would give many thousands who have finished with the church food for thought! Our congregation has every reason to keep a grateful memory of the high lord." And in the same way this Duke Ernst has proved his Christianity and his confessional position in his native land by word and deed. Surely princes of such earnest Christian sentiments will be a blessing to their people. And what a fine example they set them when they regularly attend public worship! L. F.

Simplicity.

If malt look at the great men and sronuncn Christians in the history of the church, you will find that they have been simple. Jesus himself walked in the form of a servant, and required of his disciples that they should follow his poor life, and that they should not wear a mantle, a bag to carry them away, or even shoes on their feet. How simply and meagerly did his greatest apostle Paul live! He earned his daily food and necessities with his own hands, and it may often have been scarce enough. In the Middle Ages, however, merit was made out of external poverty, and many exaggerated it to excess, which was of course against the meaning and example of Jesus. Nowadays, however, the danger threatens from the other side, namely, that one gets too much into the ways of the world and values and cultivates the outward appearance more than is right and proper for a Christian. Here we may well remember such men who made few demands on the outward life and its "comforts". How simply and simply Luther lived Melanchthon, his daily housemate, reports of him: "He was by nature of little food and drink, that I often wondered at him, because he was not small and weak in body. I saw that at times he ate nothing in four whole days.

ate and drank. Thus I have often seen that he was content with only a little bread and a herring every day, and that at times for many days." And Melanchthon himself belonged to the most undemanding of people. Even as a student in Tübingen he, the son of a wealthy armourer, often exchanged his better table for the lesser one of a poor neighbour, and even later he only ever ate two meals a day and only ever enjoyed one dish. If his wife ever wanted to give him a better morsel, she had to attack it with lists. It is characteristic of the well-known pastor Theodor Fliedner that he did not allow his numerous children to talk about food at his table. Only the potatoes were they allowed to praise. Half a potato, which he peeled himself while his hand was still trembling, was his last refreshment on this earth. Father Flattich was also known for his simplicity in external things, and it is to this circumstance that he owes in no small measure his great popularity. In his old age he renounced all meat, and ate day by day only his little shot of porridge, and when some one once asked him why he did so, he answered him, "Do han i do jetzund - weil i net als Schlecker in de Himmel kommen will." It is said of a Christian schoolmaster that he had a housekeeper who could only cook three dishes, and with these he sufficed. And yet he was a strong man in body and soul, who in his good days, as he once said, "would have wrestled with a lion".

One of the most important tasks for parents is to educate their children to simplicity. Spoiled, demanding children no one can use later, and they certainly have to experience the most bitter disappointments.

How are things in your community?

This question is often heard. When two Christian friends who belong to different churches meet, one can expect that this question will also be raised. One of them says:

"O, all is well with us, very well; the congregation is nicely together, the services are well attended, the preaching of the gospel finds open ears and hearts."

Another can report less joyfully, "Can't exactly say it's going very well, but it's still going, albeit with a bit of a bang at times."

A third looks sad and disgruntled; he would rather avoid the question, but since he cannot, he shrugs his shoulders and complains bitterly: "It won't work for us anymore - it's nothing and it won't work!"

Preacher and congregation must work together, and if one lacks the necessary faithfulness, there can be no question of prosperous progress. Many of our congregations forget this, accusing their pastor when they should be accusing themselves, blaming him for things for which they themselves are responsible.

The saying goes well, "Like shepherd, like flock." That is true in many cases. But couldn't we also say, "Like flock, like shepherd," like congregation, like pastor? A pastor is also a human being. He is more or less dependent on his environment. He can be cheered up, but he can also be discouraged.

Just as a flower can only flourish properly in healthy air, in sunshine and rain, so, as a rule, joyfulness, zeal, and energy in the professional work of a pastor will only be there

stop where the necessary conditions are present. Where a pastor cannot work with joyfulness, he will not accomplish much at all. Joy and love for things makes effort and work little.

But how many faithful, conscientious pastors there are who have to perform their office with sighs and tears! The congregation makes the ministry more difficult for them, instead of making it easier for them; the officials in the congregation are a hindrance to them in all their undertakings and endeavors, instead of proving to be faithful co-workers.

What is the reason, therefore, in so many congregations that things do not want to move forward? It is because of the congregation, or to put it even more clearly: it is because of the members of the congregation. They do not help. It is not the shepherd who should lead the flock, they think, but the flock that should lead the shepherd. It is not the shepherd who should lead with the staff of the divine word, but the flock that leads, and the shepherd who should follow behind with humility and obedience.

If, for this reason, things look so sad in some congregations and do not want to move forward at all, let us get to know the real, actual reason. Let the following questions be put to the right test:

What about the officers of the church? Are they really assistants to the pastor, faithful, valiant Christians whose hearts are in the right place? Are they diligent in church attendance, diligent communion-goers? Are they sober, chaste, and orderly in their walk of life? These are important questions. And mark it well, next to the pastor's election, nothing is so important as the election of officers.

2) How do the members of the congregation carry out their duties? Don't imagine that one man, the pastor, can do everything. No, every member has his duties. And that includes diligent church attendance. What about Christian love and mercy in the congregation? Is the congregation diligent in praying for the pastor? After all, we sing, "By our might is nothing done!" Well, if another must help us, do we also diligently beseech him for help? The prayer of the righteous does much, and no one outside the presbytery knows how much the diligent prayer of seldom the members of the congregation strengthens and cheers up the pastor who is often so overburdened. Whoever really has the welfare of the congregation at heart will certainly faithfully fulfill this duty.

What about the salary of the pastor? Pastors cannot live on air, and the Lord has ordained that "he that preacheth the gospel shall be fed of the gospel". Every church wants a capable pastor. He is to "preach well"; he is to exert his influence among the youth; he is to visit the poor and the sick; he is to give his alms at every opportunity; he is to live according to his station. In short, the highest demands are made upon his head, upon his heart, upon his character, upon his house, and upon his - purse. A right evangelical preacher never wants to enrich himself in his profession; but the daily cares for subsistence, the necessity of incurring debts, should be taken from him by the congregation. A pastor, as good as any other worker, is worth his wages.

Education and yet no faith.

How little it is of use to bring mere education to the heathen is shown by all the educated heathen among us and in heathen countries, who remain in their unbelief and superstition.

despite all the science and education. Thus "The Bee on the Mission Field" tells of the Maharajah of Darbhanga, who is a strange man:

"He speaks English perfectly correctly and has a large library of 7000 volumes. We find there the most important scientific works, dictionaries, conversational encyclopedias, atlases, and the like. So the Rajah is at the height of learning in our time, and yet he is quite a poor idolater. His soul is full of fear. When he wants to go away, he sends his priests to the railway station to watch the flight of birds. It has happened that he has not moved from the spot for a whole month because the bird signs were unfavorable. We went into the palace; we saw there furniture all of ivory and gold; an indescribable splendour reigns in the palace. But the Rajah does not dwell in it; he is afraid of the spirit of his deceased brother, which is said to go about there. We have noticed nothing of the spirit. Again, for all its outward beauty, a reminder of the darkness that is there in the children of unbelief. This Maharajah is bent on building temples. We saw there two or three new temples built by him. With his enormous fortune he cannot do enough in the service of the gods. So this man has absorbed all the learning of our day, but the pagan religious trait is also the strongest force in him."

Education is a fine thing, but without living faith all education is inwardly hollow and empty. It is like a fine temple in which yet an idol sits. The task of the mission is to bring the poor heathen to the saving faith in Christ through the preaching of the gospel. It can deal with education only in so far as it can be put at the service of faith. But with this we have named the task of the church in general.

The weeds.

To destroy a garden, one need not tear out the flowers, dig up the paths, uproot all the hedges; it is enough to leave it to itself. And therein lies the main danger. There are enough people to whom it does not even occur to deliberately harm the garden of their souls, but they do not care. They neglect to read the Bible, they no longer pray, they neglect to weed out the little weeds every day; they let the branches of the shrubbery grow wild instead of cutting them off and keeping the bushes in order. Consequently these grow tall, and soon neither sun nor air penetrates to the plants; what should protect the beds becomes their ruin. In this way the garden becomes a desert and an ugly wilderness. The garden of our soul must produce something, either fruit and flowers or thorns and weeds. It needs care and nurture every day. The first little lie, the first beginning of selfishness, the first disobedience, brings about a thousand similar things.

Be thankful!

"Have you heard of the great luck I have had?" so a dear parishioner asked me the other day when I came to him. To my negative answer and counter-question, "What?" he told and showed me how the lightning had struck his barn, passed through the hay

...and yet had not ignited. Certainly, "a great fortune", a gracious protection of God! Surely the dear man thanked his God heartily for it. - But have you, dear reader, not already had such "great good fortune," even greater good fortune, in that many a thunderstorm has passed over your house and barn, the lightning has flashed and the thunder has rolled, and - it has not struck at all? Did you then also tell of this still greater good fortune of yours, praising God and thanking him heartily for it? C. B.

Hold still.

When God wants to strengthen a man's faith, he makes him lack faith; he sets himself up as if he would not keep him either faithful or faithful, throws him into all misfortunes, and so wears him down that he almost despairs, and yet manages to keep him quiet. Keeping still is patience, and patience brings experience; for when God comes again and lets the sun shine on us again, man opens his eyes, is astonished, and says: "Praise be to God that I am rid of misfortune!" (Luther.)

Strange things.

It is strange that childless people are often most anxious about money; that the most industrious schoolchildren need the most books; that the half-knowledgeable are so conceited about their knowledge, and the true scholars so modest; that people are ashamed of praying and boast of drinking. But the strangest thing is, that though one knows that he must die, yet he does not prepare himself for eternity.

Obituaries.

On August 20, after a short, severe illness, it pleased God to redeem teacher emeritus Karl Friedrich Kirsch from all evil. He was born on August 17, 1830 in Dosienheim, Baden. He was active in the school office for 42 years, 25 years in Friedheim, Ind. and 17 years in Worden, Ill. Because of his advanced age he resigned from the latter office and moved to Cowling, Ill. where he remained until his death. His age he brought to 78 years and 3 days. His nearest mourning relatives are his aged and very infirm wife, Margaret, née Kiefer, with whom he lived in wedlock for over forty years, and 7 children, four daughters and three sons, two of whom also serve the Lord in the school office. At his funeral the undersigned preached on 2 Tim. 4, 18, which words the blessed deceased had prayed diligently and longingly to the Apostle. Fr. Lehmann.

Again it has pleased God to call away from this life a student of our institution. Walter Deckmann, a Primaner, son of Father Julius Deckmann, died at the parental home at Eedar Napids, Iowa, September 1. The remains were given a Christian burial on September 3, with a large attendance. Among the speakers was Prof. C. Goessle. God comfort parents and brothers and sisters!

Milwaukee, Wis.

M. J. F. Albrecht.

New printed matter.

The Saviour. The Image of Jesus Christ, Traced in the Four Gospels. By Carl Manthey-Zorn. Published by the Northwestern Publishing House, Milwaukee, Wis. 403 pages 7X10, bound in cloth with gilt title and cover decoration. To be obtained from the Concordia Publishing House. St. Louis, Mo. price \$2.00.

One can have different opinions about whether one should write a "life of Jesus", as one usually says, or not. There have been pious people who did not want a human description of the life of Jesus, but thought that one should be content with the presentation of the holy four Gospels. And there have been, especially in more recent times, many writers of the life of Jesus who have distorted the sacred image of the Saviour in their presentation in a most shameful way, and have blasphemed the Holy One of God. That the latter has not happened in the present book, we need not assure. But neither does the former objection apply here. For the picture of the Saviour drawn here is precisely that presented in the holy Gospels. The author says in the preface about his work and its aim: "Jesus Christ is our Saviour. In JESUS Christ alone is salvation for us lost and damned sinners, namely, forgiveness of sins, life and blessedness. He that believeth on JESUS Christ hath this salvation: he that believeth not on him hath it not. There is only one means of believing in Jesus Christ, and of becoming firm and joyful in our faith in him. This one means is that we see him ourselves - see him in the word of the Holy Scriptures. The evangelists draw the picture of Jesus Christ. They do this through the Holy Spirit, so that their picture of Jesus Christ is absolutely faithful. And the same Holy Spirit who through them painted the picture of Jesus Christ in the Word, paints it through their Word in our hearts, so that it is transfigured in our hearts in true faith. - As a result of an unexpected request on the part of the publisher, and after much hesitation, I have dared to take the four Gospels and show from them the image of **the** Saviour, so that the Holy Spirit may work and strengthen and sustain in the hearts of the readers of this book the beatific faith in the Saviour. The only plan I had beforehand - apart from the aim just mentioned, which I never lost sight of - is that I wanted to make every word of the four Gospels intelligible to every reader. Otherwise, in writing, I have let the book become what it has become. The language I have used is not that of the learned world, but that of the Christian people. Remembering that the evangelists spoke in words which the Holy Spirit taught them, I have let their words come into their own, and have not transposed them into my poor words." This the author himself says of his book. And we say, having immediately taken the book, which came to us a few days ago, in hand with special expectations, and having not yet read the whole work, but many passages through the whole book: It is an exceedingly fine, quite delicious book, a generally intelligible explanation of the whole four Gospels, from which the word of John the Evangelist concerning the Saviour rings out to the reader, "We beheld his glory, a glory as of the only begotten of the Father, full of grace and truth," John 1:14. The author remarks at the end of the preface that he was guided by D. Stöckhardt's "Biblical History of the New Testament" as to the time and order of the events narrated, and then says: "I did not use any other aids, but laid the Bible and paper before me and wrote. O, and I have seen the Saviour! So may others also see Him!" - We do not think it necessary to say any more about the manner of executing the book, which is divided into 33 sections, each of which again contains a number of chapters. The author is well known to all readers of the "Lutheran" by his faithful collaboration in our paper. But a word may be remarked about the equipment. The book is produced in rather large print, the binding, though not particularly firm and tasteful, is nevertheless satisfactory. But quite splendid is the rich pictorial decoration. In addition to a map of Palestine at the time of Christ and a chronological table of Jewish history from the birth of Christ to the destruction of Jerusalem, the book contains 60 full pictures, which thus take up a whole page, and 27 text pictures, which are inserted into the text. These pictures represent biblical persons, events, cities, landscapes etc., but above all again the Saviour. They are pictures of the most famous painters of old and new times: Rafael, Titian and Rembrandt are represented as well as Pfannschmidt, Schönherr and Plockhorst down to the still living cairn. This beautiful ornament of art is a most estimable addition to the glorious contents of the book. May it find its way into many Christian homes, be diligently read, and bestow rich, lasting blessings!

L. F.

History of the Reformation until the completion of the Formula of Concord and the first appearance of the Book of Concord. By August Emil Frey. Latest edition. Ernst Kaufmann, Lahr and New York. 200 pages 5X7, bound in cloth with gilt title and cover decoration. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 40 cts; price per dozen: P3. 60; price per hundred: P25.00.

When this popular little history of the Reformation first appeared in 1880, the "Lutheran" said of it: "A little book written with great love for the matter. The author's heart is set on the Lutheran Church. And to turn the hearts of her children rightly to the Lutheran Church again: this goal the author evidently had in mind when he wrote the booklet." Since then the author, whose favorite pastime was the history of the Reformation and the history of missions, has blessedly gone home. But the little book, which, as the son says in the preface, has gone through many editions, and has been read by thousands with great blessing, is still coveted. So the publishers, as the old plates were worn out, have arranged for a whole new edition, adorned with a number of pictures, and otherwise quite handsomely furnished. May it continue to inspire love for the Lutheran Church and loyalty to the Church of the Reformation!

L. F.

Sermon on 2 Cor. 3, 4-11, preached by Karl Reuter.

14 pages 5X7. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 5 Ets.

A sermon on the Epistle of the 12th Sunday after Trinity, preached by Fr. K. Reuter of our Synod at the introduction of his brother 14 Th. Reuter, who formerly also belonged to our Synod, in Crimmitschau, Saxony. The sermon shows why we should all highly esteem the evangelical office of preaching, namely, 1. because it is such a glorious office, much more glorious than that of the Old Covenant, and 2. because God Himself makes His emissaries capable of the same.

L. F.

Concordia Children's Choirs. A Collection of Songs in Four Part Sah for our Schools and Sunday Schools. Concordia Publishing House, St. Louis, Mo. 292 pages 7X6, bound in cloth with cover imprint. Price: **40** Cts.

A new songbook is offered here in a solid, good layout, as one is accustomed to from our publisher. First intended for Sunday schools, for which two ways of opening and one way of closing are also presented, the book can be used in every school and will also soon find its way into Christian homes. It contains a total of 246 songs, which, as in our hymnal, are essentially arranged according to the course of the church year, while a section under the very broad title "Nature Songs" also includes morning and evening songs, fatherland songs and the like. Among these songs, 28 are in English, and some are in both languages. 49 of the songs are chorales of our hymnal. That such a songbook meets a real need in our circles is confirmed from various sides. We believe we can say that in this collection all wishes have been taken into account and that the book is distinguished by its diversity. With such a large number of songs, it is almost unavoidable that one will occasionally have a different opinion about the inclusion of a song from the poetic or musical point of view. The committee which compiled the book on behalf of a larger pastoral conference has visibly taken pains, worked diligently, and rendered an estimable service to unfern Sunday-schools.

L. F.

Rejoice to the Lord! A program for a children's service on Christmas Day. Presented by R. F. Nimmer, teacher, 948 W. 21st St., Chicago, Ill. 20 pages 5X6l->. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 5 cts; dozen price: 50 cts; hundred price: \$4.00 postpaid.

This booklet for a children's party at Christmas has, of course, the old familiar contents, but arrangement of matter and form are new, and both will appeal. Let a copy come to you and you will find the program quite serviceable.

L. F.

Kurze Gestenlehre. A Textbook for High Schools and for Self-Instruction. By August Crull, professor at Concordia college at Fort Wayne, Ind. third improved edition. St. Louis, Mo. Concordia Publishing House. 1908. Price, stiff paperback: 30 Cts.

The improvements in this latest edition of the proven booklet consist mainly in the fact that the now recognized latest spelling is used and that some examples that seemed to the author no longer quite appropriate, have been replaced by better ones. The third edition can, however, be used in schools without disturbance alongside the second.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 10th sunday n.	Trin.: Kand.	P. Danker in
St. Paul's Church, Chicago, Ill,	assisted by	1'14 Lange,
LamsandWalter		
of 14 Ad. Bartling. - Kand. G. M e y r at the church near Brownstown, Ind. assisted		
by 14 Schumms of 14F . More.		

On the 11th Sunday n. Trin.: Kand. H. Sicb er n in the St . Pauls church at New Pork, N. P., assisted by 1>14 Körber, Pottberg, M. L. Steup and Dir. Feths by 14 K. Kretzmann.

On the 12th of Sonnt, n. Trin.: Kand. P. G ü l z o w in St. Jacob's Church, Chicago, Ill, assisted by ??, Sievers, Th. Kohlt and A. I. Büniger of 14 K. Schmidt.

On behalf of the respective District Presidents were ordained and inducted:

On the 9th of Sonnt, n. Trin.: Kand. W. T. Vogel in the parish at Osman, Ill, by 14 C. Pöckler.

On the 11th of Sonnt, n. Trin.: Kand. M. Young in the parish at Hershcy, Nebr. by 14 Jos. Schulz. - Kand. H. A t r o p s in the parish at Olympia, Wash. by 14 Jul. Huchthauscn. - Kand. A. W u g g a z e r in the parishes at Alice and Petawawa Tp., Ont. cau., by 14 H. Landsky.

On the 12th of Sonnt, n. Triu.: Kand. G. Smukal at St. Mark's parish in Thayer Co. nebr. of 14 W. Cholchr. - Kand. K. Trautmann in the parish at Lake Charles, La. by 14 H. Gardener. - Kand. J. Schlichting in the township at Menno, Wash. by 14 C. Hereth. - Kand. E. K r a u s e in the Monnt Zion congregation (Negro Mission) at New Orleans, La., assisted by Professors Niermann, Wenger, Reisig, Müller, and l'i'. Wambsganß and kiss of 14 G. M. Krämer.

Introduced on behalf of the respective District Presidents:

On the Feast of Trinity: 14 C. W i t s c h v u k e in the church at Colby, Wis. assisted l*. Lsch' of 14 A. F. Imm.

On the 10th of Sonnt, n. Trin: 14 A. B e h r e n d t in the churches at Grech Grovc and Curtis, Wis. of 14 A. F. Imm.

On the 11th of Sonnt, n. Trin.: 14 M. O. Muller at the mission church at Twin Falls, and the day following at Rupert, Jdahv, by 14 G. Toenjes. - 14 O. Bahr in the congregation at Loebau, Tex. assisted by 14 Mörbcs from 14 R. Osthoff. - 14 P. Klünder in the parishes at Albion and Kilbernia, N. Dak. by 14 J. F. Meyer. - 14 C. H. L ü k e r in Zion parish at Corinna Tp, Minn, by 14 W. Meyer.

September 3: 14 J. F. M. Vinegar at Beach, N. Dak. and next Sunday at Pine Hills and Miles City, Mont. by 14 H. T. Rauh.

On the 12th of Sonnt, n. Trin: 14 W. G. B r ü g m a n n in the church at Evansville, Ill, assisted by 14 Wilks of 14 G. W. Bruegmänn. - 14 6th M. Frentzel in the parish at Mattoon, Ill, assisted by 14 A. F. Neueudorf. - 14 H. J. Rådeke in the township of Fairfield, Minn, by 14 H. Kollmorgen. - 14 J. K u c h e n b e c k e r in the townships at Wellfleet and Curtis, Nebr. by 14 G. Chr. Barth. - 14 T h. Vogel in St. Paul's parish near Buffalo Creek, Nebr. by 14 F. Köster.

Introduced as teachers in parochial schools were:

On the 7th of Sonnt, n. Trin: Teacher J. Schroeder as teacher in the school of St. John's parish at Alyonquin, Ill, by 14 H. Moldenhauer.

On the 9th of Sonnt, n. Trin.: Kand. A. Zimmer as teacher at the Emanuel Parish School at Eaft Los Angeles, Eal. by 14 M. H. Tietjen. - Kand. B. C. Meyer as teacher in the school of Holy Ghost parish at Fisherville, Ont. by 14 S. B. Eix.

On the 11th of Sonnt, n. Trin.: Kand. O. Backhaus as teacher of the second grade in the school of St. Paul's parish at Chicago, Ill, by 14 Ad. Bartling. - Kand. P. A. Wendler as teacher at the school.



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No. 20.

Letters from the Epistle to the Romans.

Third letter.

The godless world.

Rom. 1:18-32.

Beloved Christians! Now the real letter begins; I mean the letter to the Romans.

"The just shall live by his faith." With these words the apostle had concluded his introduction and at the same time indicated the main theme of his letter.

Now how pleads it with those who are not righteous before God by faith? How is it with the ungodly world?

God is angry with them. - Yes, the godless world does not ask about this and does not care. But one day it will become clear to it what it is, that God is angry with it. On the last day God's wrath will be terribly revealed against them from heaven.

Consider what kind of people the godless world consists of. They are godless people, without the fear of God in their hearts, without the fear of God in their lives and in their conduct, and the truth, the truth that shines in their eyes, that cries out to their hearts, that teaches them better, they stop this truth, hold it down, oppress it with their godless unrighteousness.

What truth is meant? - All men without exception know something of God. That which all men are aware of and know about God, that is what the wicked know. God has made it known to them. God is invisible. But as long as the world is created, God's invisible being can and must be seen, perceived, recognized from the works of creation. From the works of creation one recognizes and perceives God's eternal power and divinity. Through His works the invisible God shows that He is there, that He is an eternal and almighty God, that He is a glorious, great, holy God beyond all understanding. This is what God shows

Even to ungodly men, that they might have no excuse for their ungodliness. For what excuse can they have, how can they prove that they are not under the wrath of God? They have known God, as has just been shown. Have they then praised him as God, as the eternal, almighty, wonderful, great, holy God? Have they inquired of him, feared him in heart and deed? Did they give him thanks? No, not at all, but they have held, held down, oppressed, trampled under foot this worthiness known to them from God. And so they have become vain in their thoughts - and in this they have done right, although they also heap guilt upon guilt - their foolish thoughts and aspirations are only directed towards the vain, the earthly, the transient; their incomprehensible heart, which neither wanted nor wants to accept a right mind, is now completely darkened, so that the light of truth, which always and forever shines from God through his works into their heart, can do nothing in it, can produce no movement towards God. They think they are wise, very wise; they ridicule all knowledge of God and fear of God, all praise of God and thanksgiving to God; they think they are the gods of this world, and that nature, nature is the last and highest thing to be known. And thus, indeed, they have become fools, unspeakable fools. Is it not so? - And the most extreme and abominable thing that their vain poetry, their incomprehensible and darkened heart, and their insane wisdom have accomplished is that with which the earth has been covered for thousands of years. What is this? The apostate and godless people have a knowledge of the truth, a knowledge of the glory of God. That has been shown. But what have they done? They have transposed this glory of the incorruptible God, transfigured it into a likeness, that is, into an image of a corruptible man, and even of birds and four-footed and creeping beasts. This is what God must be like, they say. This is the idolatry that has flooded the earth for millennia.

And for all this they should have an excuse? What excuse? Announce, if thou knowest one! For this they should not have fallen to God's wrath and report? Ah, Gort hath made them know truth enough to take away all excuse.

Now go," says God to them here on earth, "and see how far and where you go with your wickedness. And so all the doings of the wicked are pure unrighteousness. This is a punishment and a doom of God - and yet again their own fault. God withdraws his hand of good rule from them and gives them over to the lusts of their evil hearts.

And where has the godless world come to in this way ?

First, into abominable uncleanness... Into infinite, unbounded fornication and profanity. The originally holy sexual instincts of their nature have turned into pure impurity, into pure fornication and shamefulness. Ah yes, it is so. Thus the wicked, by God's just punishment and their own fault, have come to the point that their own bodies are defiled in themselves. Yea, this is a just punishment. For they have exchanged the truth of God for a lie, and have honoured and served the creature rather than the Creator, who is blessed for ever. Amen. And now? Now they ravish their own God-created bodies upon themselves! God has even given them over to shameful lusts because of their wickedness. For their wives have changed the natural use into the unnatural. Oh, this need not be further explained. Likewise also the men have forsaken the natural use of the woman, and are heated one with another in their airs, and do shame man with man. - Thus have they received in themselves the reward of their wicked and wanton error, that they have rejected the knowledge of God. As it should be, and as it is right for them to do.

And as they have not counted God worthy to be known and to be ruled by his knowledge, so God has further given them over to their perverse and unworthy mind, so that they do what is not fit. They are full of envy, murderousness, strife, cunning, deceit; they are ear-blowers, slanderers; they are people detesting God, treating others shamefully, looking down arrogantly on their neighbor; they are glorifiers, and they only ever seek to invent wickedness; they are disobedient to parents, disobedient, unintelligent, incompatible, unloving, unmerciful. They know well the right of God, that they who do such things are worthy of death, not worthy to live in human company; yet not only do they do such things, but they also take pleasure in them, applauding those who do them.

A frightful picture of the godless world in few lines! But is it not apt? Open your eyes and look into the godless world! And so it is not only with the barbarian nations, but truly also in the civilized world. Read this description of the godless world again slowly and then say whether you do not see all this here in our time.

And now, O Christians, take note of two things. First, this is a description of the whole wicked world, and of all men, yea, of all men, who are not justified in the sight of God by faith. It is true that this is not found to the same degree and in the same abomination in every worldling. With some the natural knowledge of God is not yet so completely trampled under foot. Some, therefore, still want to hold on to outward discipline. Some even raise their voices against the outmost excesses of such ungodly ways and deeds, and are then hushed up, shouted to death, sung to death, laughed to death. But in every man, yes, in every man of the world, the germ and the root and the more or less high growth of this ungodliness is found, and will bring forth the fruit of eternal death, if he does not become righteous before God by faith. - And secondly, we Christians, too, who are justified and born again before God through faith, see very well that we still have all the instincts of this ungodliness in our old nature. And very easily and quickly this ungodliness will grow up and corrupt us, if we do not remain in the righteousness of the faith and in the new birth.

There is but one help for the whole world and every man: the righteousness which JEsus Christ procured, which is valid before God, which is apprehended by faith, which leads to eternal blessedness.

C. M. Z.

The nursing of women in the Christian church.

I.

In our time there is much talk and writing about women's rights, about the so-called women's question, the emancipation of women. Women's congresses are being held in America, England, Germany and other countries to discuss the position that women should occupy in the family, in the state and in the church. The extent to which this movement has already assumed can be seen from the fact that the Federation of German Women's Associations, which is concerned with these very questions, now has 100,000 members, according to a report in a Socialist paper. If we want to summarize the result of all these discussions and proposals briefly, it is this: the position of women in the family, the state and the church must become different from what it is today.

How great an impression these movements have made on ecclesiastical circles, we see from the fact that in some ecclesiastical bodies women now co-govern the congregation, exercise the right to vote, and even come out as preachers and missionaries. Some time ago an ungodly newspaper praised it as the immortal merit of Mrs. Eddy that she, without blushing, places the opinion of the woman on an equal footing with that of the man, that she, for example, considers her own opinion as important as that of the Lord JEsu, in short, that in the meetings of the Society of Christian Scientists, which she founded, the woman leads the word just as much as the man.

Now no one will deny that in the history of the world there have been hundreds of cases in which women have been tyrannized in the mob and disenfranchised in the state, and that even in the church their position has often not conformed to the precepts of the Word of God. If, then, these congresses and con-

If the only aim of these meetings were to find out what position God is instructing women to have, and how this position can be obtained for them by the right means, then one could have nothing against such meetings in and of themselves. But unfortunately the aim of these efforts is quite different. While the Bible is partly completely ignored, and its statements about the position of women in the family and the church are partly ridiculed as outmoded views, this question is to be decided according to reason. Here, however, lies the basic error of the whole movement: man treats as an open question what God has long since decided; here, too, one sets human wit against God's Word.

Although in the last fifteen years our "Lutheran" has repeatedly referred to the aberrations of our time in the matter of women, nevertheless, since the error does not cease, a testimony against it shall be given here again today.

If we look at the indications God gives us to answer this question, it must immediately strike every reader of the Bible that God never used women to write the books of the Bible. We count 66 books of the Old and New Testament, but not one of them was written by a woman, but by the Holy Spirit. This fact alone indicates that women should not be in charge of the public teaching of the Word of God.

In addition to this, God, who Himself called His prophets directly from heaven in the Old Testament and chose His apostles by Christ's own mouth in the New Testament, did not send one of all the pious women of the Old and New Testaments to preach the gospel. There we read of many a godly woman, of a Sarah, of a Hannah, but we do not find God saying to any woman, "Go, preach to my people, call my Israel to repentance!" Also when the church at Jerusalem chose and sent out messengers by vote, they sent out men, but not women, Acts. 15, 22.

From this it is clear that God did not look at the special talents of some women. There is no doubt that in some cases women are extraordinarily gifted and deeply learned, that they possess clarity and eloquence, and also the gift of communicating what they have grasped to others. God does not see to it that some women know the Bible well, are firm and strong in their faith and ardent in their love for the Saviour, have a right heart for the mission, and even know how to share the law and the gospel, but it pleases him, the all-wise and kind God, to have the woman in the house, the man in the public, that the woman should take the serving, the man the ruling position.

That according to the rule the woman should not teach publicly and should not rule the church is shown to us by the clear statements of Scripture. 1 Cor. 14, 34. 35 Paul tells the Christians: "Let your wives be silent among the congregation; for they shall not be permitted to speak, but shall be subject, as the law also saith. But if they wish to learn anything, let them ask their husbands at home. It is evil for women to speak among the congregation." And 1 Tim. 2:12 the same apostle says, "But unto the woman I suffer not.

that she should teach, nor that she should be master of man, but that she should be quiet."

Here Paul, even God the Holy Spirit Himself, tells us that women should not teach or speak in the church. The first saying distinguishes between the home and the church. The saying does not speak of whether the woman can teach at home or not, but it speaks of the public life in the church, and there it forbids it. These words are so clear as day that no church community need be in doubt about God's will. Whoever, in spite of these words, appoints women preachers, or gives them the right to vote, although there are men to lead the church, wants to be wiser than God, contradicts the Scriptures, and will receive his judgment.

In a synodal report of the Kansas District of our Synod in 1897, we read these words worthy of heeding concerning the right to vote in the congregation: "Only the male members entitled to vote shall attend the congregational meetings. This also excludes the women, and rightly so. God says in Eve to every woman, 'He shall be thy lord.' But where would this lordship remain, if, for instance, in a congregational meeting a majority of women could vote down the man? if the woman could nullify the voice of her husband by her vote against him? But perhaps some one would not allow this passage to stand in such application. Well, then, God plainly says that the woman shall not have seat and voice in the assembly of the church, when he saith 1 Cor. 14:34 by the apostle, 'Let your wives keep silence among the congregation: for it shall not be lawful for them to speak, but to be subject, as also saith the law.' More clearly and unmistakably has the Christian spoken on no other point. As clearly as it is said to the children: As clearly as it is said to children, 'Obey thy father which begat thee,' so clearly is it said to wives, 'Keep silence among the congregation.'" 1 Tim. 2:12 Paul reiterates this, saying, "But I will not suffer a woman to teach, nor to be the master of her husband, but to be quiet. The church has always held fast to this divine order; it is only in our last days, when we have come to the bottom of all abominations and devilries, that this, like all other orders of God, has been turned upside down. But we want to stick to God's word and therefore say: "The woman is to be silent in the congregation; only the men are to have a seat and a voice there. It might happen that a congregation consisted entirely, or at least in so far, of women only, that there were no men, or not enough, to govern and take care of the affairs of the congregation. As in such a case women would have to be called in to take care of the affairs of the congregation, so it would not be possible to prevent them from taking part in the deliberation of these affairs, since they would then not be the master of the men. Yes, as in such a case, if everything else is right, church discipline can be exercised, so also a pastor could be appointed by the election of such women. But this is an exceptional case, and such a state of things, where it occurred, should never and never become a perpetual one, but would have to give way to the rule as soon as it could be carried out." -

As it is not for a woman to exercise the right to vote in the congregation, so we should not be surprised that God does not want her to teach publicly, and thus to teach men, wives, and children, and herewith also her own husband. It has pleased God to subordinate the woman to the man, and not vice versa. 1 Cor. 11:3 says, "But I let you know that Christ is the head of every man, but the man is the head of the woman, but God is the head of Christ." And 1 Cor. 11:9 the apostle goes back to the origin of the man and woman, and infers their mutual position. He says, "And the man was not created for the woman's sake, but the woman for the man's sake." 1 Tim. 2, 12-111 he emphasizes the same thing and adds that the fall of man also happened first through the woman, and therefore the woman was subordinate to her husband. There it is said, "For Adam was made first, and after him Eve; and Adam was not deceived, but the woman was deceived, and brought in transgression." The most definite of God's commands is found in Eph. 5:22-21l, where it says: "Let the wives be subject to their husbands as to the Lord, for the husband is the head of the wife, just as Christ is the head of the church, and He is the Savior of His body. But as the church is subject to Christ, so also the wives are subject to their husbands in all things." Ten verses further on the apostle says, "But the woman feareth the man."

So the New Testament refers to the Old Testament. There God ordered the position of the sexes in the beginning of the world. Gen. 2, 13, before there was a woman, God says about the purpose of the woman to be created: "It is not good that the man should be alone; I will make him a helpmeet to be around him." So it was God's purpose before the Fall to make the woman the helpmate, not the mistress, of her husband. After the fall, however, he again confirms this position with these words, "In thy will shall be subject to thy husband, and he shall be thy lord." From this God-ordained position of the two sexes in relation to each other, therefore, the position which the wife is to occupy in the church evidently emerges. Here also her position is to be a subordinate one, which Paul testifies in clear words.

Now that we have seen from God's Word what position women are not to occupy in the Christian congregation, we will, God willing, look in detail in the next number at what women can and should do in the kingdom of God.

I. W. T h.

The Evangelical Lutheran Hymnal.

VI.

Among the singers of the Age of Restoration, of whom we spoke last, we must also mention Nikolaus Herman, the honorable cantor of the pastor Johann Mathesius in Joachimstal. It was said of him that if his pastor had preached a good sermon, he would soon have made a good song to go with it. And truly, he wrote some fine songs, and indeed for his dear schoolchildren. But

They quickly found their way into the churches, for example: "Lobt Gott, ihr Christen allzugleich" (No. 30), "Die helle Sonn' leucht't jetzt herfür" (No. 291l), "Hinunter ist der Sonnenschein" (No. 317), songs that are as simple as they are heartfelt and lovely. How beautiful is also his prayer for a blessed end:

When my hour is at hand, And I shall travel
my road, Then you will guide me, O Lord
Jesus Christ, With help do not forsake me!
My soul at my last end I commit to thy hands, Thou
wilt preserve it for me. (No. 428.)

Truly, our dear children, but also we adults, have cause to thank this pious poet for his beautiful songs.

Finally, there is Michael Weitze, a German pastor in Bohemia, who became famous for his translations of Bohemian Hussite songs. Luther took great delight in these songs of the "Bohemian Brethren" with their heartfelt and meaningful speech and their melodious, noble singing styles, and included several of them in his hymnals. Such songs are, for example, the beautiful Easter song: "Christus ist erstanden von des Todes Banden" (No. 100), the lively morning song: "Der Tag vertreibt die finstre Nacht" (No. 410), but above all the "Christian Trostlied zum Begräbnus der lieben abgestorbenen Christen": "Nun lasst uns den Leib begraben" (No. 117), to which Luther added a beautiful final verse and which still resounds over and over at our graves.

Thus Luther's process had inspired many a singer to sing and write poetry. Apparently, God's blessing was upon Lutheran hymnody, which in such a short time produced such a wealth of glorious songs, and with undisguised envy the opponents looked upon the ever-growing and beautiful treasure of hymns that adorned the Lutheran services. For where now would there have been a Lutheran congregation that did not sing in its services? And how many a one came to the Lutheran churches just to listen to the majestic singing of the devout multitude, which admittedly sounded quite different from the accustomed "monks' clamor" in the Roman churches. For this must also be emphasized as a special grace from God, that he awakened so many pious musicians, who gave the songs their appropriate melodies, which have been inseparably connected with them since that time. But that the songs found such general acceptance in the congregations is to be ascribed to the circumstance that, as we have already heard with Luther, they corresponded exactly to the need of the multitude, in that they expressed, without interference of personal circumstances, what every Christian, if he wishes to be otherwise such, believes, confesses, and hopes, and that in popular, simple language, intelligible to the common man. Therefore the Lutheran Christian people made these songs their own and imprinted them in their memory as an unlosable possession. For at that time it was taken for granted that everyone knew the songs by heart, and they were always sung in unabridged form. The Lutheran congregational singing was now firmly established, and with it the Lutheran worship service, whose basic requirement is the lively participation and involvement of the congregation.

It is impossible for the writer of this book to describe in detail the further development of our hymn on these pages. The space available to him does not permit it. Dear readers will find this understandable when they realize that hundreds of poets have now gradually appeared who have offered their gifts to the church, and that the area of the church song has expanded so enormously that it would take a long time to wander through it. Let us therefore confine ourselves to a few main points!

It is not without reason that our hymns have been called a history of our church in song form. Indeed, the songs are also vocal witnesses, as of the fortunes of their authors, so also of the hardships and tribulations, the struggles and victories of the Church. We have already seen this in the songs of the Reformation period, and how they reflect the tremendous struggles with the papists, as do the songs of the second half of the sixteenth century with the Calvinists or Reformed. Hard times fell upon the Church after Luther's death. While the Schmalkaldic War and the "Interim" decreed by Emperor Charles V, according to which the Lutherans were to deny their faith, already brought much fear and hardship, the disputes that broke out in their own midst were even worse for the church. Favored by the fickle Melancthon, the Calvinistic leaven penetrated farther and farther into the Lutheran regions, and threatened to disintegrate the whole church. Many hymns that came into being at that time bear witness to this plight of the Church, and it is good that we remember them, so that when we sing them they serve us as a salutary reminder to stand firm, like our fathers, by our faith and confession. For how many Lutheran preachers who did not want to depart from the truth were reviled, tormented, deposed, and persecuted! This was experienced by the pious Martin Schalling, who was driven out of his office in Amberg in the Palatinate because of his Lutheran confession, and who, for comfort, composed the heart-warming hymn: "Herzlich lieb hab' ich dich, o HErr" (No. 271), in which he asks, among other things:

Keep me, O Lord, from false doctrine, From Satan's murder and lies,
In all horseradish; Keep me, that I may bear it patiently.

This was also experienced by the faithful D. Kaspar Bienemann (Melissander), who, expelled from his office in Weimar in 1573, sent the heartfelt prayer to God: "HErr, wie du wilt, so schick's mit mir" (No. 270), in which he also pleads so heartily that God may grant him a right love for His Word and protect him from false teaching. But Nikolaus Selnecker had to experience this especially. What did this splendid theologian and co-author of the Formula of Concord, who held so steadfastly to Lutheran doctrine, have to endure from his secret Calvinist opponents? It was then that he sang his moving supplication: "HErr JEsu, hilf, dein' Kirch' erhalt" (No. 165) with the lament:

Oh, God, it's going so badly, There's no peace on this earth,
Many sects and many enthusiasms, All in one heap, they're coming.

Yes, how it went to the heart of this faithful confessor that so "many proud spirits rose up, always producing something new.

brought to counterfeit the right doctrine"! Let us thank God, when we sing this song after him, that he has hitherto kept his "word and sacrament pure with us!" -- Deposed again and again, and bearing the reproach of Christ in almost superheavy burden, Selnecker composed for himself for his daily little prayer the verse: "Let me be and remain thine" (No. 174). Such songs must become doubly dear to us when we know their origin, and whoever loves his Lutheran Church must also esteem the men who fought and suffered so faithfully and steadfastly for it.

But there was also no lack of other afflictions, to which the children of God are always exposed. The songs of two poets who can rightly claim a place of honour among our hymn writers remind us of this: Valerius Herberger and Philipp Nicolai. Herbergen, the faithful pastor of Zjraustadt in Poland, wrote in the constant face of death -- for for years the plague raged in his parish and carried off hundreds of his confessionals -- the song of longing for a blessed farewell: "Valet will ich dir geben, du arge, falsche Welt" (No. 426) with the verse that forms a true highlight in our hymnal:

In my heart's core Thy name and
cross alone Sparkles all time and
hour: I can rejoice in it. Appear to me
in the image To comfort me in my
need, How you, Lord Christ, so mildly
bled yourself to death!

Is it not so, dear reader, that he who thus speaks is ready for a cheerful departure from this world?

As in distant Poland, so the plague raged at that time also in Westphalia. There, in Iltna, Philipp Nicolai worked, and what he had to go through in his office cannot be described. Fourteen hundred people in the small town succumbed to the terrible plague, and often about thirty people were buried daily in the churchyard in front of his parsonage. Death and eternal life--these were the only thoughts that filled his mind under such circumstances. More and more he became absorbed in reflections on the love of his Saviour, who shines as the Morning Star into the night of this miserable life, and comes at last as the noble Bridegroom in His glory to escort His own to the eternal City of God and to hold the Lord's Supper with them. And when God finally gave him some rest, he wrote down what occupied all his thoughts and created the sweetest of all JEsus songs: "Wie schön leuchtet der Morgenstern" (No. 261) and the incomparable eternity song: "Wachet auf, ruft uns die Stimme" (No. 436). With their magnificent melodies, these two songs belong to the most sublime that our church has to offer in the way of spiritual songs. They are songs in the higher chorus, quite capable of taking us away from the misery of this earthly life. How deeply we should rejoice in such songs and sing them diligently!

O. Hattstädt.

This I know: as often as I have prayed with earnestness, so that I have been in earnest, I have been abundantly heard; God has indeed at times been distracted, but he has come nevertheless. (Luther.)

To the ecclesiastical chronicle.

Our Community Schools. The *Lutheran* of the General Council joins in the complaint which has been made in recent years by many. The *Lutheran* of the General Council agrees with the complaint which has been made in recent years by many leaders that our country is being de-Christianized by the religionless state schools. He therefore repeats the suggestion made earlier that, while leaving "the secular part of education" in the hands of the State, the Church should be given the right to supplement State education "by the religious education which is so exceedingly necessary." He thinks of this as the State leaving an hour or half an hour free every day, or half a day free every week, and inviting the churches to use this time for the religious instruction of their children. To this it must be said: The hour or half hour of religious instruction each day is not the main thing. If need be, the parents can also give the instruction, since we do not have state-church clusters, but free-church congregations whose members know and confess their catechism. What matters most is that even in the "secular part" of the instruction the children remain under the divine authority and discipline of the Word of God. It was in this sense that Luther meant it when he counseled that no one should put his child where God's Word did not rule. If we are not mistaken, it was the *Lutheran* who before He rightly pointed out the danger that lies for children precisely in the "secular part" of the teaching in the state schools. He pointed out that unbelief was being spread in the state schools both by the textbooks and by some teachers. Therefore, we have no other choice but to resort to the parochial school and to remain with this proven institution. Let us not be put off by the expense of establishing and maintaining special parochial schools. The money is truly well spent. F. P.

The double cost which we have to bear in maintaining our parochial schools and in being taxed to maintain the State schools, like all other citizens, has been much discussed again in recent weeks. Cardinal Gibbons of Baltimore, in the *New York Times* of the 12th of September, which is before us, published an exposition on State and common schools, of which many other newspapers in the country have taken notice. In this article the Cardinal also complains about the injustice of Catholics having to bear double school burdens. He also points out that the Lutherans, who maintain parochial schools, suffer from the same injustice. Subsequently, in another newspaper, we find it calculated that the Lutherans, through their parochial schools, save the state 35 million dollars annually, and yet still bear double school burdens. We leave the correctness of this calculation open to question. It is true that there is an inequality here. But there is much wrong in this world as a result of sin. Until the inequality is remedied, let us rejoice in the good that God has given us. God has given us the pure gospel, which we and our children can enjoy. Then, in spite of the double school burdens we have had to bear, we Lutherans have generally become richer in earthly goods from year to year. We have the spiritual and earthly means to establish and maintain even more and larger schools, in which our own and foreign children learn the one thing that is necessary.

F. P.

Community Schools in the California and Nevada Districts. It often causes great difficulty in the communities at the Pacific

The reason for this is that the Lutheran population there is not only small in number, but for the most part less settled than in other parts of the country. It is all the more gratifying to learn that two parochial school teachers have recently been appointed in two places in the California and Nevada Districts, East Los Angeles and Lodi, Cal. Incidentally, older Lutheran congregations on the Pacific Coast, though small in number, have succeeded in establishing and maintaining relatively large parochial schools. Thus, according to a report received by us, the Zion congregation at Oakland, Cal. which, according to the last "Statistical Year Book," numbers 42 voting and 275 communicating members, has a three-grade parochial school with 90 children. We share this for encouragement. Neither in small nor in large congregations should any room be given to the thought as if the parochial school were a "lost cause." F. P.

Some more news has arrived from **our educational institutions.** At Concordia College in New Orleans, the progymnasium of the Southern District, the number of students is 27, 8 of whom have recently entered. Three professors are working at the institution: Principal K. Niermann, Prof. O. Reisig and Prof. F. T. Müller. In the California-Concordia-College at Oakland, as the "Luth. Ambassador" informs us, 15 pupils are studying. Until the second professor and director, approved by the General Synod, takes office, Prof. H. Fonas, who has been working alone at the institution up to now, is assisted by W. Woller, who has been called to California to preach. At the Progymnasium in Portland, Oregon, where Prof. Sylwester is the director, student L. Blankenbühler from our local seminary will teach as a second teacher, as he did last year. The number of students is 11, of whom 6 are new. L. F.

Some changes have taken place in **the teaching institutions of** our sister synods of Wisconsin, Minnesota and Michigan during the past few weeks. In their Seminary for Preachers at Wauwatosa, near Milwaukee, Wis. prof. J. Schaller has been inducted as principal and professor, and thus the vacancy left by the death of the blessed D. Hönecke has been filled. Prof. Schaller was heretofore principal of the Synod School Teachers' Seminary at New Ulm, Minn. Professor A. Ackermann, already working at the institution, has been elected in his place. At their high school at Watertown, Wis. two new professorships have been erected by the last convention of the Wisconsin Synod, so that the institution now has 12 teachers in all. For these new posts are Pros. Th. Schlüter, of our Seminary at Springfield, and Rev. H. Moussa, of our own Synod, have been elected, and both have answered the call, and have already entered upon their labors. L. F.

Our Norwegian sister synod has lately lost one of its old and distinguished members by death. Pros. F. B. Frich died at Minneapolis, August 26, at the age of 73 Fahren. He had been born in Christiania, Norway, had studied in the university there, and had come to America in Fahren 1862. After holding two different pastorates in his synod, he was appointed professor of church history at Luther Seminary in the year 1888, which in the same year before: Madison, Wis. was removed to Nobbingsdale, near Minneapolis, and is now located at Hainline, near St. Paul. At the same time he held the office of president of the institution. In Fahren 1902 he resigned his offices on account of failing health, but was still active, as Fahren had been before, for the Norwegian organ of the Synod. On August 28 he was buried in Minneapolis. Prof. D. Srub preached the funeral sermon; other pastors and professors besides himself spoke. L. F.

The Ohio Synod was assembled for its general or delegate synod at the end of August at Appleton, Wis. One pastor and one congregational delegate from each district of 10 pastors and 10 laymen were present as representatives, for a total of 90 delegates. The Synod now numbers 12 districts, as at this meeting the pastors and (congregations in the Canadian provinces were branched off into a separate district, and some pastors and (congregations in Australia form a separate district. This Australian district came about in such a way that the two pastors Heidenreich there knew to be told off by our Australian sister synod for un-Lutheran, wrong practice, the church fellowship, they then got in touch with the Ohio synod and asked for a pastor, who was also sent to them. The Ohio Synod has 5 teaching institutions, Capital University at Columbus, O., consisting of college and seminary, Practical Seminary at St. Paul, Minn. school teachers' seminary at Woodville, O., English Seminary at Hickory, N. C., and the newly established Pacific Seminary at Olympia, Wash. For St. Paul, Hickory, and Woodville, one additional teacher each has been granted, and a vacancy which occurred at St. Paul has recently been filled by Prof. Kröning, who has retired from our Synod. For all the asylums, which include two orphanages and a home for the aged, 860,000 has been appropriated for the next two years. For the operation of the Inner Mission in the next two drives \$60,000 has also been suspended; a special executive officer is to be appointed by the Mission Board. A white missionary is also to be appointed to the Negro Mission at Baltimore, where the Negro pastor Phiser, who has apostatized from us, is working, and who is possibly to teach young Negro boys and prepare them for missionary work. The mission to the Jews is to be carried on only by sending out and distributing tracts. The Synod has a debt of about 860,000, which is to be covered at first by non-interest bearing loans, and then gradually paid off by the establishment of a special debt redemption fund. It is well known that about a drive and a half ago representatives of the Ohio and Iowa Synods had held a meeting at Toledo, O., at which they agreed. The theses there adopted were just Unionistic, and the Ohioans had also divulged many a thing which they had formerly confessed with our Synod against Iowa. But in the meantime Ohio has become apprehensive, especially because Iowa is in church fellowship with the General Council, which, of course, could have been known before. Ohio does not yet want to enter into fellowship with the Council and has therefore postponed a decision on the whole matter. The resolutions passed in this matter are as follows: "1st We bring to your attention that the individual districts, according to their majority, have accepted the theses of Toledo, with the exception of one district which could not agree to one point. (2) Because of the position of the Synod of Iowa in relation to the General Council, we are unable to establish ecclesiastical communion with the Synod of Iowa until we are officially informed by the Synod of Iowa of its relation to the General Council. (2) As to the erection of counter-altars and frictions in the mission field, it has always been our endeavor to avoid them, and we shall continue in this practice." On the other hand, the Ohio Synod will continue to support the Hermannsburg Mission, although there is a bit of unionism in this as well, since the Hermannsburg Mission is in a certain fellowship with the Hanoverian State Church, where abominable false teachers are tolerated. A district of the Ohio Synod, however, seems to have something questionable also in this

matter. The following officials were elected: as General Praeses D. Schütte, as Vice-Presidents Prof. D. H. Ernst and P. E. Böhme, as German Secretary P. Ahl, as English Secretary P. Price, as Editor of the "Luth. Kirchenzeitung" P. Lenski, of the *Lutheran Standard* P. W. E. Schütte, of the "Theologische Zeitschriften" Prof. IX Stellhorn, of the *Theological Magazine* Prof. H. K. G. Tormann.

L. F.

The first general conference of German pastors of the Lutheran General Council met recently at Rochester, N. Y. About 70 to 90 pastors attended. Prof. O. Späth presided, and Rev. D. Berkemeier was secretary. The purpose of this conference is to cultivate and safeguard especially the ecclesiastical interests of the Germans in your predominantly English Council. Accordingly, the objects of discussion and deliberation were all those which took this purpose into account. First of all, the foundation of an official German organ was discussed, and it was unanimously decided to approach the General Council at its next meeting. The papers now appearing in the Council are either private papers, like the "Luth. Kirchenblatt," or are published only by a single synod, like the "Luth. Herald" of the New York Ministry. Further, the Wagner College at Rochester, the only German preparatory institution in the General Council for the training of German pastors, was acted upon and recommended for strong support. In the same interest, the relationship of the General Council to the Seminary in Krupp, Germany, which already sends most of its students to the General Council, was discussed. The relationship is now to be regulated in such a way that the pupils of Kropp, after completing their studies, will study for another year in the theological seminary of the Council in Mount Airy, Philadelphia, in order to prepare themselves there for the pastorate in America. Kropp is expected to fully embrace the Council's doctrinal position, and the Council is expected to regularly support Kropp. This matter, too, must first be taken up by the Council itself and adopted by resolution. Finally, the President of the Manitoba Synod emphasized the great lack of German preachers for the northwestern Canadian provinces and spoke out in favor of founding a German seminary in that part of the country. However, no decision was made on this yet, but the whole matter was referred to a committee for further deliberation.

L. F.

The monthly journal *Lutheran Church-Work*, published by the Lutheran General Synod, writes true words **about moderation in church buildings** for mission congregations. As is well known The General Synod has a very rich church building fund and as a result is able to give strong help to many mission congregations to obtain a church property. The paper inculcates, "No mission congregation has need to build a church costing more than \$3000.00 to \$4000.00. In many cases one can get along with an even cheaper church. No work should ever be started on the building of a church until at least a considerable sum has been collected by signatures on the spot. The missionary authority should not have to make the start. This should always be done by the people themselves. The mission authority should only ever help things along. The mission agency should not be expected to bear the whole cost, not even half, not much more than a third. The people themselves should show enough interest in the matter that they give the first signatures and, if possible, pay off the building site. You should not start building until the lot is paid off. A mission church should not think that it can compete with an old, orderly church. This is a mistake. A nice wooden church that is debt free,

helps the cause of the Lord better than a fine, large church on which rests a heavy burden of debt, the interest of which alone makes the members despondent. Do not expect to become independent in a day. A few years in a hall or a 'store' will do no harm, but may be of use in giving people strength to bear greater burdens later." No doubt these words are written out of experience and are to be taken to heart in our circles as well. L. F.

The latest in the field of puffery churchmanship in our country is the "Man's Church" at Atlantic City, N. J. On a recent Sunday it was pressed full. Not only were pipes, tobacco, and cigars freely supplied to be raked in the church, but there were representations of living pictures, stereoptic views of Bible stories, and vocal recitals by professional singer. And between each number the "pastor" of the church, Sidney Goodman, "preached" to loud applause about how every man has more God than devil in him, and all that is needed is to bring out the divine in him. And this is then called by the beautiful name of worship! Carnal service would be more appropriate.

L. F.

No time.

Many say, "I have no time to occupy myself with religion, with God's Word and prayer." An old woman once replied to someone who spoke thus, "All the time there is is at your disposal." And that is true. No one has more than twenty-four hours in the day, and you have no less.

What are you doing with your time? You are guilty of spending some of your time on God's word. And if you spend the time that belongs to God on other things, you rob him of what is his.

Did you ever miss the time to get dressed? No, certainly not; one takes it. That's right! Why do people not take the time to clothe themselves in the righteousness of Jesus Christ as in a garment? Do not say, then, that you have no time.

Or have you ever gone a whole day without eating because you had no time? Thou hast sat down to meat three times, and hast had thy breakfast, and thy lunch, and thy supper. Quite so; but how, have you not once had time to feed your soul with the word of God, the true bread of life? You can't talk me into that.

You have also had time to wash yourself, to comb your hair, to look at yourself in the mirror. You should also have time to examine the stains in your soul and let them be washed away by the blood of Christ.

You have no time? Why do you waste it in idle talk and vain pleasures? How do people who say they have no time spend their days? You can see this every day in the world. And yet they say they have no time!

You have no time? And yet you expand your earthly activity. You have a shop, you enlarge it or open a second one. Yes, how will you be able to do so much? "O, I shall find time," you answer me. Will you? I think so, too; but you would just as well find time to take care of your salvation, if you only wanted to. If you say you have no time, you lie to your God. If a man wants to undertake a work, he takes time when he has none. If a man will, he can.

And let me just tell you, your business has been better, too.

if you were right with your god. If you are not right with them, it is because you are not right with yourself. God resists those who resist him.

In a small mountain church in Italy I once saw, among many pictures, one that made me think. It depicted a farmer who had left his plough for a moment to pray and was kneeling before the open sky. In order that he may not lose time in prayer, an angel is working for him. I know of no example that an angel ever toiled for one who prayed; but I know that for one who prays the result is the same. I believe that if we seek first the kingdom of God and his righteousness, all the rest will fall to us, Matt. 6:33.

The death of a penitentiary man.

Even among the penitentiaries he was considered a peculiar criminal. He had already served ten previous sentences. Now he was sentenced to nearly fourteen years in the penitentiary! This sentence had embittered him to a great extent and closed his heart. He had a fierce hatred for the director of the asylum, and had sworn to kill him for a justly awarded sentence, and had already made a definite plan to murder him and his whole family. He rejected every approach of the prison preacher. Thus it lasted for a long time. But at last even this hard heart was softened.

What has brought about this change? Surely the Word of God gradually became too powerful for him. Perhaps a change in the warden's office and a kindly sympathetic word from the new warden also contributed. The first change was noticed from the prisoner's letters, which must be presented to the warden and preacher. The prisoner had succeeded, about a year before his end, in learning the address of his children, and in re-establishing with them the connection which had long been interrupted. With the thought of his children the longing for the once happy earthly home seems to have awakened, and with it gradually the heavenly homesickness. He humbled himself before his children. He confessed to them that he was again in the penitentiary. He warned them against a life like the one he had led. In addition, he pointed them to God the Lord and asked them not to despise His word and not to miss the public worship. In a way that could hardly be more tender, he exhorted them to honor their mother's grave and to vow together at her grave to lead a pious, God-fearing life.

From that time he was receptive to every evidence of human participation; he became another in his whole being. Then God laid him on a heavy bed of sickness. For months he had a painful bed. But just then it became evident that his repentance had been genuine. No complaint came from his lips during these months, even when he was alone with his fellow-sufferers. On his face shone the peace he had found. Over and over again he assured himself, "I am perfectly content; I am happy; I have no more desires at all." The letters and visits of his children gave him a special joy; his only care and desire was that his children might live godly and Christian lives. He assured them of this in writing as well as orally in the most cordial manner. But above all he told this to his God in daily faithful intercession for his children.

In his suffering he was grateful for the slightest good done him, for the smallest token of participation, for

a kind word. He saw everything as undeserved kindness. He was especially moved when on Christmas Eve a burning Christmas tree was carried into his sick room and all the sick gathered in his room and a special celebration was held for them who had not been able to attend the main celebration.

He himself felt that he would not get up again from his sickbed. But he was not afraid of dying. The nearer the end came and the more certain he became of it, the calmer and more peaceful, even happier he became. About an hour before his end he called for his pastor. He repeated to him the confession of his particularly grievous sins, including the wrongs against his fellow-prisoners. "But," he added, "I want to embrace each one and absolve him of the wrong." He hinted that he had also been wronged by others, but he immediately added: "I have no enemy; at least I am hostile and bitter against none; I die fully reconciled to God and man."

From his open window he could look out upon the trees; they had just dressed themselves with the most beautiful spring green. "How beautiful! how beautiful!" he said with an indescribable smile. And this smile grew still bigger and more blissful when the preacher pointed him from the splendour of these trees to the still infinitely greater splendour of the heavenly trees of life, and recited to him the verse of longing:

Paradise, paradise, how sweet is thy fruit!
Under thy trees of life We shall feel as if we
were dreaming. Take us, O Lord, to paradise!

The fear of death was completely exorcised; he had only one wish: "I want to go home. Of course, he once said that it might be too hard for him if the Lord were to pardon him any longer; he asked, "But if the end is still longer in coming, will not the evil one challenge me too much? Is it not true, Jesus is stronger than evil?" Gratefully he borrowed references to the strong hero who spoke, "I give eternal life to my sheep, and they shall never perish, and no one shall snatch them out of my hand." Now this concern was also lifted. Under the words of prayer of the pastor he closed his eyes.

The preacher has recently published the funeral sermon he gave to this man. There it says: "I don't want to add anything else; the story of this deceased man's conversion speaks for itself. The speeches about the folly of the Christian faith, which one hears so much of nowadays, even in this house - they are put to shame by a story like this. I wish that my end may be like this end, that I may depart as peacefully and cheerfully as this one! I wish that many of us may repent and one day die like this brother who has fallen asleep!"

God's protecting hand.

It happened only a few months ago; the newspapers told of it and then, as one might say, "went over to the order of the day" about such experiences. But we want to record what that Swiss family experienced in January 1908, so that everyone who wants to see can recognize the invisible, but almighty protecting hand of God.

It was in the Isental, Canton Uri. The owner of a lonely farm, Theodul Bissig, was busy feeding his cattle one evening in the penultimate week of January, when he heard a noise.

was startled by a thunder-like roar. He jumped out of the stable towards the house and noticed that a huge mass of rock had broken loose on the mountain and was thundering down the valley in huge blocks over the steel-hard frozen ground. Such a boulder, the size of a parlour stove, came in terrible leaps and bounds directly towards the house in which the family of the mountain farmer, the wife with two small children and a nurse, were staying. With a terrible crash, the boulder, like a huge cannonball, smashed through the whole building lengthwise, so that it collapsed like a house of cards and was transformed into a heap of rubble in an instant. At the last second, Mrs. Bissig, who was busy preparing dinner in the kitchen, was able to escape into the open air. But what had become of the two children and the maid who had been playing in the living room at the moment of disaster? Frightened, the parents began to search and dig, and to their boundless joy they found the three of them completely unharmed in the only corner of the Hanse that had remained half upright. Everything else, including the household goods, had been completely smashed to pieces, and some of it had been scattered far across the meadow; only the little corner where the maid had been sitting behind the table playing with the two children had miraculously been spared.

The old God that the 91st Psalm says is still alive!

Man knows not his time.

When I awake to a new day, a path is opened before me on which the course of my life is to go. How long this will last is unknown to me, nor can anyone predict what will happen to me, for man does not know his time. It is also God's will that I should not know what is to come. But that is known to me and revealed by my Father in heaven, where the course of my life is directed, and what is the way by which I can reach my goal. Grant me, O God, right faith in thy dear Son Jesus Christ, and a devout mind, which loveth thy will, and findeth joy in obeying thy commandments. Fill my heart with the care that I may seek first thy kingdom and its righteousness, and leave everything else to thee, who will surely give me what is useful to me. Keep my mind and my thoughts in good order in thy ways. Teach me to look to Jesus Christ, and, trusting in him, lead me through this time and guide my course today and always to my blessed end.

The heavens declare the glory of God, and the firmament proclaimeth the work of his hands.

P p. 19, 2.

But who hears the voice of nature? You look up to the sky and ask whether it will rain, or whether a dry harvest time is to be expected. You think of yourself and your field, but you do not see the mighty hand of God, which guides the clouds over the earth and which also gladly guides you to good. Thou walkest through the field, and rejoicest in the good state of the fruits, for thou needest them for food. But you do not see the colourful flowers along the path, perhaps you even despise them, and yet your heavenly Father has planted them there for your joy and wants to say to you: "You are my dear child, and I do not only want to give you what you need,

10.00, Groth v. lungfrv. 2. 50, Dahl 2. 50, Ziebell 3.00, v. J. Möller sen. s. dormitories d. children 1.00, Ruhland 10.00, v. H. Müller f. dormitory 1.00, Keller 10.00, v. Rita u. Ella Risser f. Wirtschgeb. 2.00, Heyne v. etl. i. L. 3. 50. (S. §117. 12.)

Mission to Virginia: Gemm. d. DX: Sieving, Egypt, Miss.Coll., 7. 14, Traub, Bath, 10.00. (p. §17. 14.)

School Construction in Salt Lake City: X Hohensteins Gem. 20.00.

T a u d s t u m m e n m i f s i o n : Misskoll. d. Gemm. d. L? - Sieving, Egypt, 5.00, Dahl, Chandlerville, 3.00, Mennicke, Geneseo, 11. 15, Ziebell, Wheeler, 5.00, Ruhland, Altamont, 5.00. (S. §29. 15.)

German Free Church: Misskoll. d. Gemm. d. Ltt.: L:chweppe, Sadorus, 6. 55, Sieving, Egypt, 5.00, Beil, Ehestnut, 10.00, Hagist, Newmansville, 4. 48, Groth, Havana, 5.00, Kirchner, Lecor, 5.00, Ziebell, Wheeler, 2.00. (S. §38.03.)

K i n d e r f r e u n d g e s e l l s c h a f t : Schiveppe von Frau Strack

2.00. X Hohenstein by C. Goetsch 5.00. X Kirchner by a single Gl. 3.00 and by 2 pers. 2.00. For Hausban: P. Graupner by a single Gl. 5.00. X Rabe by Miss Kath. Sonneborn, Miss M. Sonneborn, H. W. Rabe each 1.00. ? . Hamm's Common, Quincy, 30.00. P. Eberhardt by single. Gl. 24. 50, f. Matting . 50. P. Groth v. H. Haumann 1.00. P. Kirchner v. Gl. 1.00. (S. §77.00.) Institution for the feeble-minded: Fr. Rabe v. Mrs. L. Koch . 50th English Mission: Fr. Dahl's parish, Misskoll, 3.00.

Students at Lt. Louis: X Ruhland, high: Wolf-Ziegler, f. E. Trapp 9. 25. X Kirchner v. F. Beck f. Hempfing 15.00. sS. §24. 25.)

Students in Springfield: X Graupner v. N. N. 10.00. ? . Heyne v. E. Sutterer 1.00. P. Mohr s. P. Barth 20.00. (S. §31.00.)

Students at Fort Wayne: X Ruhland, Hochz. Knecht-Krüger, Altamont, f. R. Deffner 7.00.

S e m i n a r i s t s in Addison: X Mennicke's women's v. in Rock Island f. Tränkenschuh 10.00. P. Keller, high: Nöfke-Töhring, f. Keller 5.00. (S. §15.00.)

Mission in London: Misskoll. d. Gemm. d. LX: Sieving in Egypt 5.00, Ziebell, Wheeler, 1.00. (S. §6.00.)

Mission in A u s t r a l i a n a n d New Zealand: Misskoll. d. Gemm. d. ?X: Dahl 3.00, Ziebell 5.00. (S. §8.00.)

Orphanage in Addison: P. Schwandt v. H. Luken 25.00.

Danish Free Church: Misskoll. d. Gemm. d. ?X: Sieving in Egypt 5.00, Kirchner, "Lecor, 5.00, Ziebell, Wheeler, 2.00, Ruhland, Alramont, 10.00. (S. §22.00.)

Emigrant Mission: Misskoll. d. Gemm. d. ?X - Dahl 2. 60, Kirchner 10.00, Ziebell 2.00, Keller, Strasburg, f. Galveston 20.00. (p. §34. 60. 1

Estonian and L e t t e n m i s s i o n : X Heyne, Decatur, v. C. Sutterer 1.00.

Fort Wayne household treasury: X Ruhland, Hochzkoll. Nenner-Latsch, Altamont, 7. 11. X Mennicke, Rock Island, v. H. W. Horst 5.00. (S. §12. 11.)

Foreign language missions: X Wittrock, Edinburg, 1.00. Misskoll. d. Gemm. d. kX: Beil, Chestnut, 10.00, Wittrock, Edinburg, 10.00, Eberhardt, Arenzville, 5. 25, Kirchner, Secor, 5. 20. X Ruhland v. N. N. of Bethlehem 5.00. (P. §36. 45.)

Illinois Bailey Student Fund: X Penalties v. G. Boye at St. Peter 5.00.

Congregation in Waterbury: Gemm. d. ?X: Hohenstein 20 00; Misskoll: Beil, Ehestnut, 2. 16, Kirchner, Secor, 15.00. (p. §37. 16.)

Total: \$2244. 17.

Springfield, Ill, September 26, 1908, J. S. Simon, cashier.

With heartfelt thanks. From Minnesota: From Mr. Elling, Hamburg, \$1.00. Prof. Heuer and X Kreinheder, Ss. Paul, 5.00 each. Miss A. Paukert this. 1.00. From Mr. Volkert, Minneapolis, 1.00. 4 Brethren in Chicago, Ill, 26.00. Congregation in Uniontown, Mo., 30.00. Mr. Ellermann & Mr. Spilker, St. Louis, Mo, From Indiana, congregation at Crown Point, 51. 50. congregation at Hammond, 33. 37. from Mr. Dammeyer, Indianapolis, . 50. W. Möllering, Ft. Wayne, 10.00. congregation at Toledo, L-, 27. 70. Mrs. Bcutler at Cleveland, O., 1.00. congregation of kX Schoenfeld & Köpchen, 64.00. - For travel: From d. Allg. Pastkons. at Aston, Minn, 51.00. X Both 2.00. X Wambsganß, Columbus, 1. 30. X Schwan's Gem. at Cleveland, O., 10.00. Mrs. Beutler the. 2.00. _____ W. Mahler.

With heartfelt. Received with heartfelt thanks for foreign language missions: From Peter, Lockport, N. P., \$2.00. X P. E. Ross 5.00. K. Host 1.00. Miss L. Bäpler 5.00. N. N., Topeka, 1.00. J. F. Ruppel 1.00. W. & N., Oconomowoc, Wis., 2.00. B. K., Eric, Pa., 1.00. A. E. Tuchenhagen 5.00. Miss L. in W. 10.00. (S. §33.00.) H. B i r k n e r .

Received dch. Teacher Dohne \$3.00, Hochz. Gettel-Schnepp, s.E. Schmidt. Tch. P. Nützel, Chicago, v. s. Women's V. 15.00 f. W. Burmeister. Thanks to all donors! M. J. F. A l b r e c h t .

Received with thanks: From X Lythmann, Akron, O., a valuable history wall map; from X Burmeister b. Sauk Center, Minn. 26 books for the school library at Seward, Nebr. F. Strieter.

Gratefully received dch. Mrs. P. Sotvatsky v. Frauenv. zu Hermannsau \$10.00 f. poor students in Addison. T h. Brohm.

Cash report of the Ev.-Luth. Society for the Deaf and Dumb.

(From July 1, 1907 to July 1, 1908.)

Intake.	
Love Gifts	\$2684. 67
Boarding fee	910. 75
Borrowed capital	590.00
Writing materials	28. 63
Products sold from the farm	341.07
Surplus from the 1907 feast	684. 41
Surplus from the feast II!>08	528. 51
Miscellaneous	41. 76
	----- \$5719. 90
Coffee stock on J. July 1907	1357. 98
Total revenue	\$7077. 78
Output e.	
For salaries	\$2247. 55
For repairs and current expenditure	1596. 98
For life-means	15W. 57
For interests	62. 50
For writing materials	35.00
For farm work, fodder and seed	787. 60
For farm equipment	72.00
For insertion of electric light	206. 55
	----- 6513. 75
Cash on hand on July 1, 1908	\$564. 13
Contributions to valuables	\$288 . 48
Products of the farm consumed in the institution	1>>59 . 77
	----- \$1348. 35
Guilt:	
Interest-free bonds	\$130 .00
On interest borrowed	2200.00
Bonds	485.00
	----- \$2815.00
Debt on 1 July 1907	2315.00
Increase in debt	\$500.00
Detroit, Mich. _____	L. C. Knorr, Financial Secretary.

Changed addresses:

Rov. P. H. Leer, Lutimor, Lrmnütt do., Iowa, ttov. X Lrovor, 858 Süoriclnn ^ve., Detroit, 4lioiü.
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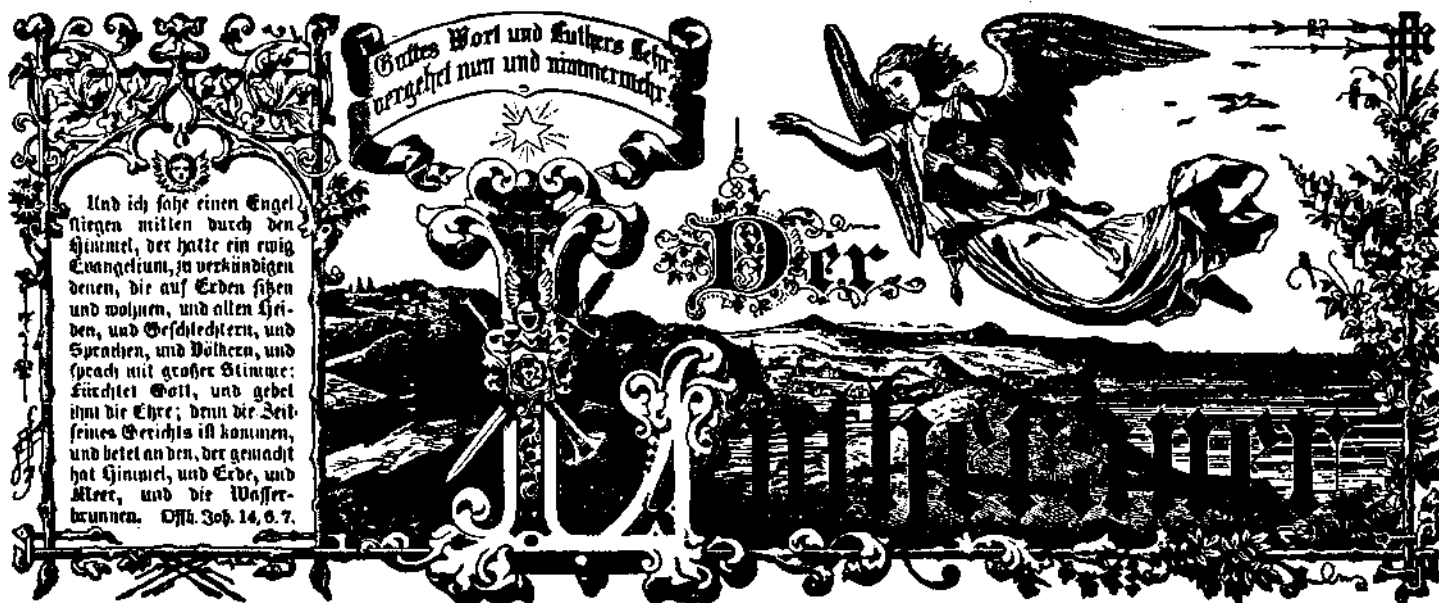
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St. Louis, Mo., Oct. 20, 1908.

No. 21.

D. Martin Luther clearly translated the Scriptures.

For the Reformation.

In the first of his seventeen sermons, which the old Magister Johann Mathesius preached on Martin Luther's life, he tells of the student Luther - who was nineteen years old at the time - that he began his studies every morning with heartfelt prayer, "as this was his saying: Diligently prayed is over half studied." When there were no lectures, the student Luther liked to stay in the university library. "At one time, as Luther was looking at the books one after another, that he might know the good ones, he came upon the Latin Biblia, which he had never seen before the time of his life. There he noted with great astonishment that there were many more texts, epistles, and gospels in it than were used to be interpreted in the common postils and in the church in the pulpits. As he looked around in the Old Testament, he came across the histories of Samuel and his mother Hannah, which he hurried through with heartfelt joy and delight; and because all this was new to him, he began to wish from the bottom of his heart that our faithful God would give him such a book of his own, as this wish and sigh had abundantly come true to him.

Yes, at that time the situation in the few German schools and the many Latin schools, where boys and young men wanted to prepare themselves for their studies at the university, was quite sad. The Holy Scriptures did not reign in these schools. It was unknown and lay "under the bench". Many, indeed most, of the students of that time were like Luther, in that they were lucky if they brought so much (or should we say so little) Bible knowledge with them to the university that they knew the contents of the Sunday Gospels to some extent.

With us Lutherans it is now quite different and much better. Today, when a Lutheran confirmation student has gone through a good Lutheran parochial school and now has his pastor register him for admission to a grammar school or a seminary for school teachers, he is usually familiar with the Bible or the Holy Scriptures, a book he has known well for several years. Not only has he seen and heard his father or mother read from this book with holy respect at home on Sundays and weekdays, but he has also read the Bible himself with his peers in the last two or three years of school. There he got to know much more than just the Sunday Gospels. He has read many psalms of the Old Testament, many prophecies from the prophets, many biblical histories from both Testaments, some of them repeatedly, and he knows how to find the Bible passages in his catechism quickly in the Bible, especially if the teacher presses on properly so that his Bible-reading pupils can recite the order of the biblical books like clockwork.

Yes, why wasn't that the case in Luther's day? Was there no German translation of the Bible in Luther's time?

Yes, there was one, even more than one; although not fourteen, as the papist writers lie, who would like to dispute the honorary title of our dear D. Luther, that he was the Bible translator of the Germans. It is true, however, that individual parts of the Holy Scriptures were attempted to be translated into German fourteen times before Luther. But even if the translators meant well, their work turned out badly; and one cannot be particularly happy about their work. Every "Lutheran" reader knows, after all, the 23rd Psalm according to D. M. Luther's translation: "The Lord is my shepherd, I shall not want." 2c. How was this Psalm translated before Luther? I want to compare the best translation that was used before Luther:

The LORD ruleth me, and I am not tried. And in the place of pasture he setteth me. He hath led me in the way of salvation. He converteth my soul: He leadeth me forth in the paths of righteousness for his name's sake. Though I walk in the midst of the shadow of death, I will fear no evil thing when thou art with me. Thy rod and thy staff, they have comforted me. Thou hast prepared the table in my sight against them that afflict me. Thou hast nourished my head in oil; And my cup hath made me drunken, as it is pure. And thy mercy shall follow me all the days of my life; That I also may dwell in the house of the LORD all the days of my life.

Now, not only the Lutherans say: this is a miserable Teutsch, from which one can only become halfway clever and understand how it is meant, if one holds Luther's translation next to it; also the Romans must admit this, as sour as it may be to them. That D. Luther translated the Holy Scriptures incomparably better than anyone before him, the papists have thus irrefutably conceded that since the days of the Reformation every papist who has practiced Bible translation (there are not many) has often and much copied from Luther and thus adorned himself with foreign Lutheran feathers.

I must tell the dear reader a little story. When Luther's translation of the New Testament appeared in print for the first time in 1522, the hands of thousands and thousands of Christians eager for salvation reached for this precious treasure. Colporteurs also brought the beatific Word of God into the country of Duke George of Saxony. But he was a fierce enemy of the Gospel and therefore also a fierce opponent of Luther. Should he allow Luther's New Testament to come into his country? Certainly not! He threatened the colporteurs with death, had some of them beheaded, and took the New Testaments from his subjects and had them burned, though he was decent enough to reimburse the first buyers for their expenses. But now he had heard that the Bible was the Word of God, and he noticed that since Luther's appearance everyone who could reach for the Bible to find out whether it was true, as the monk in Wittenberg said, taught and wrote. So he noticed that he would not achieve much in the long run with his prohibition. What did he do now? He commissioned a good papist (the man's name was Hieronymus Emser): You make another translation, which can then be left for the people who want to buy it! I will do that, promised Emser, went and copied Luther's translation almost word for word, spoiled and corrupted it, to be sure, in some places, then omitted Luther's splendid preface and put his own in its place, and on the title page quite impudently and brazenly named himself as translator. Well, D. Luther also got to see Emser's New Testament. What did he say? "We have seen Sudler in Dresden [Emser]; he confesses that my German is sweet and good, and saw well that he could not make it better, and yet he wanted to make it as bad as he could, and went to and took before him my New Testament almost word for word, as I have made it, and put my preface, glosses, and names to it, wrote his name, preface, and glosses to it, and thus sold my New Testament under his name. Well, dear children, how it hurt me so much, since his sovereign condemned and forbade Luther's New Testament with an atrocious preface.

but commanded to read Sudler's New Testament, which is the same that Luther made. And lest any man think that I lie, take both testaments before thee, Luther's and Sudler's, hold them against each other, and thou shalt see who is the interpreter in both. . . . It is enough for me and I am glad that my work (as St. Paul also boasts) must also be promoted by my enemies, and that Luther's book must be read without Luther's name, under his enemies' names. How could I be better avenged?"

But, has the reader perhaps thought before, however wretched and miserable the Bible translations before Luther may have been, they would still have been better than nothing, and infinitely better than the monk's fables and lies with which the youth were maltreated in school in Luther's time? Quite certainly. But this was precisely the concern and fear of the Roman antichrist, that the common man, if he had the Bible and read the Bible, might also notice and grasp how the pope and his priests dealt in lies and deceived souls and led them away from Christ into all kinds of soul-destroying error. Therefore, centuries before the gracious Reformation of the Church by D. Martin Luther, the Roman popes forbade the laity to read the Bible, threatening them with the harshest church punishments, and punished those who did not comply with this ungodly prohibition.

The papal church does not change. Her wretched statutes of men are still a thousand times higher than the Word of the living God. It still has the same fear of the Holy Scriptures today as it did in Luther's time. Go once into a Catholic, would say, Papist parochial school; what do you find there? A Bible? Nevermore! A Papist catechism is there; and to have a Bible story, they have taught the Protestants not to have. But there's no Bible there. For if there were, and if a child were allowed to read it - it is so clear and plain that even a child can grasp and understand it - yes, then it would be all over with faith in the Pope, in the sacrifice of the Mass, in Purgatory, in the veneration of Mary and the saints, and in a hundred other Roman lies and little human fiddles, which lead those who believe in them to ruin and damnation.

O dear Lutheran Christian, who know the command of your Saviour JEsu Christ: "Search the Scriptures, for you believe that you have eternal life in them, and it is they that testify of me," who have also known the Holy Scriptures from childhood, which instruct you in salvation through faith in Christ Jesus, thank the faithful, merciful God, now that we will soon again celebrate the Reformation, among other things, also from the bottom of your heart, that He has faithfully and clearly translated the Holy Scriptures for you through His dear instrument D. Martin Luther has faithfully and clearly translated the Holy Scriptures for you! Read it every day and encourage your children to read it. Let the Word of Christ dwell in your house abundantly, and send your children only to such a school where God's Word is read and rules.

"Thy word maketh me wise; therefore I hate all false ways. Thou makest me wiser with thy commandment than mine enemies are; for it is my treasure for ever," Ps. 119:104. 98.

L.

Letters from the Epistle to the Romans.

Fourth letter.

Hypocrite.

Rom. 2:1-5.

Beloved Christians! Among the ungodly sin-servers, who all sin equally against their better knowledge and conscience, and therefore have no excuse to the day of judgment, we distinguish three classes. The first class of these are those who, though they sin freshly and unashamedly, do not exactly wish to make their doings appear good, and thus keep themselves somewhat in hiding. To the second and worse class belong those who also boast of their evil doings, and praise others, and applaud them heartily when they do likewise. Of these two classes I have spoken in the former letter. But to the third and worst class belong those who judge, condemn, and condemn others because of their sinful service, and at the same time do the same, or just as evil, or perhaps even more evil. This is a most appalling hypocrisy! One should hardly think it possible that there should be such people on earth. Such are the most wicked of the wicked. And such there are not a few. Such there are not only among the professed and open unbelievers, but also among those who call themselves Christians and hold to the church.

I will set before you, by very clear examples, such disgusting and almost unbelievable hypocrisy. - Years ago I knew a rich and respectable lady. She belonged to a noble church and to all kinds of societies that have the purpose of promoting the public good. She also belonged to a temperance society, and was very zealous against what was certainly ungodly drunkenness and boozing, and condemned and condemned drunkards and boozers. Yes, she even condemned it, as did almost all her companions in society, if someone drank a glass of beer in discipline and honour. But what did she do herself? She rented out one of her houses to a saloonkeeper, to another saloonkeeper, and to a gaggle of bad women of the lowest sort. And every month you could see her fine carriage in front of this house, in which she herself came and collected the rent. - Other, similar ladies are also very loud in judging drinking and other sins, and - in doing so - unabashedly abort their wombs. Yes, they still defend such curse-worthy murder quite unashamedly, saying that the unborn fruit belongs to them, and they may do with it as they please, and one cannot blame them, etc. Is it only among distinguished ladies that there are such murderesses? And are there not also men who have much to speak of changing and judging others, and yet defend and promote such murderous beings? - Some time ago I read an article by an American preacher, in which he very earnestly punished all sorts of sins; but in doing so he defended it that wives prevent them from becoming mothers. Into what disgusting impurity does this give a glimpse! - How many business men there are who judge and condemn pickpockets and burglars, but who themselves take great advantage of their neighbor, harm him, rob him, and bring him to misfortune!

Enough examples! You now understand what is meant by the

third class of ungodly worshippers of sin. These hypocrites know God's right, law and judgment, for they judge others who do evil, and yet they do it themselves; they probably do even worse than what they condemn in others.

Therefore, O man who hypocritically judges others, you have no excuse at all; you may be whoever you like. For in judging others, you condemn yourself, for you who judge also do evil, even more evil. We are sure that God's judgment will surely and truly be passed on those who do such things. But do you think, O man, who judges others who do evil, and yet does it yourself, that you will escape the judgment of Allah? Thinkest thou that thy preaching and thy blasphemy shall be counted in thy favour against thine own evil? O thou hypocrite, just the contrary will take place - thou wilt receive the more damnation. Or what is it thou dost pretend to thyself? Wilt thou lie to thyself that God will spare thee on the Day of Judgment, because he will spare thee now, and will not let thee go to hell at once, as thou hast well deserved, but on the contrary will do thee much good in great patience and forbearance? Ah, thou godless hypocrite, with such pretences and such lying thou deceivest thyself. Thou knowest better. Thou knowest, yea, thou feelest and feelest, that God with his goodness leadeth thee to repentance. But you do not want to know this. You don't want to acknowledge it. You want to misjudge that. You want to misunderstand that. Because you don't want to be led to repentance. You resist God. Thou wilfully and forcibly shakest away from thee the impression which God's goodness makes upon thee. And so you despise the riches of God's goodness, patience, and longsuffering. Instead of repenting and being saved, you heap up for yourself the wrath that will come upon you in the day of wrath and the revelation of the righteous judgment of God.

O no, ye children of God, I mean none of you by this harsh address. I mean the ungodly hypocrite who judges others for their sins and does the same himself. But be warned! Abide in the righteousness of God, in the righteousness of faith that is before God! Abide in the new birth out of God, which is faith! This alone will save you from such a nature. For such cursed nature is in our old nature. And those who fall away from faith become the worst of the wicked, even as they are described in this letter. Remember David, how he was enraged with great wrath against the man Nathan told him of, and condemned him to death, 2 Sam. 12:5; and what had he done himself! And how hardened he had been for a whole year! It was not until the great grace of God, by the "Thou art the man!" cast him down, and by the "So hath the LORD also taken away thy sin," raised him up again, and so restored him to the righteousness of faith, and to a new birth, that David was a changed man, and saved. There is no other help for our desperate loss than only the righteousness that is valid before God, and which is appropriated to us through faith.

C. M. Z.

I wonder how it could be done.

The penultimate number of the "Lutheran" brought its readers very pleasing news about our teaching institutions. God has given us a rich blessing. What faithful Lutheran Christian heart must not be filled with grateful joy at the very first number: "91 new students have entered St. Louis?" "All are from our colleges." And the total number of students in St. Louis is 254. But the colleges, which have sent such a handsome band of young men to St. Louis, have all had ample replacements for the departed students by new ones entering. Likewise, the two seminaries for teachers have received a considerable crowd of new students.

Truly, we members of our Synod would have to be an ungrateful people if, in view of such numbers as are communicated in the last but one "Lutheran," we did not want to confess with a thankful heart: "The Lord has done great things for us, we are glad of it." It is the Lord alone who makes the hearts of parents willing to give their sons to the Lord for service in His Church, as Hannah once did to little Samuel. So also it is the LORD alone who makes the hearts of so many boys and young men willing to go to the LORD in answer to his question, "Whom shall I send? Who will be our messenger?" to answer, "Here am I, send me!"

But if we really recognize and confess with gratitude: "The Lord has done great things for us", if we are rightly glad and rejoice about this, then we must also ask ourselves: How do we show our faithful God and Saviour that we recognize the great things He has done for us? How can we prove the thankful joy of our hearts to the Lord by deed? This is necessary, indeed it cannot be otherwise, if the thanksgiving and joy of the heart are of the right kind.

In what way could we actually show our gratitude and joy to the Lord right now? It concerns our teaching institutions, which the Lord has filled so abundantly with pupils and students. In this way he shows us clearly that he wants to continue to use our institutions to educate and train faithful and competent ministers of his word, who are to teach and preach his beatific word purely and loudly in church and school, in order to make his grace and mercy known to men and to make many souls blessed. In this way, however, he also clearly shows us that we are now also to cultivate and care for these institutions with increased zeal. As true children of God and as righteous Lutherans we want to do this with pleasure. We expressly promised this at the last Synod of Delegates in Fort Wayne by the resolutions which we passed unanimously and with great joy concerning our institutions. We promised the Lord, our Lord, who has now blessed us again so abundantly, to raise for our institutions the sum of 149, 700 dollars. And what we have promised, we intend to keep. At first glance, this seems to be a large sum. And if it really were, it would not be more than right and just that we should do great things for the Lord, who has done so great things for us and continues to do so. But if we look at it from the right point of view

it only a small sum for the great number of Christians it concerns, as was also proved in the "Lutheran" at the time. This sum is necessary and promised for the next three years. Now, however, this resolution is also in force with us: "that three-thirds, that is, the full sum, of the money appropriated by Synod must be subscribed, and not less than two-thirds of it paid in to the General Treasurer, before any new buildings or larger repairs decided upon by Synod may be undertaken."

Thus the congregations decided through their representatives that the promised sums should be subscribed and paid in as soon as possible, so that the decided buildings could be executed as soon as possible, and one would not have to wait until the third synodal year.

However, with the current widespread business stagnation and lack of income in some communities, it will be difficult to pay their full contribution to the above-mentioned sum this year. And yet this is very necessary, since many of the buildings decided upon should be started immediately, for example the new college building near New York.

Now, in order to be able to send in the necessary contribution without long delay, it might be possible in such congregations to do it as a pastor has done, of whom the writer knows this. He presented this matter to his congregation, and they unanimously decided to give a certain sum as their contribution to the building fund. The pastor knew, however, that for the reason given above, as well as on account of considerable extra expenses in his own parish budget, the money would not be raised as soon as it was needed. He therefore offered to borrow the money from a good friend, whom he hoped to find somewhere, for one year, in order to be able to pay the contribution in full as soon as possible, and thus to give the congregation time to pay the money to him within one year. So it has been done. The full contribution has been sent in. Could it not be done likewise or similarly in other churches, where the contribution cannot be collected so soon? It is not said that the pastor should take the debt upon himself in every case; a member of the congregation might as well do so. There will probably be few congregations in which some one or other could not for the time being lay out for them the contribution decided upon by the congregation. Every congregation, however, would have to count it a point of honor to take such a debt back from the pastor or the congregation member within the appointed time. The General Treasurer, however, would in this way get the whole sum quickly into his hands, and all the buildings and repairs decided upon by the Synod could be executed without delay. What do you think, dear reader, could it not be done in your congregation in this way, or in a similar way, if the congregation cannot itself pay the full contribution so soon?

But in whatever way it is begun - and each congregation may and will do it as best suits its circumstances - let us all, all with one accord, put our hands to the work and not put the matter off. Let us be zealous in it, and act for the good of our institutions so richly blessed of God. H. Walker.

To the ecclesiastical chronicle.

Amerita.

The following letter from one of our pastors, whom we would like to let speak here, shows **how** it **could be done**. It reads: "When the letter 'To Our Congregations' arrived, I asked my congregation to leave the distribution of the letter and the receipt of the gifts to me. The congregation made the desired decision. I then bought as many envelopes as I had members entitled to communion, and put a letter in each one. At each confession registration I then gave and still give such an envelope to everyone who registers, after I have written his name on it. On Sundays I then publicly say that one should put his gift into the envelope and either hand it in to me personally or give it to an overseer on his way out of the church on any Sunday. In this way I have already received about 200 dollars. And my congregation is a working-class congregation after all. Also, I am nowhere near through, I have only handed out the letters for three confessionals. I believe that we could easily get together the money appropriated for the new buildings of the synod, if the dear brethren in the ministry would only want it. But if you only ask people to give money without handing out the letter, the several part of the people don't know for what and for what."

L. F.

With regard to the simplification of our coffers, our last Synod of Delegates took some decisions which do not seem to be sufficiently known. There are now no longer separate funds for the Estonian, Latvian, Lithuanian and Polish missions, but these four boxes have been united into one fund, the fund for foreign language missions. Likewise, there are no longer separate funds for the Saxon, Danish and Hermannsburg Free Churches, for Berlin and Hamburg, but all these funds are also united in one fund for European Free Churches. A special treasury for English missions has not existed for more than three years, but only a caste for Inner Missions, which is conducted in German and English, and all the money received for English missions goes into this treasury. Now if all pastors and congregations, and especially the congregational and district treasurers, will observe this, the receipts in the "Lutheran" may appear simpler and more correct, and therefore we have here reminded them of this matter. We add that if these various works are to be supplied from the one treasury, the respective treasuries must also be regularly considered, otherwise the commissions, to which the respective works are subordinated, will soon be in embarrassment.

L. F.

From our institution in St. Louis we have to report that the number of students who can help out in church or school has been exhausted. We are very sorry that we had to turn down a number of requests from the mission commissions of the districts. The teachers' college cannot dispose of the students independently, but must also take into account the will of the parents, who often wish their sons to complete their studies as soon as possible. According to the reports of the Mission Commissions, we should have sent 25 more students to help out. We hope that we will be able to find the necessary replacements elsewhere. Now and then older churches would like to be able to lend their pastors to the mission commissions for a short time to help out in the mission work. It has been the custom to do this before. A church that lends its pastor temporarily to those who would otherwise have to be without God's Word altogether, meanwhile itself with reading

If a congregation makes do with a church service or with help from a nearby neighbouring congregation, such a congregation is certainly doing a good work in this time of great, great need. F. P.

In St. Louis, on the 17th Sunday after Trinity, the fiftieth anniversary of the congregation of the Holy Cross was festively celebrated, on which occasion, in addition to the local pastor, D. Stöckhardt and Director Brohm of Addison preached, the latter in English. In each of the three services the church was crowded. - Since our theological seminary in St. Louis is parochial in this congregation, so naturally many members of our synod have a special interest in this congregation. A large number of our pastors have had their ecclesiastical home here for a number of years, and many a pleasant memory is attached to it from their student days. - The founders of the congregation belonged to the first Lutheran church in the city, the all-familiar Trinity congregation. The long journey to Lombard Street, after they had already maintained their own school among themselves for eight years, gave them the idea of joining together to form a congregation. Among those who particularly spoke at the negotiations we find the names of C. F. W. Walther, Biewend, Seyffarth, Louis Lange, Adolf Heinicke, and others. They organized themselves as the third district of the so-called Gesamtgemeinde, whose pastor was D. Walther. After his death this peculiar association dissolved, and the individual districts became independent congregations. The former pastors of the Kreuzgemeinde were the blessed Fr. Brohm, one of the candidates who immigrated in 1838 and 1839, and D. Stöckhardt, now professor at the seminary. God has richly blessed this congregation and caused it to grow greatly. It now numbers over 2000 souls, and has a flourishing school with seven teachers.

C. C. S.

on the Wisconsin Synod's Indian mission among the Apaches in Arizona, the paper *Indians Friend*, the organ of the "National Indian Association," pronounced very favorably. It writes appreciatively of the estimable work of Missionary Guenther at San Carlos, and concludes with the words: "We rejoice in the success of the Lutheran Mission, and wish that this church could establish many more stations."

L. F.

Neither the General Council nor the General Synod believes **that the German language** will soon die out **as a church language in the United States**. In both church bodies, efforts are currently being made to recruit as many teachers as possible from German seminaries. The General Synod is already in official communication with the Preacher's Seminary at Breklum. Nine scholars recently arrived from this institution, who are to receive their final training for the preaching ministry at Atchison, Selinsgrove, and Gettysburg. The General Council is still seeking a closer connection with the seminary at Kropp. The *Lutheran Observer* of October 9 thus speaks of the purpose which these predominantly English church bodies are pursuing by their connection with German institutions: "Such an arrangement with Kropp will be as useful to the Council in carrying on the work in the German as our arrangement with Breklum will be of incalculable blessing in rightly promoting our work in the German, especially in the Midwest." F. P.

Among the heathen Chinese and Japanese who have migrated to our country and settled especially in the coastal cities of the Pacific Ocean, the Presbyterians and other American church denominations are zealously and successfully engaged in mission. A Presbyterian Chinese congregation in Los Angeles is reported as meeting all its own current expenses, and the average annual contribution of each member is

\$15.00, of which H5.00 goes into the missionary treasury. How many congregations do you suppose there are in our church where -on an average-each communicant member sacrifices so much for missions?

L. F.

From land.

An insight into the activity of love which is practised in the well-known asylums of I>. D. von Bodelschwingh's at Bethel, near Bielefeld, are given by some figures which have recently been published. These asylums now number 80 houses, and in these were boarded 2100 epileptics, 291 insane persons, 299 orphans, 1384 sick persons of various kinds, 133 drunkards, to dissuade them from drinking, and 1218 beggars and vagrants seeking work, to help these to orderly activity. Altogether in one year there were 8889 guests with 1,040, 449 boarding days. In addition to the hospitals, there are colonies for agriculture, peat cultivation and gardening, a special sanatorium in Fichtenwald for poor lung patients and an institution in Bad Gastein for sick soldiers. A lot of misery in one place, as the report says, but also a lot of love. L. F.

Travel cards to heaven. Some time ago the following was reported from the Swiss city of Geneva by a Roman priest: "Priest Bural, head of the apostolic school at Immenser, Canton of Schwyz, has reaped a rich harvest of money through the credulity of ignorant Catholics by selling tickets for the neise and entrance into heaven. He sold the tickets for 8, 10, 80, and 100 francs apiece. They look like banknotes, bear the mass number' of the buyer, and the inscription: "Payable on earth in cash and redeemable in heaven. The' police have now put a stop to the trade and also reported the priest's conduct to the bishop." - Such a "trade" is just as shameful and reprehensible as Tetzels trade in indulgences in Luther's time. It attracts the attention of the people, and is forbidden by the police as a swindle. By the same right, however, that which is everywhere and always done in the Roman Church, the Mass for the dead, the veneration of relics, the pilgrimages with their indulgences, might be forbidden as frauds. If only the eyes of the poor, deceived Roman people would go out, and Luther had not worked and written for so many in vain!

L. F.

The recipe for the blood miracle of St. Januarius Under this heading the "Wartburg" reported the following: Every year, on September 19, the miracle of the foaming gushing of the dried blood of the Roman Catholic city saint Januarius, stored in a teca (bulbous vessel), takes place in the cathedral at Naples amidst a great crowd of people. This historically unauthenticated bishop is said to have been martyred, and his admirers are said to have secretly collected the spilled blood. Desolate scenes take place at that strange "service": the inferior people indulge in shouting, loud incantations, and invectives if the occurrence of the "miracle" is delayed, and behave like madmen when the black tuber suddenly seems to melt and throws a red foam. For weeks now young chemists, Drs. Nicolo De Colli and Gino Magrini, have been demonstrating in Rome, Florence, Livorno, and Milan how the "miracle" is made. The glass vessel used for the experiment is exactly the shape of the teca in Naples Cathedral and is placed between four candles. Twenty minutes after the candles are lit, the blackish blood begins to surge and throw up reddish bubbles of foam, just like that of Naples' patron saint. The southern Italian workers in Milan watched this process with tremendous excitement, bursting into a shout of exultation at the boiling of the blood, and hastening to dip their handkerchiefs in the blood which the

At the end, the lecturer spat it out on a plate in front of everyone. Dr. Magrini publicly announced his recipe: 80 grams of blood of a mammal, 13 grams of ittiocola, 2 grams of agar agar and 1 gram of glycerine. This addition speeds up the clotting of the blood and keeps it from rotting. When heated to only 30 degrees Celsius, the mixture changes to a drippable liquid state after about twenty minutes, forming foam. The Vatican papers keep a profound silence about this proof of a pious fraud.

L. F.

The Philippine Islands were under Spanish rule **until** ten years ago, and the inhabitants, so far as they bore the Christian name, were stock Catholics. But since the islands were taken from the Spaniards, came under American rule, and freedom of conscience was introduced, Protestantism has made very considerable progress there. In seven years a single Protestant denomination, the Methodists, has attained such growth there that it now numbers 27,678 members, of whom more than 7000 have joined in the last year. A large number of the preachers are natives.

' L. F.

Throughout the world of Mohammedanism there is, it seems, a feeling that Islam is hastening towards its decline. As early as 1899 a number of Mohammedan scholars from various countries met in Mecca to discuss what should be done to revive Islam. Last November a similar meeting was held in Cairo. An eminent Russian Mohammedan was the principal speaker there. His theme was, "The Cause of the Decline of Islam." In his address he urged Mohammedans to rise from their indifference, to open schools and instruct children, and he suggested the calling of a general Mohammedan Congress to investigate the causes why Mohammedans had lost influence and power in the world. - So reports a missionary journal. It must not be forgotten, however, that the false religion of the lying prophet Mohammed still has an immense number of adherents, that it is constantly making conquests among the heathen in various parts of Africa and Asia, and that the political changes in Turkey will not remain without influence on the religion. And it should certainly be noted that in the countries of culture people in respectable positions are converting to Mohammedanism and then working for it in speech and writing. This is the case, for instance, in London, in New York, and in Adelaide in Australia, where Mohammedan "congregations" are growing and proceeding to build "churches."

L. F.

From MeU and Time.

"I consider gambling in any form unseemly and reprehensible, whether it be going on in a gambling den or at a church bazaar. I despise it from the bottom of my heart. The propensity to gamble always presupposes a selfish and dishonorable intention to take another's property by chance, relying on luck with childish and foolish confidence. One hopes to obtain something for nothing." Such is the judgment of a secular judge to whom a charge of gambling for money has been brought for his consideration. What judgment, then, must a Christian pass upon gambling for money and money's worth, wherever it is done, for whatever purpose it is set in motion-a Christian who knows the seventh commandment?

L. F.

Sir Campbcll-Bannerman, the English minister who died some time ago, was

a convinced Christian, and proved himself such at the death of his wife and at his own end. When, at his wife's departure, a friend expressed surprise at his surrender, he replied, "I owe it to the little catechism of our Scottish Church." And when it came to dying with himself, his last word was, "Inform my friends that I place my future in the hands of my gracious God. In my Christian faith I find my only refuge. I surrender myself entirely to God's will and entrust myself to His mercy and grace." So reports the "Old Faith."
L. F.

The Reformation.

The Lutheran Church Reformation, the commemoration of which we solemnly celebrate every year on October 31, was, after the foundation of the Christian Church and after the overthrow of paganism by the evangelical preaching of the holy apostles throughout the world, the greatest work that has taken place since the birth of the Saviour on earth. It was to the Church of the New Testament what the execution of the people of Israel from the bondage of Egypt by Moses, and the bringing back of the same from Babylonian captivity by Zerubbabel, was to the Church of the Old Testament. Through the Reformation not only the Church but the whole world has been transformed. Its history forms a main stage in the history of the kingdom of God on earth. With this work a whole new age has dawned upon Christendom. Not only we Lutherans, but even all the Christian parties of modern times owe the best they have to the salutary work of the Reformation, and even the political states of the West have experienced the transforming influence of this work.

The Reformation was by no means the execution of a plan devised by man. It was not a work of man, but actually a work of the great God Himself. Not in time, but already in eternity, and not in Luther's heart, but in God's heart, this work was born. Luther in his humility was far from wanting to reform the church; he considered himself far too weak and powerless to do so. But God prepared him for it, without his knowing it himself, led him irresistibly into it, and at last led everything out through him in the most glorious way. (Walther.)

Luther's Prayer Life.

Luther's life was a life of prayer. Instead of a longer explanation, a few examples and sayings may illustrate this. On the day before the Diet of Worms he prayed: "Righteous is the cause, and thine, O faithful God! I rely on no man; thou must do it Against all the world's reason and wisdom!" The long prayer of that night is among the most edifying of prayers that can be read. At Weimar he once prayed his friend Melancthon out of great sickness, and "poured out to our HErrgott the sack of all his promises!" At the time of the Diet of Augsburg, Luther took three hours a day at the fortress of Coburg, "which are most convenient for study," for prayer, and, as his comrade of that time, Veit Dietrich, relates, he talked to God with such reverence and yet again with such faith and hope that it seemed as if he were talking to his father and friend. As often as he entered or drove along the highway on his travels, he would lay down

a "strong Lord's Prayer before the chariot." Once he was despondent; he went for a walk to a neighboring town of Wittenberg and overheard a mother with her child interceding for him and the gospel. Then he turned back, knocked late at Melancthon's window, and called in, "Be of good cheer, Philip, the children are praying for us!" A year or so before his death he wrote: "Watch with prayer and keep the word of God, this weak lantern of our God, for the devil breaks the windows and tears open the doors and covers the roofs, so that this our only lamp may go out." With this lamp he went towards the valley of death. The last word witnessed of him is, "Father, into thy hands I commend my spirit." And how highly he thought of the power of prayer he also expresses in these words, "No man believeth how much prayer can do, but he whom experience hath taught it, and who hath tried it. It is a great thing when a man feels the great need that presses upon him, that he can then take up prayer. This I know: as often as I have prayed earnestly, I have been heard abundantly, and have obtained more than I asked; though God has sometimes delayed, yet he has come."

Because Luther himself led a life of prayer and practiced prayer, "the proper craft of a Christian," he can also teach about prayer. He often repeats the sentence that true faith cannot be without prayer and that we prove our sonship with God by praying. He says, "By this we become worthy to be heard, that we think we are unworthy, and dare it on God's faithfulness alone. This is the first part, that our prayer is based on God's obedience. Where we ask not, God will punish." But prayer is not an outward work, "as the rosaries and prayers of the clergy and monks have been and become vain babblings and babblings," but a hearty invocation of God in spirit and faith. Such supplication is heard. But he who doubts this makes his "most faithful and true God a liar and a loose man. Faith makes the heart still and firm and receptive of divine gifts." Reminding the small believer of the prayerful community of true Christians, Luther says, "Think not that thou kneelest alone, but all devout Christians with thee in united prayer, which God cannot despise." And the thought that God knows best what is good for us, makes us patient and devoted, if the answer to our desire is not forthcoming. Then we are to know that "God the Lord cares for us much more, and is ready to give us, than we are to take and seek; in such trusting God put not purpose and days, nor wise men and matzos, but pray that thou mayest wait fresh and cheerful." And with prayer and petition, thanksgiving should not be lacking. "I make," Luther writes, "of every commandment and prayer a fourfold wreath: first, a doctrine, and think what the Lord requires of me; second, a thanksgiving; third, a confession; fourth, a prayer. For by thanksgiving all calling becomes sweet and pleasant, and so becomes the noblest prayer under the suns."

In prayer, too, we should and want to be true children of Luther, true Lutherans.

Do miracles still happen?

The erroneous assertion that miracles no longer happen today comes from those who have little to do with miracles. But if you believe, you can still see the glory of God today. In Geneva, when a three year old child falls from the third floor onto the pavement in front of a

If the child falls in a chariot, the horses of which stop as if spellbound, and the child then rises and rushes to meet its mother, who, almost out of her senses, jumps down the stairs with the words: 'Mamma, it has done me no harm!' so the Christian is not astonished, for he believes in the angels of little ones, Matth. 18, 10; and this case does not stand isolated. When A. H. Francke, in Halle, gives a poor woman his last ducat, whereupon she exclaims in joyful surprise, "The good Lord give you a whole mountain of ducats!" and thereupon gifts for his orphanage come in several days in succession in nothing but ducats, and Francke, pointing to a heap of over three hundred such on his table, exclaims, "That is the poor woman's mountain!" the Christian says calmly: "This hath the God done, who saith, Mine is both silver and gold," Hagg. 2, 9; and likewise, when the well-known G. Muller at Bristol gradually begs his way to 30 millions of marks for his orphans. When a man, fearful of the amputation of his gangrenous foot, announced to him for the next day, prays fervently through the night, and thereupon relief comes, and in the morning the astonished physician exclaims, "Here is a miracle done!" and with the colleague brought in declares the operation unnecessary, the Christian remembers the word, "I am the Lord thy physician," Exodus 15; and many such examples can be cited. When a minister in the middle of the night feels within himself an inward command to rise and call on an acquaintance, reluctantly does so, and is greeted on his knocking by the awake man, to whom he frankly says, "I do not really know why I come," with the reply, "God sends you. Here is the rope with which I was about to hang myself on the stage," the Christian knows that it is written, "I will instruct thee, and show thee the way which thou shalt walk," Ps. 32:8, and can often relate from his own life such guides. Wonder is indispensable to us, and we can only smile at the imposition of abandoning faith in it for the sake of a so-called enlightenment, that great ignoramus which cannot tell us, because it does not know, where we come from and what we are for, what is spirit and what is substance, what is life and what is death, what is soul and what is body. Rather, we regard the failure to believe in miracles as the proper mark of weakness of spirit, and the timidity of miracles as the charcoal-burner's belief of the peasant boy who has been persuaded that behind the blue hills the world is boarded up. In the miracle we are at ease, and our joy and hope is that we shall soon - for what are a few centuries to us? - in the wonderful body of the Resurrection, we may enter into a world of heavenly wonders, where we shall behold God, the source and cause of all wonders, eternally.
(The Miracle.)

Roman Marian devotion.

In a "Prayer" delivered some time ago in Vienna, the Virgin Mary is thus addressed: "Thou Queen of Angels, Queen of Patriarchs, Queen of Prophets, Queen of Apostles and Martyrs, Queen of Virgins, Queen of all Saints, Queen conceived without stain of original sin, Queen of the most holy Rosary, thou excellent vessel of devotion, thou glorious Rose, thou Tower of David, Ark of the Covenant, Gate of Heaven, Queen - pray for us!" The present Pope has confirmed the phrase of Alphonsus of Liguori, notorious, but proclaimed in the Roman Church as a saint and Doctor of the Church, "All the graces of God pass through the hands of Mary, to be communicated through her to the world"; and it was not long ago that the present Pope also said, "All of us are children of Mary. We should have confidence in the unbe

She is the one who lifts our hearts to God, who forgives sinners through Mary. She is our help and our consolation. She is the mediator of divine grace between heaven and earth. To her you must address your prayers. This is your duty, this is the exhortation which Christ's governor gives you." This is certainly nothing but abominable idolatry.

Deification of the Pope.

How the Roman Catholics idolize the Pope is shown by the following sayings: The *Civiltà Cattolica*, an Italian, fanatically Roman paper, wrote in 1868: "The treasures of revelation, the treasures of truth, the treasures of righteousness, the treasures of the gifts of grace, are placed by God on earth in the hands of one man alone who is their steward and guardian, and that man is the Pope." "When the Pope thinks, it is God who thinks in him." In 1866, then, Pope Pius IX said of himself, "I am the Way, the Truth, and the Life." In the same year, Cardinal Archbishop Darbois of Bordeaux in France wrote of the Pope: "He will always be the organ of faith, the center of divine government, and the living incarnation of Christ's authority." The Frenchman Veuillot said, "Jesus Christ, the sovereign LORD over all things, has his seat in the Pope." "The pope is the mouth of Jesus Christ, who decides on the spiritual and temporal, and all the decisions of the pope are divine, immutable, and eternal." In England even Faber, who had apostatized to the Roman Church, invented a devotion to the Pope, wherein it is said, among other things, "The sovereign pontiff (the Pope) is the third visible presence of Christ among us."

But we confess of the pope with the holy apostle, that he is "the man of sin, and the child of perdition, an abominable man, which exalteth himself above all things that are called God or God's service, so that he setteth himself in the temple of God as a god, pretending that he is God," 2 Thess. 2:3, 4.

Right steadfastness in confession.

The Papist Duke George of Saxony (died 1539) stipulated in his will that his duchy should fall to his brother, the Protestant Duke Henry in Freiberg, if the latter wanted to turn back to the Roman Church and suppress the Reformation in the duchy. If, however, the brother would not consent to this, the land should fall to the emperor. The nobility of the country tried to persuade Duke Henry to agree to the reservation of the will, otherwise war might break out. But the faithful Lutheran prince replied: "You seem to me no different from the devil with Christ in the wilderness, who said: All this will I give thee, if thou wilt fall down and worship me." Far be it from me, for the sake of money and good, and even if it were a whole principality, to let myself be turned aside from God's word, and to deny the same, and to want to hinder it in its course, for God himself has set it in motion again." With this decision the emissaries returned to Leipzig; but before they arrived there Duke George had died. Now, because, visibly under God's rule, the will had not yet been formally executed, Duke Henry, as the next entitled heir, was able to take possession of the duchy; he hastened to Dresden, the capital of the country, received the homage, and had the gospel preached without hindrance throughout the duchy.

Luther's explanation of the letter to the Galatians.

A preacher of our country writes: "The God in whose hand we live, weave and are, lent me one day a book by Martin Luther. It was his explanation of the Epistle to the Galatians, a book so old that I feared it would fall to pieces when I turned the leaves. I delved into the rare book and found in it all my experiences rendered as surprisingly as if the book had been written out of my heart. The thought made me wonder how this man, who wrote and spoke from days long past, could so accurately describe the condition of Christians today. Before all the world I confess: I prefer this explanation of Martin Luther's Epistle to the Galatians-with the exception of the Bible itself-to all the books that have ever come into my hand, because this book is the very most suitable for a wounded conscience."

Obituaries.

God has in grace, after many and heavy sufferings, on September 28th given Father Wilhelm H. Burmester the most beautiful victory that can be granted to a human being, namely a blessed death. The deceased was a native of Melzingen, Amt Ebstorf, in the former Kingdom of Hanover. He received his training for the ministry at our institutions at Fort Wahne and St. Louis and was ordained in 1874. He has successively served five parishes of our Synod as pastor, the last being from Detroit to the congregation at Royal Oak, Mich. His weary body has been interred in St. Trinity Churchyard, Detroit. Officiating at the funeral were the Rev. J. A. Detzer, Vice Pres. Th. Engelder and the undersigned. H. C. F. Otte.

On October 2 God delivered from all evil and helped out to his heavenly kingdom P. sm. Georg Theodor Gotsch. Born in Leipzig, Saxony, December 21, 1825, he came to America in 1851, aged 26, and entered the practical seminary at Fort Wayne. For 39 years he preached the beatific gospel in five different places, namely, from 1856 to 1861 at Jonesville, Ind; from 1861 to 1864 at Olean, Ind; from 1864 to 1872 at Akron, O.; from 1872 to 1884 at York Center, Ill; and from 1884 to 1895 at Hoagland, Ind. In the latter year he retired on account of physical infirmity, and has since resided with his children, last at Oak Park, Ill. - In 1853 he entered into holy matrimony with Catherine, nee Kiefer, who died May 16, 1899. Of the nine children with whom God blessed his happy marriage, six sons are still living, two of whom are in the school department. One son and two daughters have also already preceded him to eternity. He died after only a short illness, having previously received Holy Communion and cheerfully confessed his faith in his Saviour. His age was 82 years, 9 months and 11 days. With a large attendance, including a number of fellow ministers from Chicago and the surrounding area, he was buried in the Concordia Churchyard on October 5 after a solemn service in the Grace Church in Oak Park, at which Father Merbitz preached. At the home and graveside the undersigned officiated. According to the funeral text, Prov. 10:7, may his memory remain in blessing!
G. W. Walter.

New printed matter.

American calendar for German Lutherans for the year 1909. Concordia Publishing House,, St. Louis, Mo. 80 pages 7X9. Price: 10 Cts.

The announcement that our calendar has appeared will suffice, and thousands of hands will reach for it without further ado. But we add to this announcement that on 24 pages there are all kinds of instructive, edifying, useful and interesting reading material, among them a reflection on the word: "My time is in your hands," Ps. 31:16, an honorary commemoration of the previous calendar man, the blessed Prof. F. Lindemann, an article on the work of our synod, a war picture and a peace picture from New Ulm, Minn. More than half of the calendar is taken up by the address directory of all the pastors and teachers of the Synodical Conference, so valuable and indispensable, and other tables and indexes. L. F.

Liturgical celebration of the holy night of Christ. After Schöberlein and Spitta by Johann Schlerf, 415 24^ St., Milwaukee, Wis. 20 pages 4s^X6 and insert 4 pages. Also to be obtained from Concordia Publishing House,, St. Louis, Mo.

The Liturgy, which we have repeatedly recommended warmly, brings in this new edition some songs with musical notation, of which especially the rather unknown: "Da ist die schöne Nacht schon wieder" deserves to be sung in wider circles. In spite of the increase, the price has remained the old one, 5 cents, price per dozen 50 cents free of postage, price per hundred \$2. 50 and postage. The supplement, containing all the songs to be sung by the congregation, costs 50 cents per 100, \$2.00 per 500 postage free. L. F.

Songs of Paul Gerhardt. With pictures by Rudolf Schäfer. With introduction to the poet's life and singing by Oskar Brüssau. Popular edition. Hamburg. Gustav Schloßmanns Verlagsbuchhandlung. 84 pages 5^X7^, stitched. Price: 60 Pf.

A year ago, we spoke at length about Schäfer's peculiar, beautiful drawings of Gerhardt's songs. (Cf. "Lutheraner" 63, 329.) Here we have a significantly smaller edition of the work, illustrating 13 songs instead of 27, with 25 instead of 52 pictures. The pictures are also reduced in size and naturally do not quite reach those of the larger edition. On the other hand, the price is only 60 pfennigs instead of 5 marks, which is really very low. In the introduction about the life and work of Gerhardt the incident with the Great Elector is not correctly represented, L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On the 16th of Sonnt, n. Trin.: Kand. F. W. B u b l i t z in the parish at Kingsbury, Tex., by P. M. W. Pott.

Introduced on behalf of the respective District Presidents:

On the 5th of Sunday, A.D.: Rev. G. A. S e b a l d in the parish at Antrim, Minn. assisted by Rev. Heinemann of Rev. C. J. Messerli.

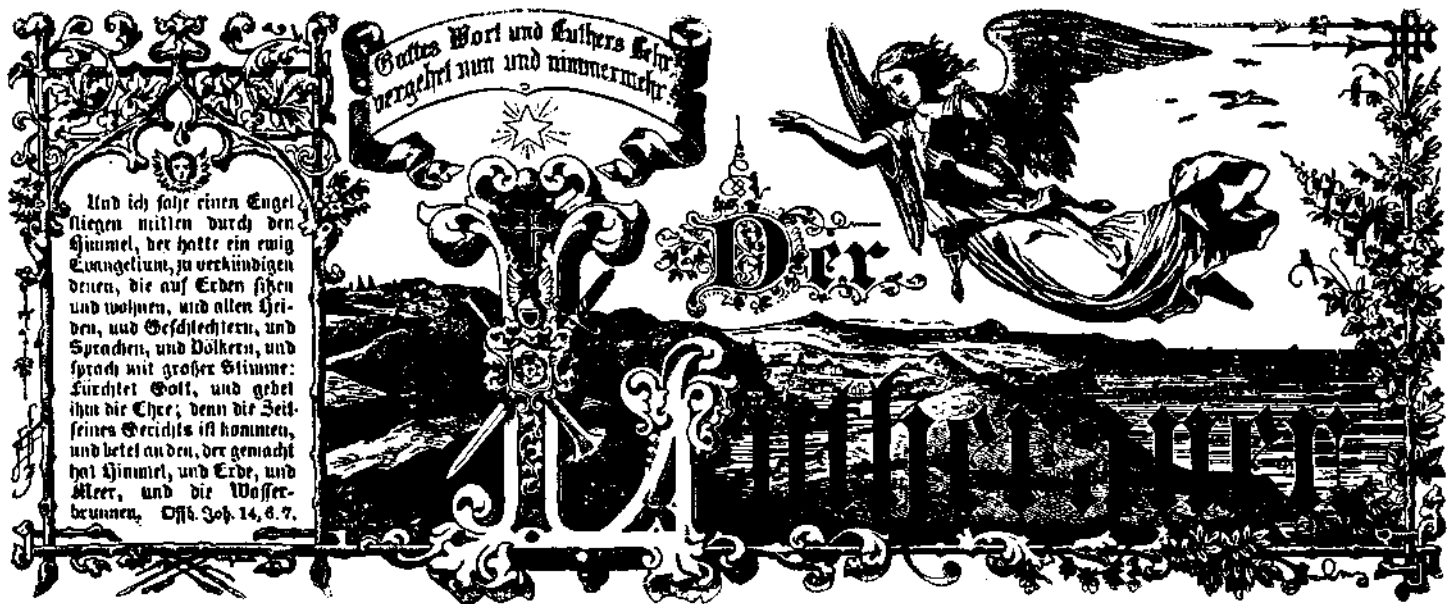
On the 12th of Sonnt, n. Trin.: P. H. W. M e y e r in the parishes at Millstadt and Sugar Loaf, Ill, assisted by P. Wilks of P. F. Evers.

On the 13th of Sonnt, A.D.: Rev. C. H. Sommer in the parish at Hillside, S. Dak. by Rev. Chr. Wieting.

On the 14th of Sonnt, n. Trin: P. F. Lankenau in the parish at Napoleon, O., by P. A. Lange.

On the 15th of Sunday, A.D.: Rev. H. R. Judge in the parish at Cole Camp, Mo. assisted by Rev. Schroeder of L. W. Ludwig. - ? W. F. W i l k in the Messiah church at St. Louis, Mo. assisted by ?? B ü n g e r unv summer of P. L. J. Sieck.

On the 16th of Sunday, A.D.: L. K. Iahn in the parish of Natoma, Kans. by Bro. - P. H. Wacker in the parish at Appleton City, Mo. by P. F. Schoppe. - P. G. Erdmann in the parish at Bremen, Ill, by P. F. Evers. - P. E d w. Kraus in St. Peter's parish at Wilkes Barre, Pa. by P. F. Sattelmeier. - P. C. H. Franke in St. John's parish at Bloomfield, N. I., assisted by W. Pröhl and H. F. R. Stechholz by P. W. C. Schmidt.



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No. 22.

Letters from the Epistle to the Romans.

Fifth letter.

The Court.

Rom. 2:6-16.

Beloved Christians! The ungodly world, which is not justified before God by faith, is guilty before God because of its unrighteousness, and has nothing to plead for its excuse; it is therefore liable to the judgment of God. That is what we have seen. And the judgment, the great final judgment, we want to signify today.

From the outset it is quite clear to us Christians that God will judge according to the gospel, that is, according to faith or unbelief. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And "whosoever believeth and is baptized shall be saved; but whosoever believeth not shall be damned." So teacheth all the Scriptures with one accord. So teach the prophets, so teacheth Christ, so teacheth all the apostles. We hold to this with confidence.

But equally unanimously all Scripture, the prophets, Christ and the apostles teach that God will judge according to works. And so Paul writes to the Romans that on the day of judgment God will "render to every man according to his works".

Help, God, what is this? Do the Scriptures, the prophets, Christ, and the apostles contradict themselves? Shall we poor sinners be deceived in our confidence that we shall be saved by grace? Far be it from us! But what is the matter? The matter is this: God will judge on the day of judgment according to faith or unbelief; but he will publicly prove from the works who has believed and who has disbelieved. For those who believe will no longer serve sin, but will serve God in good works.

they do out of love for the so gracious God, in power of the Holy Spirit, admittedly in great imperfection. The unbelievers, on the other hand, continue to serve sin and do not do a single truly good work - they do not do a single work out of love for God and through the Holy Spirit, because they hate God and give the Holy Spirit no room with them. This God will publicly show on the day of judgment on both sides, will thus prove, as I said, from the works who have been believers and who have been unbelievers. And in this sense God will judge according to works. But it remains certain, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Now you understand what Paul means when he says that God "will give to each one according to his works."

First of all, there are the believers, the poor sinners who have been justified before God through faith in Jesus Christ. They persevere in good works, they are always stirring themselves up to good works, they are seeking eternal life. This is an indication of their faith. According to this, God will deal with them on the day of judgment. He will give them heavenly glory and the highest honor and the pure goods of eternal life in incorruptible substance. This is what God has promised to faith. And with such will God reward even the poor works of the believers; but mark: by exceeding great grace, not according to merit.

Then there are the unbelievers, the wicked, who have not been justified in the sight of God through faith in Jesus Christ. These are self-willed, obstinate, not willing to be instructed; they do not obey the truth by which God leads them from evil to right, but obey and serve sin and unrighteousness. This is a sign and proof of their unbelief. According to this, God will deal with them on the Day of Judgment. He will give them fury and wrath, his fury and wrath he will make them taste. With this he will punish their evil works according to merit.

Item: Desperate tribulation and anguish God will bring down

into the soul of every man, who unhesitatingly performs evil, which he nevertheless recognizes as evil. And this God will do, first of all, to the Jews, who have his law and testimony from of old, but transgress it; but also to the Gentiles, who knowingly serve sin; but most of all to the apostate or hypocritical Christians, who have the fullest light of truth, but despise it. - But glory and honour, and the sweet and noble peace of eternal blessedness, God will give to every one who works and creates good by faith in Jesus Christ, especially to the Jew, as the true member of the ancient church of God, and also to the Gentile who has become a true member of the church.

For hear and know that with God there is no respect of persons. As many as have been Gentiles, and therefore have not had the written law of the ten commandments, but have sinned, shall perish even without this law. And as many as were Jews, and therefore had the written law of the ten commandments, and sinned against it, shall be judged and condemned by this same law. And so it is most of all with all those who have enjoyed the benefits of the Christian church and yet have brazenly sinned. For not the hearers of the law are righteous with God, but those who, as described, have become doers of the law through faith in Christ, will be publicly justified before the judgment of God.

You speak: I understand that. Only one thing is not clear to me. To what then are the Gentiles who have sinned judged, if they have not had the written law of the ten commandments? How then can it be said that they have sinned against their better knowledge?

Hast thou forgotten what I showed thee in the third letter? But hear! It no doubt happens that Gentiles, who after all do not have the written law, do by nature the commandments of the divine law. This is what I mean: Pagans, who do not know the written law, sometimes avoid some of the gross defilements and vices forbidden by the divine law, and in many respects practice an outward respectability and righteousness. They do so because of a natural urge that dwells in them. Although they do not know the written law, they are a law unto themselves. What they do well on the one hand, they do badly on the other, and in every case it is an outward workmanship. But what do the heathen show and prove by this? They show and prove that the work of the law is written in their hearts, that God has given them a knowledge of his law in their nature. Have they not? Yes, God has written his law in the hearts of men. And such writing teaching the works of the law is not wholly effaced even among the heathen, not even among the crudest heathen. This is also shown by the conscience that all Gentiles have. All Gentiles have a conscience, a consciousness, a knowledge of this law of God written in their hearts. This conscience also bears witness to the law of God written in their hearts. The thoughts of the Gentiles speak together in them, accusingly or even apologetically, something like this: There I have sinned grievously; oh, it has not been so bad after all, it came so unawares, I was led astray to it. Or like this: I must not do this, it is bad; but I may do that.

do well. Now, does not this also prove that God's law is written in their hearts, and yet that they know that God is near them as lawgiver and judge? And dost thou not see now upon what the Gentiles are judged, though they have not the written law of the ten commandments? And seest thou now how indeed they may be said to sin against their better knowledge? And this their knowledge and conscience of the divine law will come out against them in the day of judgment as accusers and at the same time as witnesses of their wanton sinfulness. And they will have no excuse.

And now hear! In all truth and in sum, the judgment is this: God will judge the hidden things of men. The hidden things of men are faith or unbelief. And according to the gospel God will judge: He that believeth shall be saved; he that believeth not shall be damned. And by JESUS Christ God will judge, through our dear, good Saviour, who so gladly makes us blessed. In him believe! And then be of good cheer!

C. M. Z.

The position of women in the Christian church.

11.

When we Lutherans firmly and firmly maintain, according to God's Word, that according to the order women are not to rule in the Christian congregation, are not to preach the Word publicly, the sects like to say, "You disenfranchise women; you do not give them any place at all in your church, you do not give them anything at all to do for JESUS." But this is truly not the case. Today we want to hear what the woman can and should do in the kingdom of God.

First of all, women are to serve their God by faithfully attending God's house, where, according to the third commandment, they should gladly hear and learn the word of God. Not only the young men but also the virgins are called upon in the 148th Psalm to praise the name of the Lord, and Christ's word: "Blessed are they who hear the word of God and keep it" is addressed to women as well as to men. When women, in spite of the many obstacles of housework, care for their husbands and children, diligently hear the word, this is a special sign of a godly attitude and an excellent part of their Christian walk. We see such a holy longing for the word of God in the women who followed Christ from Galilee, in Mary of Bethany, who sat at Jesus' feet and listened, in the prophetess Hannah, who did not leave the temple day or night. Yes, the women of the Bible often had to walk long distances and go to great lengths to hear God's word. Mary and her friends and acquaintances, together with the twelve-year-old boy Jesus, had a long way to go to Jerusalem to the temple. Hannah, the mother of Samuel, came at an early hour to pour out her heart before God. But what a blessing God communicates to them there, just for their laborious life! In his house they not only find the ever-necessary comfort of the forgiveness of sins, but their eyes are lifted from the troubles of this life to eternal rest, and their hands find strength for the sour occupational work of the coming week.

When women go to church, they can and should grow in knowledge. They have this not only for the

They need it not only for their own souls, but also for the children entrusted to their care. If they consider what they have heard in church, their knowledge will grow. Only in this way can they rightly share the law and the gospel, rightly punish the sins of their children, but also rightly learn to comfort sorrowful sinners from God's word. Such an attentive listener was Lydia, to whom God opened her heart. Such a listener was Mary, the mother of Jesus, who was moved in her heart by all the words she heard. How beautiful a knowledge of salvation she possessed is shown by her glorious hymn of praise, Luk. 1, 46-55. And like her, God gave many a woman a rich knowledge. Elisabeth Creuziger, Luise Henriette, Electress of Brandenburg, Emilie Juliane of Schwarzburg, and Ludämilie Elisabeth, Countess of Schwarzburg, who our glorious hymns: "HErr Christ, der einig' Gott'ssohn", "JESus, meine Zuversicht", "Ich will von meiner Missetat zum HErren mich bekehren", "Gott sei Lob, der Tag ist kommen", "Gott, mein Herz dir Dank zusendet", "Hitherto hath God brought me," "Jehovah," "Jehovah," "Jehovah," "Care, Father, care thou," and "Where is such a God to be found?" had certainly a beautiful knowledge and have brought great blessing. What a clear understanding of the difference between the law and the gospel a Mrs. B. in Leipzig had, who showed the youthful Walther, the later leader of our synod, who as a young man was on the verge of despair, the right way to Christ! Many a pious woman's mouth has spoken the right word to the challenged, shown erring youths and virgins the right way, pointed the dying to Christ, comforted the weeping bereaved with the one true consolation. Thus, for her own salvation and that of others, women can and should grow in knowledge.

If women hear God's word diligently in church, they can also contribute much to the uplifting of the service there, namely through their singing. Their voices are often better suited for singing than the voices of men. If God endows women with good voices, they should use them in his service. When the great deed of God was done at the Red Sea, not only Moses, but also Miriam and the women of Israel sang glorious praises to the Lord. So did the women of Israel when Saul and David returned from the battle.

And Christian women can pray in the house of worship and at home for church, school and home. God often pours out the spirit of prayer on women in abundance. We see this in the hymn of Mary and the prayer of Samuel's mother. But such prayer the Lord hears, as the story shows. "The righteous prayer is able to do much, if it be earnest." When the pious Monica pleaded and wept for the salvation of her erring son Augustin, a pious bishop rightly comforted her with the words, "I cannot believe that a son should be lost to so many tears and prayers." Many a pious woman has similarly had to pray for years that God would save her husband or children, and at last found an answer. Our churches and missions are also in great need of the prayers of Christian women. In many a place women who had a right heart for God's kingdom gave the first cause for the founding of a mission and supported the cause with their zeal and prayers. And how the flourishing of the missions and the

The salvation of their own children is especially dear to the hearts of devout women, and they accompany the boy with their prayers to school, confirmation classes, work, business, college, and seminary. Here every woman can and should help the work of the Christian church.

But there is something else we do in God's house that we want the women to participate in. We offer our financial gifts to God. Now it is true: in many cases the woman is so placed that she has little to give. But does not God regard the small gifts of poverty as well as the great gifts of the rich? Yea, is it not he who must bless both, if they are to be of any use? He has well regarded and praised the widow's mite, and has had it written of in the Bible. And so he still sees where women offer their gifts to him. But at times he has also given women superfluous money and goods, and has driven them to give large sums to the church and the mission. In many places women have contributed much to the building of our mission chapels. Often they have given their houses to preachers, as the widow of Zarith did to the prophet Elijah.

This leads us to how women can lend a hand in church life in the first place. Women can lend a hand not only when a church celebrates its mission feast, holds a foundation feast, introduces preachers and teachers, whether by cooking and baking, decorating the church or whatever else may be necessary, but they can also show their love for Jesus by caring for the sick, comforting widows and orphans and caring for the needy. The book of Acts tells us that when Tabea died, the widows showed the apostle the skirts and garments that Tabea had sewn for them. So we read in history of the benefits of an Elizabeth of Thuringia, a Catherine of Bora, a Louise of Prussia, etc. Many a woman in our synod has sewn and worked much for orphans and poor students, for hospitals and homes for the aged. The Lord Jesus likes to see the active hands of women, and he himself was accompanied by women on his journeys who gave him a helping hand. The women of Galilee clung to their Lord in steadfast fidelity, and their silent handouts supplied him with food and drink and clothing while he did his blessed work for the salvation of the world. And thus women may yet serve the Saviour, for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; yea, he says, "Poor things have ye always with you." When the apostle saith, "Feed gladly," he addresses himself to women as well as to men. Thus Lydia, the purple-haired woman, took Paulum into her house, yea, compelled him to enjoy her hospitality. Thus, in cities, villages, and remote mission posts, Christian women have hosted preachers and missionaries a hundred times. Thus the women of many a church have entertained whole conferences and synods. There is much opportunity for doing good.

And women can confess JESU by word and work. How faithfully those women from Galilee did so! They were JESU's most faithful confessors; they stood until the end under JESU's cross on Golgotha; they were the first on Easter morning to do the sad work at the tomb. Thus many women have confessed Christ by word and deed, even by martyrdom, as we read; and still there are

God gives women the opportunity to confess. Often, in conversation with neighbors, acquaintances and friends, religion, going to church, praying, reading the Bible, the Lutheran parochial school comes up, and there it is necessary to confess what is the faith of our hearts. The woman also has to confess: "Whoever confesses me before men, I will confess him before my heavenly Father.

Finally, Christian women serve the kingdom of God through godly conduct in their own homes. What the preacher teaches in the pulpit about faith, love and hope, chastity, gentleness, patience, diligence and thrift, etc., they live at home and thus proselytize in their circle. God calls all whom he calls into his vineyard to work. So also the women in their field. In faithful domesticity, in hearty, loving subordination to their husbands, in motherly tenderness toward their children, Christian women bear loud witness against the error[^] of our time, which no longer wants to know anything about the right position of women in the home. Here, in the education of her children, woman has her most glorious, peculiar field of labor. Kings and prophets, apostles and martyrs have learned to speak and pray on the bosom of their mothers. What a responsibility God has given to women! To bring the souls of their children to the Savior, to educate them for heaven, is their most difficult and most blessed profession on earth. It is important for them to give life to their children, to feed and clothe them with toil and trouble year in and year out, to guard and care for them in weakness and sickness; but it is more important for them to direct the souls of their children to Him who said, "Let the little children come unto me," to teach the lips of their children to pray to Jesus.

If, therefore, in the light of the Word of God, we survey the position of woman in the Christian Church, we must say: although woman is not to rule and teach publicly, yet she has a great, blessed calling, so great that even the most zealous woman cannot say, "There is nothing more for me to do; I have long since done all for the Lord." Yes, whoever serves the Saviour rightly after the example of pious women of the Bible will always find new work, will learn to see through and detest the whole fraud of modern times, the delusion of enlightened, emancipated women. God grant it!

J. W. Th.

The Evangelical Lutheran Hymnal.

VII.

With the two poets last mentioned, Valerius Herberger and Philipp Nicolai, we have now already entered the 17th century. In this century, the church song experienced its second heyday, and what had been built up before was now built up and completed. Everything that was still lacking in the all-round rounding out of our sacred song treasure was now added, as the reader can convince himself from his hymnal. For not only were the notes already struck by Luther sounded in other harmonies, but also entirely new notes were struck to which the earlier singers had not found the occasion.

It was especially the Thirty Years' War, which fell in the first half of this century, that was immensely beneficial to our hymn poetry. Let alone that this time of constant scorching and burning, of raging and murdering, where every day brought new horror, new fear, could have filled the well of songs, it only made them flow all the more abundantly. For "adversity teaches to pray." This word was confirmed in this time of terror, as perhaps never again, either before or since. Admittedly, these could not be songs such as the Reformation had produced, namely, fresh, cheerful confessional songs of the multitude, but they were the silent prayers of the individual, who in them 'presented his distress to the dear God, consoled himself of God's help, or also offered him praise and thanksgiving when he had rescued from great danger or had otherwise stretched out his helping hand. The time had long since passed when poets felt called to write poetry for the congregation. Now they wrote for themselves or for their families and probably never thought that their songs would ever be sung by the congregations. Many a wonderful song, for example Rinckart's "Nun danket alle Gott", only became known to the people long after it was written!

It is precisely this circumstance that gives the songs of this period their character. Since they are not intended for the masses, but rather adapt to the personal needs of the authors, which can also be seen in the frequently occurring singular "I", whereas in former times it was said: "Wir glauben all' an einen Gott," "Ein' feste Burg ist unser Gott," "Es ist das Heil uns kommen her," these songs are no longer so congregational, their tone is no longer so defiant, so pithy, so joyful, they no longer stride along in such vigorous manly stride of the earlier fighters for God's cause, but their gait is more gentle and quiet. And while in former times the doctrinal confession predominated in the songs, we now find more the personal appropriation of the doctrines of salvation for our own edification, strengthening and refreshment. Read, for example, the songs: "Ein Lämmlein geht und trägt die Schuld" (No. 73), "Herzliebster JEsu, was hast du verbrochen" (No. 75), "Gott Lob und Dank, es ist nunmehr die fröhliche Zeit jetzt kommen her" (No. 106), and you will understand what is meant by this. Testimonial songs of the Christian life with the predominant character of the edifying, so one can call them in short.

On the other hand, the songs of this time are linguistically smoother and often more beautiful than the earlier ones. The earlier syllable count, which had often made the most beautiful products rough and bumpy, now gives way to a regular verse structure, and all kinds of poetic decoration in the verse form and in the expression, which the earlier time had not known, adorns the songs. Compare, for example, Song No. 41 with No. 20 or No. 38, and this will be clearly perceived. Admittedly, the songs now lack the pithy brevity that is peculiar to the earlier ones.

But that so many of these songs, although they were not intended for the congregation at all, have nevertheless found their way into the hymnals and have become church hymns, is due to the fact that they simply express in a healthy way what moves the whole congregation of believers and what every Christian needs for his soul, and they are still sung with special fondness by our people today.

After these general remarks, some poets should now be mentioned. Right at the beginning of this period is one who must be counted among the best poets of our church, namely Johann Heermann, who died in 1647, that pious patient whose life was an almost uninterrupted chain of crosses and sufferings, who got to taste all the tribulations of the Thirty Years' War and was often saddened to death, as he also expresses in Song No. 384:

How long, O most high God, have I borne my burden and my distress! How long has my sorrowful courage cried out to thee!

And yet I have obtained no help from you, the cross grows heavier for me: it increases from hour to hour, leaves me neither day nor night at rest.

How shattering this lament seems, as he also expresses it in the other verses, as well as in the song (No. 373): "Faithful God, I must lament my heart's misery to you"! Like hardly anyone else, he "learned to tolerate and taught to tolerate". This glorious man composed no less than four hundred songs, twenty-five of which are in our hymnal, songs which bear an everlasting testimony to his life of faith, but all of which reveal a somewhat depressed mood, so that only seldom does a truly joyful tone resound from them. What a deep insight into the situation of the church at that time, namely the years 1629 to 1631, when the so-called Edict of Restitution by Emperor Ferdinand II had apparently dealt the death blow to the Lutheran church, is granted by his song no. 385: "Zion laments with fear and pain"! How moving his lamentation and supplication (No. 176): "Kind, O HErr JESu, save your honor"! Of what intimate love for his fellow men, also for those who at that time, as the fiercest enemies of the true church, were rooting up the vineyard of God, his supplication (No. 175) testifies: "O JESu Christe, true light, enlighten those who do not know you"! On the other hand, what a rich experience of heart and life, what a pious Christian sense, what a quiet surrender speaks from his song (No. 281): "O God, thou pious God," which he composed for his daily prayers in all his cross! How full of faith is his penitential song (No. 230): "Where shall I flee to?"! - How beautiful his communion song (No. 198): "Lord Jesus Christ, my faithful shepherd"! Truly, here we have a singer before us whose songs are a true refreshment to every Christian, but especially to the bearers of the cross, and in their simplicity and intimacy they take hold of the heart in a wonderfully deep way, encouraging firm faith and childlike devotion to the will of the all-good God.

Johann Heermann is followed by a large group of singers who have presented the church with everlasting gifts. There is Joshua Stegmann, who around the same time that Heermann sang his "Rett', o HErr JESu, rett' dein' Ehr'", composed his "Bittgebet für die Kirche unterm Kreuz": "Ach, bleib mit deiner Gnade" (Ach, stay with your grace) (No. 2), a song that should always remind us what a very different cross our fathers had to bear than ours, and should spur us on to gratitude that God deals so gently with us, who truly deserve no better fate: there is Johann Matthäus Meyfart, who in the midst of the horrors of the great war, sang the miraculous "O Saviour!

There is Martin Rinckart, who around the year 1630, that is, around the same time that God sent help to his poor church through the pious Swedish King Gustav Adolf, composed the well-known German Tedeum: "Nun danket alle Gott" (No. 346). 346); there is Georg Weissel, who, in the midst of the war cries, let his glorious Advent cry resound: "Macht hoch die Tür, die Tor' macht weit"; there is the talented Johann Rist, who wrote 658 spiritual songs, among them the Advent song: "Auf, auf, ihr Reichsgenossen" (No. 13) and the evening song: "Werde munter, mein Gemüte" (No. 321); there is Georg Neumark with his song full of trust in God: "Wer nur den lieben Gott läßt walten." (Who only lets the dear God rule.) But who will name all the singers? O. Hattstädt.

To the Ecclesiastical Chronicle.

America.

The 64th year of the "Lutheran" is nearing its end, and we therefore kindly ask all our readers again to put in a word for this our synodal journal with their acquaintances and to recruit new readers. For this purpose, our publishing house will gladly provide you with any number of sample copies and send them to you free of charge, or send them directly by mail to persons in our congregations who are not yet readers, but who could be won over as such if they were to receive several issues of the "Lutheraner" in succession and thus become acquainted with the paper. Only in this case one should write the names and addresses quite exactly and quite clearly. Through such recommendations to friends and acquaintances, and especially through the zealous efforts of many pastors, teachers, superintendents and other members of the congregation, the "Lutheraner" has increased its readership quite significantly in recent years. It should be kept and read in every house of our large and widespread Synod. This would be a blessing for the individual families, for the congregation to which they belong, and for the whole Synod. In the interest of the Church, we ask our readers to render the above service.

L. F,

Requests for the names and addresses of fellow believers who are leaving their present home and moving to other places have been published repeatedly in the "Lutheraner" by pastors and traveling preachers of our Synod. The fulfillment of such requests is a labor of love that should not be ignored but gladly rendered, through which our Inner Mission can be given an appreciable help and many a soul can be saved from spiritual ruin. At the same time, those who are looking for a new home should be reminded that they should in any case move to a place where they have the orthodox church and school nearby. How sad things can be otherwise may be shown by an excerpt from a long letter recently addressed to us by a woman from the far Northwest who, with her entire family, has fallen away from the Lutheran Church to the Spiritists or spirit-seers. She writes: "We are also Lutheran people, and readers of the Lutheran,' having belonged to the congregation at X. in the State of Y. for twenty years, and have moved here six years since. Here we have no Lutheran church. We became acquainted with?..N. N. in Z. on our journey; we have also been to his church, but it is too far for us to get there often; it is

70 miles from here. We have been used to going to church from childhood, so we often had a longing for our dear German church. Now a miracle has happened; the heavenly Father showed us another way; my husband became a medium, he speaks and writes in a 'trance'. And now the letter of the longer one elaborates what visions and revelations from the spirit world this family claims to have. "For four years now," it says, "we have had this spirit teaching. All our loved ones come from the other world and bring us these teachings." That these doctrines, however, are not the right, Biblical doctrines, is shown by the following sentences, as they are proclaimed in a similar manner elsewhere by the Spiritists: "There is no resurrection of the flesh." "Judgment Day is the day of our death." "Most people have yet to make up there (after death) what they have missed here." "There is no eternal damnation." "All churches work for one Lord, the name of the church has nothing to do with it," etc. It is exceedingly sad when Lutheran Christians leave the straight, level path of the divine Word and go astray in such terrible ways. God sends no messengers from the other world, no spirits, but we are to hear and read Moses and the prophets, the evangelists and apostles, that is, the written Word of God, and let it be the guide of all faith, Luk. 16, 27 ff. And Lutheran Christians who have moved to regions where no orthodox church is yet to be found should not, for God's sake and for the sake of their own souls, seek out false-believing churches and communities, but should edify themselves with their Bible, their books of sermons, prayers, and hymns, and be satisfied with home worship until they can again be supplied with Word and Sacrament. L. F.

For poor students who wish to prepare themselves for the holy preaching ministry, a young unmarried business man from one of our congregations sent us again the other day a sum of money, as he has done fourteen times in the last six years. His name and place of residence shall remain unknown. The whole sum of his gifts during this time amounts to \$328. 50. He usually sends a round sum soon at the beginning of the school year; once he also sent a certain business profit to the amount of \$32. 50. Has he now grown tired of the cause after these repeated gifts? No, for he writes, "Will try to make an extra remittance this year." And what experience has he had in his giving? Has he become poorer as a result? Neither, for he adds, "There is really something strange about this: the money comes back, manifoldly." It never yet harmed a Christian in earthly life that he gave willingly, cheerfully, abundantly, and regularly for God's cause and God's kingdom. L. F.

Some time ago a well-known educator of our country, A. E. Winship, lectured on educational questions. He has had much experience as a teacher and as editor of the *New England Journal of Education*. Among other things, he said: "The education of our boys is one that is wrong in method and unsatisfactory in results. Forty per cent of the male youth of America, between the ages of twelve and seventeen, show very definite characteristics of retarded development. This is because they leave the elementary school too early. We must try to keep these boys in the elementary school until they have gone through it." There is a truth in this observation even for Church Lutheran circles. It cannot be denied that in many cases boys, and likewise girls, are enrolled for confirmation before they have actually completed their schooling. Earthly reasons are often asserted for this. The boy is to work and earn money. The girl should

or otherwise seek work. The parents do not consider that the school years will never return, and that by taking the child out of school and confirming him at such an early age, he is deprived of something that he can never regain, that the very school years that would be most useful to him are shortened. Above all, however, it must be remembered that children who have not really completed a proper elementary school will hardly be ready for confirmation. In many confirmands, the knowledge of catechism and biblical history is and remains poor. Christian children, however, should not be merely needy, but as well schooled as possible, especially in spiritual things, but also in worldly knowledge. This may well be borne in mind by parents who now wish to send children again to confirmation classes. L. F.

Abroad.

October 26 of this year commemorated the tercentenary of the death of one of the Lutheran Church's outstanding theologians and hymn writers. This was v. Philipp Nicolai, who was born August 10, 1556, at Mengerhausen, in what was then the county of Waldeck, and died October 26, 1608, as chief pastor at St. Catharines in Hamburg. A double thing secures his name an honorable memory in our church. One is his loyalty to the good Lutheran confession, which he defended throughout his life in word and writing against the Papists and especially against the Calvinists. For this reason he had to endure severe challenges and struggles, and repeatedly he was forced to leave his place of residence because of his defense of the truth and his fight against the Reformed error. Much hostility he endured, but did not let it dampen his courage. He was a whole man, a devout Christian and a faithful Lutheran. His name, however, has become even better known and will remain unforgettable through his two magnificent spiritual songs, which were recently mentioned in the "Lutheran" (No. 20, p. 317), the high song of holy love of Jesus: "Wie schön leuchtet der Morgenstern" ("How beautifully the morning star shines"), the first letters of which contain the name of one of Nicolai's students, and the mighty spiritual watchman's song: "Wachet auf! ruft uns die Stimme." (Wake up! the voice calls us). Both of these songs were originally printed with in a book of Nicolai's which has become a blessing to thousands of Christians, but is unfortunately too little known and still less read in our time. This is his "Freudenspiegel des ewigen Lebens" (Joyful Mirror of Eternal Life), from which the "Lutheran" has often brought short excerpts, a work that was written in the terrible time of the plague, which spread over all of Westphalia and took hundreds of people in the city of Unna alone, where Nicolai then worked as a preacher and pastor. It is a book full of beautiful, heart-wrenching reflections on eternal life. L. F.

With regard to the burial of suicides, the Regional Church Council of Mecklenburg has issued the following decree: "In those cases where a suicide has been committed in a state of manifest insanity and this is attested by the written testimony of a physician, a pastor is permitted to apply to the Regional Church Council for permission to accompany the corpse and to grant a public church burial. In the other cases of suicide, the provision remains, according to which such suicides are entitled only to a silent burial without the participation of the clergyman; but the pastors are to be at liberty to serve the bereaved with God's word also in the form of a special devotion; only this must not be in connection with the actual funeral ceremony and, if possible, must not take place directly at the coffin." These provisions are correct, apart from the fact that in them also the church-

This is the expression of the governmental, state-church thought, which is not right. The state should have nothing to permit and nothing to forbid pastors in their office, but only God's Word. But if pastors everywhere would act on these right principles, over in Germany, and especially here in America, in the circles of the Uniert evangelicals and the English sects, the church would be spared many a deserved reproach and many a justifiable vituperation, and much lying and deceit by God's holy name would be avoided.

L. F.

No Christian mission, by whatever name it may be called, shall be permitted to enter the closed country of Tibet within the next three years. Not long ago two "Christian" governments, the English and the Russian, undertook to do this by a formal agreement. The reason, of course, is a political one. Both countries have a political interest in Tibet, and in that interest they want to keep the foreigners, and with them the Christian missionaries, out of the country. But the "Allgemeine Ev.-Luth. Kirchenzeitung" rightly remarks: "Even if the world powers, and Christian ones at that, close the door for the mission, what the Lord says will remain: 'I will go before you; I will break the doors of brass and break the bars of iron,' Is. 45, 2.

L. F.

Our missionary Kellerbauer makes some announcements about the **impending famine in India** from the very region in which most of our mission stations are located. He welcomed with joy the fact that our last Synod of Delegates earmarked a sum received some time ago for needy people in Ruhland, Japan and China, which we did not know how to transport, for needy people in India. He writes: "In the whole area in which our four mission stations are located, no significant rain has fallen since May, while we have been waiting for the west monsoon (rain) since the middle of June. At the local place (Barugur) about 1¹/₂ inches of rain have been measured in the month of July, but in the present month only single centimetres; and at the neighbouring Krishnagiri the rain has been much scarcer still. That the situation is no better in the eastern wards is evident from the fact that the great parlar (river) is waterless, as are all the smaller rivers and both large and small ponds in the neighbourhood; only wells 30 feet and more deep still yield some water. everywhere they are being deepened or new ones dug; and only in very favourably situated places is it possible to irrigate a few fields artificially. For the rest, there is scarcely any question of tilling the fields; and where sowing has been ventured upon, most of it threatens to dry up. A great, widespread famine has yet, by God's grace, been averted from India; in the most threatened provinces the rains have come late, but in part abundantly. On the other hand, I must emphasize that our region was not so fortunate, and it is now very unlikely that we will receive any rain at all. We are therefore threatened with a state of emergency similar to that which prevailed in 1901, not in such a way that there would be no grain left at all, but in such a way that the population in our entire region, who live mainly from agriculture, will no longer be able to earn anything and will therefore have to suffer hardship. And if it is already hard for the small farmers, how much harder for the even larger number of day laborers! - The misery has already begun, namely with the cattle. For weeks not a blade of green grass has sprouted. I haven't seen any straw for a long time. Our whole plot of land, which is otherwise fairly overgrown with grass, has been dry as straw since the hot season, and even the bushes, which are watered daily, are beginning to wither, not because of excessive heat, but because the soil is completely parched.

The cattle make a miserable impression. There is nothing left to graze. Only the trees with their deep roots are still green, and the leaves of some varieties must serve as cattle fodder; but most of the leaves are bitter and inedible. There you will see a herd of cows standing by the road, like the seven ugly ones in Pharaoh's dream; the herdsman has cut off a few banana branches, and when the few leaves are eaten away, the poor cattle stand again every day among the bare branches, hanging their heads sadly, for what little is left is gone. Many people have already sold the last; most calves perish from weakness, and milk becomes scarcer and scarcer. If now also with most nothing is harvested, as it threatens to become, then it becomes very sad. - I therefore believe that I am acting in the spirit of my fellow ministers when I joyfully welcome all the gifts that are coming in for our famine fund. At home it is now the joyful harvest time" (the letter was written on August 18), "and there will certainly be Christians who, above the great synodal buildings and the important Inner Mission and everything else, will not overlook this external emergency. Since a general spread of need is not to be expected, thousands are not immediately necessary; but for whom the need strikes, it is bitter enough, and already a few dollars would often be sufficient to help an impoverished family to a new existence.

The senses in the heart.

One summer evening in 1875, a large crowd of strangers was gathered on Mount Rigi in Switzerland. Silence reigned all around. No one said a word, all were absorbed in the magnificent view from the Rigi, one of the most beautiful in the entire Alpine world, illuminated by the setting sun, in a way that is very rarely the case. A thunderstorm had raged in the afternoon, and now the clouds had parted, and the sky shone with a serene, deep blueness. Only in the west was there still a dark wall of clouds, but it did not reach down to the horizon. Below it the setting sun shone in the most glorious brilliance. The chain of high snowy mountains at the foot of the Rigi blushed in ever more glorious alpenglow under the gaze of the departing sun. To the west, close by, the dark Pilatusberg with its three jagged horns glowed in wild glory in the setting evening sun. But the view ahead surpassed all. The wide Swiss plain, on which a light mist rose, was like a golden, rolling sea. The lakes looked out of it with a bright shine, especially Lake Zug, which of all the lakes in the world is perhaps only equal in clarity to that of the Sea of Galilee.

Suddenly the thick wall of clouds descended, quickly covering the sun. With one blow the golden glory was gone. In cold, gloomy grey the region lay there. The alpine giants stared eerily at the frightened people. A tremor went through everyone's heart, the pain of the transience of the beautiful glory of the earth they had just seen.

A few outbursts of painful surprise were heard as the sun disappeared, but then moments of trembling silence fell. Then a deep voice broke the silence, and all eyes turned to the tall, cloaked man from whose mouth it came. He said loudly, firmly, and calmly:

"Go thither! Another sun, my Jesus, my delight, Shines bright in my heart."

Not all understood what the man had, but all felt that it must be something great to carry the sun in one's heart, against which even the glory of the departing alpine sun pales like a pale reflection.

God grant that when once the dark cloud of death veils from us the sight of the earthly sun, we may look to JEsu and say with that man on the Rigi:

"Go thither! Another sun, my Jesus, my delight, Shines bright in my heart."

The main error of the papacy.

The chief doctrine of the pope and of all the fathers is, If thou wilt be saved from sins and be saved, thou must not only believe, but live thus and thus, do thus much, and suffer thus; yea, our papists have neither understood nor taught anything at all of faith, without now learning from us the little word "faith," and must be ashamed of their former doctrine itself, and begin to mend it, and call it faith, but make the addition of the merit of works, that faith must be nothing after all. And what is most grievous, when they have long taught it, they have at last sealed it up with such a stink, and said openly, that a man may be pious, and do much good, but yet he knows not whether he shall obtain grace or disgrace with God. This is what they say about the righteous, who are just and do good deeds, and yet do not know what their lot is with God. This is what the wretched, accursed devil from hell has told them to say and to preach.

From this it may be seen what their fruits are, and how their doctrine is according to the pure word of Christ. For first of all, they say nothing of faith, that we have forgiveness of sins through Christ, but command me to do good works, that I may be cleansed from sins; and yet, when I have done them all, I shall not know nor believe that I have a gracious God, when the Scripture teaches me that I must first believe and know that God is gracious to me through Christ, before I do works that please God. Wherefore I may freely conclude, that whosoever thus teacheth, or believeth, or liveth, is not in the vine, but is a lost branch, condemned with all his doings and fruits, because they teach nothing; for that a man should always doubt, and never be sure, whether he be in Christ, that is, in God's grace, and have right fruits, or not. For this alone the papacy is to be condemned as the devil's seduction, although nothing else in it would be reprehensible.

(Luther.)

Wonderful God Ways.

Every child of God experiences strange guidance from God in the course of his own life. They are most visible to the outer eye in the field of missions, both external and internal. Many heart-satisfying examples from ancient and modern times have already been shared with the Christian people. Among them is the following, which we owe to oral communications from the Waldensian pastor Calvino:

In the fifties of the last century, there lived in Rome a famous painter who was a very zealous Catholic. One day she was commissioned to paint a biblical picture. In order to be able to solve her task appropriately, she wanted to read beforehand the biblical story - it was a New Testament one - to which the picture was to refer, and then immerse herself in its content. But in vain she asked in all the bookshops

Rome for a Bible; this book was then forbidden in the "holy city" and therefore not to be found in bookshops. Then the painter turned to her papist confessor and asked him to get her a Bible for the purpose indicated. The latter promised to grant her request. More fortunate in his efforts than she, he soon succeeded in finding the desired book, and handed it to her with an admonition to be careful. She now read from it what seemed to her necessary in preparation for the work she was to begin. But lo, three days later, ecclesiastical officials entered her artist's home, accused her of heresy, to her intemperate astonishment, snatched the Bible from her, and led her to prison. During an interrogation, to which she had to submit after several days, she protested her innocence, indignant at the treatment meted out to her. But scornfully they pointed to the heretical book which had been found with her, and exclaimed to her, "This is the best witness against you!" Then she appealed to her confessor. The latter declared that the painter was one of his most faithful confessors, and that she was a good Catholic. At the same time he confirmed what she had stated about the origin and use of the Bible found with her. She was then taken away and, although her innocence was clearly proven, was kept in close custody for three months. After her release she left Rome, went to Florence, where freedom of conscience prevailed, and began to read the Bible. For, she said to herself, if I have been punished so severely for the possession of this book, there must be some special meaning to it, and I will find out what it is. But while she was reading, the scales fell from her eyes; the Spirit of God began to work in her heart. She openly converted to Protestantism. And now her own son presides over a society whose business it is to sell and distribute the Holy Scriptures throughout Italy.

(House friend.)

Luther's real birthday.

As is well known, Luther was born in Eisleben on 10 November 1483, in the evening between eleven and twelve o'clock, which is why his memory is also celebrated on 10 November. This is, chronologically speaking, not quite correct. Luther's birth fell in the time of the unconditional rule of the Julian calendar, whose data deviated from the true solar time at the end of the 15th century by nine days. As is well known, Gregory XIII then also threw away the ten days difference between the true and the calendar time, which had in the meantime started, when he improved the calendar. Because now the Protestants would accept the improved calendar only 1700, so until then such, in reality existing time differences did not appear with historical commemorative days and were mostly overlooked with the changed time calculation, which is also the case with Luther's birthday. Actually, the true birthday of Luther corresponds to our 19 November.

By their fruits ye shall know them.

In Luther's time the popes Sixtus IV, 1471 to 1484, Innocent VIII, 1484-1492, Alexander VI, 1492 to 1503, Julius II, 1503-1513, Leo X, 1513-1521, reigned. What does history record of them? Sixtus IV kept a bad house in Rome, which earned him 20,000 crowns a year. It was he who had the Mediceans murdered in the church at Florence. He was succeeded by Innocent VIII, who, as he called himself, "innocent"...

Pope. He had 14 illegitimate children. We would rather not even talk about the incest of his successor Alexander Borgia and the many poisonings he organized. Julius II, his successor, called the "warlike" pope, let thousands of people perish. Under him Luther came to Rome in 1511. The next was Leo X, called the "pagan" pope. He was an arch profligate. He squandered 300,000 gold florins of his predecessor, his own fortune, and that of his successor. At his funeral the Romans reviled him, saying, "Thou hast crept in like a fox, thou hast ruled like a lion, and thou hast gone forth like a dog." For he had died of poison, just like his predecessor. It was under this pope that the Reformation took place. How necessary it was! How we must thank God that he sent Luther at such a time! How thankful we should all be to celebrate the feast of the Reformation!

"Give us this day our daily bread!" Then into his chamber of retirement, where all the promissory notes lie, and we ask, "Forgive us our trespasses!" With the petition, "Lead us not into temptation!" his armory opens to us, from which we take strength every day. At last he leads us into his glorious palace garden, to the palm trees and crystal fountains, with the petition, "Deliver us from evil!" Then there is nothing left for us but to say adoringly, "Abba, how rich is thy castle; for thine is the kingdom, and the power, and the glory, for ever and ever! Amen!"

A remarkable observation.

A doctor shared a very remarkable observation in his will. He said: "Nothing has made a deeper impression on me after my youth in matters of faith than the act of dying. At the death of an unbeliever, desolation and despair are the predominant phenomena, which has been particularly striking to me in the case of some dying Jews. Unusually strong spirits also die well with cold surrender, but with a certain joyfulness only Christians."

Bor deniers of the deity of Christ a Christian should seriously guard himself.

For if Christ remain not true God, born of the Father in eternity, and Creator of all creatures, we are lost. For what would I gain by the suffering and death of the Lord Christ, if he were only a man like me and you? Then he could not have overcome the devil, death, and sin. Therefore we must have such a Saviour, who is true God and Lord over sin, death, the devil, and hell. But if we let the devil overthrow this reason, that he is not true God, his suffering, death, and resurrection avail us nothing, and we have no hope of obtaining eternal life and blessedness; in sum, we cannot at all take comfort in all the comforting promises of Scripture. But if we are to be delivered from the power of the devil, and from the sting of murder, and from sin, and from death, we must have an eternal possession, which lacks nothing, and has no defect in it.

If then Christ's divinity is withdrawn, there is no help nor salvation against God's wrath and judgment. For our sin, misery, and grief are too great; if this is to be counseled, there must be a higher payment for it than that which can be made by an angel, arch-father, and prophet; God's Son must become man and suffer for it and shed his blood. (Luther.)

All humans" must "die".

The one who wrote this song proved what he says about the blessed death in his own death. When Johann Georg Albinus, pastor in Naumburg, was asked on his deathbed whether he loved Jesus, he answered: "Yes, always! That is how it remains: I will not leave my JEsu." His tombstone bears a Latin inscription, which translated reads, "When he lived, he died, and now that he is dead, he liveth, because he knew that life was a way of death, and death a way of life."

New printed matter.

Auxiliarium. Draft sermons from the fifty years of Blessed L>'s ministry. C. Gross gen. Presented by his sons, C. and E. M. Gross. First issue. 56 and 40 pages 6X9. To be obtained from Rev. C. Gross, Kurtzville, Ont. can. unb Rev. E. M. Gross, Greeley, Colo. Price: 45 cts. postpaid.

The present booklet, which is furnished with the portrait of the author, has two parts. The first contains drafts of sermons on the pericopes of the early church and on free texts, arranged according to the church year, from the first Sunday of Advent to the 6th Sunday after Epiphany. The second part contains dispositions on chapel sermons (AntrMs predigten, Beichtreden, Bußpredigten, Danktagspredigten). Blessed L. Gross was a fine preacher, and this work, which he himself planned and completed in manuscript, can and will serve many a preacher well in his ministry. L. F.

The richest castle.

All the riches of the power and grace of our God are opened to us in the Lord's Prayer. The Lord's Prayer leads us into the great castle of our heavenly Father. With the "Our Father who art in heaven" we knock. Then we enter into his court church, where the seraphim and the cherubim stand and sing the "Holy, holy, holy!" and ask, "Thy name be hallowed!" Then we enter into his throne room, where the overinders surround him, and he bows his scepter over the world, and we ask, "Thy kingdom come!" Then into his secret cabinet, where he sends forth his commands, and makes his angels winds, and his servants flames of fire, and ask, "Thy will be done on earth as it is in heaven." The fourth petition takes us into his great court kitchen, from which all the sparrows under heaven are fed, and we ask:

Homiletisches Reallexikon nebst Index Rerum. By E. Eckhardt, Blair, Nebr. second volume, pp. 467-924. bound in cloth with gilt title. Price in four volumes: P1. 70 postpaid; bound: \$2. 20 postpaid.

We have already repeatedly called attention to this very diligent and valuable work of Fr. E. Eckhardt, in which all the periodicals and publications of our Synod are collected and utilized in excerpt. The present volume covers C, D, E, F, begins with the article on Chiliasm, and ends with the article on Foot-Washing. Especially valuable are the compilations on chiliasm, Christ, marriage, divorce, marriage prohibitions, and the like. L. F.



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No. 23.

Letters from the Epistle to the Romans.

Sixth letter.

The Jews.

Rom. 2:17-29.

Beloved Christians! May I remind you briefly of what I have written to you so far from the Epistle to the Romans? And may I show the connection in which this Epistle stands with the preceding Epistles? Yes? It will serve for a better understanding.

The ungodly world, which is not righteous before God by faith, is guilty before God because of its unrighteousness, and has nothing to plead in excuse, and is therefore liable to the judgment of God. This is especially true of those who hypocritically judge others while they themselves do equally evil. And the judgment of God will fall upon every ungodly person, whoever he may be, heathen, Jew, or even "Christian," without regard to his person. This I have shown in the last three epistles. But because I spoke so particularly of the Gentiles in the previous letter, and mentioned the Jews, too, but only in passing, I will speak today particularly of these, the Jews.

But when I say that I will speak of the Jews, I mean those Jews of all times and also of our time who do not believe in Jesus Christ, the only Savior, and thus have not been justified before God by faith. I think that goes without saying. And another thing: I want to speak just of the Jews who really still want to be Jews, but not of those who have thrown away everything and thus have become godless Gentiles; for of these latter the same applies what is said of the Gentiles. And one more thing: I think it is good and necessary that it should once be shown properly from God's Word what is to be thought of the Jews. For it is often and much asked, How is it with the Jews?

Jews. Will they be blessed or will they be damned? Such questions, to be sure, betray much spiritual ignorance. But they are done. So it is good and necessary to hear what God's Word answers. -

Well, the Jews, the real Jews, they are proud of this name of theirs, they are proud that they are Jews, such an ancient people, descended from Abraham, Isaac, and Israel, and named from Judah. Yes, they are truly a wonderful people! And proudly they look down upon all other nations as Gentiles. And that on which they lean and rely is that God, before all the nations of the earth, gave them His law on Mount Sinai and through the writings of the prophets, and revealed Himself to them, as indeed it is true. Thus they boast of God. And because and by being instructed from the law and from the holy scriptures of the Old Testament, they know the will of God, and by it they test and judge the difference between right and wrong. And thus they appear with confidence as guides of the blind, as lights of those in darkness, as educators of the unintelligent, as teachers of the immature and simple, for whom they regard all other men. For, they say, we have in our law and in our holy scriptures the right form and shape, the right revelation and presentation of knowledge and truth. And this is certainly the case. But they that teach others do not teach themselves. Yes, notice what I say, dear readers: they that teach others do not teach themselves. They preach not to steal, and they steal. Outrageous injustice in trade and commerce was already reproached by their own prophets in ancient, pre-Christian times to the Jews. And truly it is not necessary that I should make many words to show that the Jews are now also the right, proper, and first deceivers of the earth. They say not to commit adultery, and they commit adultery. I must say I have always thought the Jews were better than the Gentiles in this respect. But I was mistaken. For their own

Prophets in ancient, pre-Christian times accused them of this sin. And their own other writings, the so-called Talmud, etc., do the same. And yet one sees much such impurity in them. They are a peculiarly lustful generation. They also have an abhorrence of idols, but they do not inquire of God, robbing him of what is his, the honor and service that is due to him. In sum, they boast of the law of God, they boast among all nations that they have the law of God, and in doing so they bring dishonor to God by their transgression of the law. Even their own prophets in ancient, pre-Christian times reproached them that for their sake the name of God was blasphemed among the Gentiles, as it is written in the Old Testament. And so it has always been, so it is still today. - Now, what follows from all this? Does it not follow that these Jews will escape the wrath and judgment of God even less than the Gentiles? Answer, ye Christians! Their very law, which they have and know, and of which they boast, will judge and condemn them before all the Gentiles. It is a terrible thing. But do you not see this? The only ones who are more liable to God's judgment than the Jews are the hypocrites among the Christians, who boast of the Christian name and even of the right, pure doctrine, and in so doing, through obvious sins against God's commandments, give the Gentiles and unbelievers cause to mock God and His Word, Christianity and faith. But we are not quite finished with the Jews. - Their right, actual iron tower that they rely on is circumcision. They insist and defy that they are circumcised. They think that because they are circumcised they will not be lost, but will be blessed. What is, or rather what was, circumcision? Circumcision was the first sacrament of God in the Old Testament, given to Abraham and his seed. He who was circumcised was thereby made a member of God's chosen people, and was thereby offered, appropriated, and sealed all the graces and blessings which God had firmly promised to His people in Christ - do you hear? in Christ. The circumcised should therefore believe God's word about Christ, accept in faith the graces and blessings bestowed on him through circumcision for the sake of the future Christ, and then prove his faith by doing the law. This is the circumcision on which the Jews so insist. Circumcision, then, had a great, eternal, and blessed benefit, if the circumcised man, believing in Christ as God's dear child, kept the law. But if he was an unbelieving and ungodly transgressor of the law, he thereby threw away the blessings of circumcision, and his circumcision became uncircumcision. Do you understand? And so it was with most of the Jews in the Old Testament times. And what do the Jews now want to boast of circumcision and exalt themselves above other people? Do they believe in Christ and prove their faith by keeping the law? No. We have seen how grossly they despise God's word of grace and transgress the law. Their circumcision has become uncircumcision. Uncircumcised Gentiles now believe in Christ, and prove their faith by heartily, though imperfectly, keeping the rights of the law, and so their uncircumcision becomes uncircumcision.

Now they are being circumcised. I think you understand this. The believing Gentiles are now God's people and have all the graces and blessings promised to the Jews and given through circumcision. And the Gentiles, uncircumcised by nature, but now believing, who prove their faith by fulfilling the law, will judge in God's sight those who outwardly have the letter of the law and outwardly have circumcision, but are unbelieving and ungodly transgressors of the law, namely, the Jews.

For truly this is not a Jew who is outwardly a Jew, and this is not a circumcision that is only outwardly in the flesh, but this is a true Jew and a member of the true people of God, who in the hidden depth of the heart through faith in Christ is a Jew like Abraham, Moses, David, Peter, Paul, or also like Mary Magdalene and the thief on the cross and many thousands of others. And whosoever is circumcised not only in the outward letter of the flesh, but in the heart by the faith wrought of the Holy Ghost, that he willingly and gladly forsaketh sin, and serveth God: he is truly circumcised, and his praise is not vain self-praise and the praise of men, but his praise is of God.

Now you know from God's word how it is with the Jews.

But I would ask you, dear readers, that you now make an application of what has been said about the circumcision of the Jews to your baptism. This will be a wholesome reflection. Tie this to the question, When does baptism profit those who are baptized?

C. M. Z.

The Evangelical Lutheran Hymnal.

VIII.

We now move on to the greatest hymn writer of the 17th century, Paulus Gerhardt. Last year, when the whole of Protestant Christianity celebrated the tercentenary of his birth, so much was said and written about him, the second Luther in the field of hymnody, that the writer may be brief. Gerhardt possessed in a wonderful measure the gift of poetry, the creative power of composition and the imagination that warms the soul. In addition, he was a man of thorough education, who not only masterfully handled language and knew how to draw from it the sweetest sounds, but also mastered all the rules of poetry. Finally, he was a man who, tested in all kinds of crosses and sufferings, was filled with an unshakable faith and stood firmly on the ground of the Lutheran confession and did not deviate by a hair's breadth from the doctrine of Scripture. By uniting all these pieces in him, he was enabled to compose songs of equally delicious content and beautiful form. What drove Gerhardt to write poetry was personal need, not, as with Luther, the need of the congregation. And yet - what a singular distinction at this time! No sooner had his songs been created and set to music - and other than being provided with melodies, they were not printed - than there was soon no Protestant church left where they were not still being sung during his lifetime with very special devotion and love.

were sung. This is not only due to the fact that Gerhard's songs, even if they are the pulse of his own inner life, still contain what all Christians believe, feel and experience in common and are therefore true spiritual folk songs, but above all because they strike such an intimate, soft tone in unaffected simplicity and express with such truth both faith and hope, both Christian sorrow and Christian joy. A mild peace is poured over all of them; they caress the soul like soft evening air. His songs in our hymnal are radiant gems. No song, with the exception of "Ein' feste Burg," has been so adopted by the Christian people as "O Haupt voll Blut und Wunden. But can there be a more delicious song than this? The two final verses: "When I shall depart" and "Appear to me as a shield" have already become the death song for thousands, from which they drew comfort and strength against the last enemy, death. These precious pearls of Gerhard's poetry alone have made his fame immortal. And now his other wonderful songs, for example: "Ein Lämmlein geht und trägt die Schuld," "Fröhlich soll mein Herze springen," "Befiehl du deine Wege," this most comforting of all church songs - who would deny that they are masterpieces of spiritual poetry? In such songs high and low, poor and rich find their comfort and edification. Countless Christians have imprinted Gerhard's songs on their hearts and found in them a guiding star for life. And shall we mention how many millions of children have made the little verse "Spread out your wings, both of you" from the beautiful hymn No. 319 their constant evening prayer? Truly, Paul Gerhard has done more for his people than many a famous king and emperor: through his heartfelt songs he has brought joy, comfort, refreshment, and peace to hut and palace; and for this the German people are also grateful to him from the bottom of their hearts, as we saw at Gerhard's anniversary celebration last year.

The harp of a long series of poets is tuned to Gerhard's tone. Only Ernst Christoph Homburg with his much-sung Passion Song No. 79: "Jesu, meines Lebens Leben", Johann Franck, one of the best poets of that time, with his highly poetic, unctuous song No. 210: "Schmücke dich, o liebe Seele", Michael Schirmer with his lively Pentecost song No. 140: "O Heil'ger Geist, keh' bei uns ein", Samuel Rodigast with his consolation song No. 376: "Was Gott tut, das ist wohlgetan". But now the time of wholesome hymnody is drawing to a close. With Gerhard and his contemporaries the church song has reached its highest flowering, and it is now going downhill. It is not as if the stream of poetry had been stopped, no, it is swelling into a sea. At the end of the 17th century there were already 40,000 songs! But the songs gradually lack a healthy character. They become somewhat effusive, in that not the Psalm, but the Song of Solomon becomes their model, not simple faith, but the spiritual bridal state of the soul, the love of Jesus their theme. Already in Gerhard's time this direction appears, in order to dominate soon more or less the whole church song poetry. Some of these songs are beautiful, which is why there are also some in our hymnal, for example by

Johann Flittner, No. 252: "Jesu, meines Herzens Freud", süßer Jesu," or that of Johann Scheffler, No. 250: "Jesu, komm doch selbst zu mir," and others; but yet it must be said that their tone no longer corresponds to the actual Christian consciousness of the multitude, who love their Savior dearly. They have nothing in common with the vigorous songs of former times.

A few decades after Gerhard's death, the complete decline of our song poetry took place, namely at the time of so-called Pietism, where in many circles of the Lutheran Church, in the face of the allegedly dead orthodoxy, which was not capable of producing a living Christianity, a new Christianity was prepared, which was based less on faith and more on feeling. This was a dangerous innovation, which opened the door to all fanaticism. It is true that we still have excellent songs from the older Pietists, for example: "Wie wohl ist mir, o Freund der Seelen" (No. 262), "O dass ich tausend Zungen hätte" (No. 349), "Dir, dir, Jehovah, will ich singen" (No. 265), "Eins ist not, ach HErr, dies Ein" (No. 249), and others more. But when, in the further course, one left more and more the ground of the doctrine of salvation founded on Scripture, when one gave oneself more and more to a self-made piety and did a lot of work, then the songs became emotional to excess, maudlin, they became overstretched, blurred, were massively peppered with sweet epithets and sentimental words, and a great torrent of words often had to replace the little content. These were, of course, songs that could never, ever be sung in genuine Lutheran churches. It is true that there were singers at that time who stood firmly on the old doctrine of salvation, for example Erdmann Neumeister, who wrote the pithy song of faith: "Ich weiß, an wen ich glaube" (No. 241) against Pietism, and Benjamin Schmolck, from whom we have, among others, the beautiful, much-sung baptismal song: "Liebster Jesu, wir sind hier" (No. 190). But this was also pretty much the swan song of Lutheran orthodoxy. Pietism, which now dominated almost the entire Lutheran Church with its open disregard of our old, dear confession, could not put up a dam against unbelief, and so now came for the Lutheran Church the saddest time since the darkness of the papacy.

For in the middle of the 18th century, emotional Christianity was followed by rational Christianity, pietism was followed by rationalism, which loosened the foundation of the church, preached a dead morality instead of living faith, and turned the church into a league of virtue. All the old, delicious core hymns of our church, which were naturally a thorn in the side of the rationalists, were then disfigured in the most shameful! What new songs came into being were at best shallow morals, and often sacrilegious drivel. A few samples may illustrate this. Thus it was said in a hymn-book of the Rationalist period:

Thou shalt not desecrate the tree With sacrilegious hands, That shows an evil heart. Thou shalt inoculate the smallpox, Thou shalt not insult a work of art, Thou shalt soothe even the worm's pain.

Another song "of human society" went like this: Man cannot form himself alone,
only human contact forms him;
And what one man cannot accomplish, That they sang in unison.

Downright infamous was the song of the eye lashes in the Dresden hymnal, wherein it says:

Alas, how miserable it would leave, If one
had to grasp them with hands And pull
them upward! Think of that, dear Christ!

Is it not sad that such songs could profane the church of the Reformation? O, let us thank God that he has so graciously snatched our fathers, the dear founders of our Synod, who all still grew up in nationalism, out of this misery and has given us, their descendants, through them, to speak with Luther, a quite golden year, where we have in full bushels what God once gave to the Church.

It is true that even in the dry times of rationalism, God kept his seven thousand who did not bend their knees before the idol Baal, and many a happy song still came into being; but they did not become hymns, or only in very isolated cases, and so one can call the middle of the 18th century the borderline of the time of the Evangelical Lutheran hymn. Our hymnody has flourished for about 225 years, and countless hymns have been sung to God's praise and glory during this time. Our little hymnal contains the fragrant quintessence of this blossoming, namely the best. Almost two hundred poets are represented in it, and what they once sang, we still sing after them today with joy and love, and so it is especially the songs that make us feel at one with the earlier comrades of the people of our church. Almost everything that was produced at the same time in the form of secular poetry has been forgotten; the church songs, however, are still as alive today as they were then and, God willing, will never be forgotten. O. Hattstädt.

He uses a pony cart for his daily and often twice-daily trips to Vadasery, where the church, school, and community are located. "Why doesn't he live in Vadasery?" asks a prudent reader, frowning. Because Vadasery is a parish village made up of huts, and because no European can find a house there, and also because the missionary, for the sake of other work which he has to do on others, must live somewhat in the centre. In short, you can believe me that a missionary with a family cannot live in Vadasery. But I was with the health, or rather illness, of the missionary. After the ulcers and together with the cold and nervousness came an eye complaint. When he wrote the letter from which I am now reporting, he could only see with one eye. And his children became ill. But on August 18 he wrote: "Now the children, praise God, are out of danger, and except for my chronic cold I am again in such a state that I hope to be able to do everything that is incumbent upon me to some extent. Since my three assistants, each according to his own way and ability, are faithfully assisting me, it cannot be said that the missionary work has suffered any damage; on the contrary, it is going forward."

Now, then, the missionary work. - The little church in Vadasery, of which I have told and said that it is much too small and narrow and that it is suffocatingly hot in it, has been enlarged in a makeshift and cheap way and made more cheerful and cooler. And the missionary writes thus: "Our little church is an almost daily joy to me. The building had hitherto sufficed neither for everyday nor for Sunday. Now three of us, Jesudasen, John and I, can give religious instruction in it at the same time. Indeed, we do as much as possible together, so that my assistants may become accustomed to our way of working. Every Wednesday and Friday morning at six o'clock sharp the three of us are at Vadasery. First the catechumens (candidates for baptism) and church members are taught, the former for baptism, the latter for Holy Communion. John, who lives in Vadasery, has already gathered a small group when I and Jesudasen arrive. With these I at once begin the morning worship. Meanwhile Jesudasen and John go through the village and collect the defaulters. I then choose the catechumens, that is, those who have not yet been baptized, from the whole group and teach them for three quarters of an hour, especially in biblical history. Jesudasen and John divide themselves into the larger number of the previously baptized and repeat biblical history and catechism with them. Then there is a change. In the second period, I go over the teaching of the sacraments with the church members present. John teaches the candidates for baptism. Jesudasen takes the children who unfortunately do not attend school regularly or at all because of work, so we at least get them in these early hours. Shortly before eight o'clock the students are dismissed so that they can go about their day's work. Now I go through the village with one of my assistants. We make house calls and visits to the sick. John calls the school children together, with whom he begins religious instruction. I do not fail to pay a visit to our poor leprous family who are not allowed to come to church. John teaches them the four other days of the week in morning devotions of about half an hour. A short Bible story, a piece of catechis-

Alts of our East Indian mission.

6.

With section 5 in No. 16 of the "Lutheran" I wanted to close my mission report for this time. But soon came a report and a letter from Missionary Huebener of Nagercoil in Travancore. The report does not say much different from what I have already reported; so we can put that aside. But the letter continues my report; so let the latter be continued by "6." which will no doubt be dear to you dear readers.

Missionary Hübener, whom we had seen healthy and in fresh work, then immediately fell ill. A fever attacked him, and after that had subsided, nasty ulcers came that prevented him from all movement. Jesudasen - do you remember him? - held the services during that time. A persistent cold, with nervous debility, now clings to the missionary. And he can no longer endure riding a bicycle, and must therefore take an Indian

Music and morning prayer, that is the gratefully accepted early food. God willing, we shall baptize them after a time, on the road in front of their hut, of course, where they will also be taught. Above all, I am still looking around now for the people whose names were originally on the parish register, but who now keep away."

The congregation in Vadasery now numbers 80 souls, who are baptized and keep well to God's word. Of those who originally belonged to the so-called church, some have fallen away, some are at enmity with others, some are employed by the Salvation Army and send their children to their boarding school; some have moved away. Five have died of cholera. Thus there is much disappointment in missionary work. But the missionary also reports much joy that he may experience in individuals.

School is held daily. From half past eight to ten o'clock John teaches the school children religion. At ten o'clock, by order of the authorities, the secular lessons must begin. If the missionary can, he himself gives religious instruction from nine to ten o'clock, but he often has to work longer in the peat bog. But he pays a visit to the school before going home every time he is in Vadasery.

Heathen preaching is always held in Vadasery on Wednesdays and Fridays. And strange things happen. Missionary Hübener writes: "Recently I preached to a sinister-looking man as the main listener in the midst of a crowd of women. The man knew a strange amount about God's Word, but would not promise to attend our services, which people are usually quick to do, even if they do not actually think of coming. Do you know who the man was?" asked my companion afterwards on the way. "that is the chief devil-dancer for fifteen families, all of whom have lately fallen away from the Salvation Army, and have built themselves a new idolatrous temple." I have seen the temple and the man many times since. He has a bad conscience, though, and crawls quickly into his hut when he sees me coming."

Two other mornings, except Wednesday and Friday, belong to the preparatory class, about which I reported earlier. Jesudasen, Nathanael (the former pastor of the congregation) and John attend the missionary's classes here as guests, as it were. John then gives religious instruction in Vadasery in the afternoon from four to five o'clock.

On three afternoons, from three to five o'clock, the missionary drives Confessions and Introduction to the Holy Scriptures with the three missionary assistants who stand by him. Every Saturday morning he has business meeting with them and discusses their work and practical matters. Every Wednesday evening he holds weekly service in Vadasery.

Here I want to close for today. But there is still "7." to follow.

I only want to give heartfelt thanks for the gifts, which I see are beginning to flow more abundantly. They are very necessary.

C. M. Z.

Christians are to deal and manage with two things, God's word and works. This is what they are to deal with. (Luther.)

To the Ecclesiastical Chronicle.

America.

With the present shortage of workers in the Inner Mission, which is evident in almost all Lutheran synods of our country, and which is also often accompanied by a lack of the necessary funds for the operation of the mission, the Ohio Synod at its last meeting gave an advice which can perhaps also be followed elsewhere. It has instructed its Mission Commission to combine as many as possible smaller mission congregations into a parish and to have them served by a missionary, or to attach such mission posts temporarily to older congregations as a branch. Of course, the mission congregations themselves and also the older congregations must agree to this. But should not all congregations, for the sake of the general need, be willing to make sacrifices so that the need may be controlled in the best way with the means at hand? L. F.

The Lutheran General Council has recently expanded its mission to the Gentiles and extended it to other countries. Hitherto it only carried on a mission among the Telugus in the East Indies, a neighboring people to the Tamuls among whom our synod is doing missionary work. Now the Council has also undertaken a new mission field in Japan, and the Swedish Augustan Synod, which is connected with it, has taken over a mission in China, hitherto conducted by a private company. These two new mission fields are to be visited next year by Fr D Harper, the head of the Telugumission, when he travels from India to America on leave. In order to visit the Telugumission, Fr. D. Benze, a well-known pastor of the Council, has recently started on a journey to India. L. F.

A very frequent and popular subject of discussion in the daily press is the question why the pulpit in our day no longer exercises such power as it once did, why preaching is no longer as successful as it was in times past, and why so many men in particular are alienated from the church in our day. The answers given are many and varied; one could easily compile a colorful selection. A correct remark was made in an English newspaper in Detroit, in which it was stated that the present preachers of our country are different from those of former times, and that their sermons have a different content from the sermons of their predecessors. And anyone who knows about the matter will have to agree with the writer. He says: "These men (the preachers of the past) knew what they believed, and preached what they believed, without apology, without circumlocution, and without softening unpleasant facts. Perhaps they were sensationalists, but only because their message was an intensely dramatic one. Confidence in their mission was the secret of their strength. It would have been more correct for Dr. Meyers to say that modern preaching loses its power because those who preach it are defenders of evolution (developmentalism) and not scriptural clarifiers. They are as learned as their predecessors, perhaps as polished and eloquent, but they are not so sure of the ground on which they stand, or if they are, they lack the courage to say publicly what they secretly believe. Preachers have therefore degenerated, and substitute literary treatises for sermons, which convince no one. The sooner the pulpit ceases to be a place of entertainment in competition with the theatre and the oratorical stage, the sooner will it regain its ancient power, which preserves those preachers who preach the gospel they have believed without fear, and without bending their necks under public opinion." Thus the secular newspaper writer.

He expresses the matter somewhat strangely and very modernly, but what he means is right: only the preaching of the gospel of the redemption of the lost world of sin keeps people at the church. L. F.

The great task of the mission is shown by some figures. Take 1000 people and distribute them according to their religion. For every 1000 people there are 7 Jews, 114 Mohammedans, 346 Christians and 533 pagans. And this includes under Christians all that is in the outer sphere of Christendom, in so-called Christian countries. L. F.

Abroad.

To whom a Christian burial is due, has recently been set forth by a German! jurist, the chief magistrate Dr. Funk in Lübeck, explained in a correct and good way, and thereby put to shame and punished many pastors in Germany as well as in America, who still do not know whom they should not bury. Dr. Funk's words are: "In the deceased and for the deceased she (the church) can no longer do anything, his fate is decided at the moment of death. The servants of the Church are also not speakers who would have to contribute to the solemnity of the funeral by putting the human virtues and merits of the deceased in the right light, by - as one is wont to express it - paying their last respects to him. Scripture knows nothing of such tributes, it knows only of poor sinners; 'there is none that doeth good, not even one'. Neither should a sermon be preached afterwards to the deceased, for it is of no use to him. What the church has to do at a funeral, that is: it shall bear witness that the deceased became its member through baptism, was fed by it with God's word and sacrament during his life, remained faithful to it until the end, and fell asleep in faith in the merit of our Saviour and Redeemer JESU Christ; She shall further confess as her faith that the soul of the deceased is now at home with the Lord, but that his body, which is now lowered into the earth, the Lord Christ will raise up on the last day, and transfigure it, that it may be like his glorified body. But where this testimony cannot be given, because the deceased has not been faithful to the end, but has turned away from the Church, perhaps even having ended his life in violation of a divine commandment, for example, by suicide, in a duel, in the commission of a crime, or the like, there is no room for the Church's activity, and she must therefore refuse the invitation to such. So have our fathers held it. They strictly adhered to the principle that an ecclesiastical burial could only be granted where it was established that the deceased had departed from life as a penitent sinner in faith in the merit of Jesus Christ. This was assumed to be proven if he had confessed and received Holy Communion before his end. If this was not the case, for example, because of sudden death as a result of an accident, other proofs had to be provided; if these were lacking, ecclesiastical burial was denied. Now it is said that the church must give comfort to the bereaved of the deceased. There is only one consolation in the death of a man: the conviction that he has 'died in the Lord' and is now 'in Abraham's bosom', 'with Christ in paradise'. Where one cannot have this conviction, there is no consolation! This is a terribly serious matter, but because it is so, the church should also take it very seriously, and not admit that what God's Word clearly and definitely says is veiled by all kinds of fine phrases. Such cases do, however, give rise to pastoral care for the bereaved.

But this does not belong in public before a perhaps numerous and mixed funeral cortege, but in the silence of the home, in the closest family circle. There the minister of the church can and should wait for his office as pastor and offer what God's word gives him.

From World and Time.

Magic and Quackery. German papers report: A hair-raising case of quackery has been discovered in the Saxon town of Hohenstein-Ernstthal. The miracle doctor's name is Marie Buschmann. She was visited from far and wide by sick people of all kinds and did the most brilliant business. Those seeking help were usually given small slips of paper covered with all kinds of incomprehensible signs, which were sewn into little bags. A policeman, who had sneaked into the "consulting hours" in disguise, ascertained the following: The first case of illness concerned a child suffering from dizzy spells; as a remedy, one of those little healing slips of paper was "prescribed" to be placed on the pit of the heart. This case was sufficient for the police officer; he immediately intervened against the vertigo and summarily suspended the consultation. About 60 of the aforementioned notes sewn into small bags, 16 tins of "nerve ointment" and 7 bags of various kinds of tea were found and confiscated from the quack doctor. The same happened with her notebook, in which 43 "patients" were listed. During the presence of the police officer, more than 40 people were waiting in the "waiting room". The stupidity the woman counted on from her customers is evident from the hair-raising nonsense on the notes, on one of which the following was written in impossible orthography: "Christ in Bethlehem, Christ in Jerusalem, baptized in the Jordan, as sure as my head is up. Mother hecht, mother lechte, lay him on the same wall where God has turned thee. Head and stomach, snuffles and lays, frost and heat must go together. There sat three women in the sand. They had the bowels of men in their hands. The first stirreth, the second layeth, the third layeth it altogether. Amen! In the name of God!" - But not only miserable quackery on the part of the "doctor" and appalling stupidity on the part of her "patients" was displayed there, but above all shameful abuse of the divine word and name, a sin which God has forbidden in the second commandment and will not let go unpunished. In our country, too, there are such "miracle doctors" and "wise women," and many who could and should know better run to them and suffer damage to soul and body. L. F.

**I will behold thy face in righteousness; I will be satisfied
when I awake in thy image.**

Ps. 17, 15.

It is exceeding sweet and comforting to hear what the Holy Spirit says of the elect souls in heaven, that God wipes away all their tears from their eyes, Revelation 7:17. That is, he comforts them warmly, as his mother comforts him; and after the soul has been in anguish and distress on earth, he embraces and kisses it, and says to it, O blessed art thou, my friend, my bride, my dove, that thou hast been spiritually poor on earth; behold, now is the kingdom of heaven thine! Blessed art thou that thou hast wept and mourned: for, behold, thou shalt laugh and be comforted for ever. Thou hast hungered and thirsted after righteousness: now therefore shalt thou be satisfied.

You were persecuted for righteousness, but behold, heaven is yours! Men have hated thee, and rejected thy name as one wicked for my sake; but now rejoice and leap; for behold, thy reward is great in heaven!

And there the chosen soul no longer hears such words of comfort in the dark word, as before, but hears the only begotten Son of God, her Bridegroom, speak personally, and rejoices over them from the bottom of her heart. O how comforting and blessed are thy lips, saith she; thy words are sweeter unto me than honey and honeycomb.

She beholdeth her dearest friend, the Lord Jesus, as the most beautiful of the sons of men. She beholds his glory as the glory of the only begotten Son of God. She beholdeth him set over all principality, power, might, dominion, and all things that are named, not only in this world, but also in that which is to come. She beholds him as the image of God the Father, the brightness of his glory. She beholds the Father in the Son, and the Son in the Father; she beholds the two persons in one undivided being.

She also beholds the eternal, almighty Comforter, God the Holy Spirit. She beholds him in the Father and in the Son; she beholds the whole holy Trinity in one eternal, undivided being. She beholds it with sweet wonder, and can never grow weary or tired of the lovely sight. And as for the most wonderful and comforting thing, she sees how God is love itself, and how his whole being is a fire and a blaze of love. She sees how, in this essential love, the Father begets the Son out of love, how the Son is in the bosom of the Father, and how both the Father and the Son have one Spirit, which is the bond of their love.

Her heart is filled with joy when she sees this, and with joy she marvels at the unspeakably great honor that our flesh and blood in Christ has been raised so high and has come to personal union with the Son of God, and like the fullness of the Godhead shines forth from the temple of his body. Everything burns with pure heavenly love; there the Lord Jesus kisses the chosen soul as his friend and bride with the kiss of his mouth. She finds in Christ all that her heart desires, and in perfect reciprocal love she is inflamed with her most beautiful and most blessed Immanuel; she reveals her loving heart to him and praises, extols, and honors him with the most exquisite words. And what she feels in her heart toward him, she makes known publicly before all the angels with various songs, psalms, and sweet songs of praise. And her bridegroom praises such her faithful love for him and praises her before God, his Father, and before the whole host of heaven. But stop, my weak mind! I can only plead now:

But thee, my adornment, I will not let thee depart from me: I will always remember thee, O Lord, who wilt give me more than my soul can desire and count.

(Nicolai, Joyful Mirror of Eternal Life.)

A sign that is contradicted.

Luk 2, 34.

A German philosopher, who all his life had attacked the gospel and denied the deity of Jesus Christ, lost his mind, it was thought, for fear of his approaching death. His insanity had a peculiar nature.

He could be heard talking to himself almost every day, walking up and down his room. Among the pictures that adorned his walls was one depicting Jesus. From time to time he would approach this picture and speak to it repeatedly in a thunderous voice: "Yes, yes, you are only a man!"

Then he was silent for a few moments and began again, "What? If you are only human, may I worship you? No, I do not worship you! For you are only the Master JEsus, the son of Joseph of Nazareth!"

Then he turned his back on the image; but it was not long before he came back, trembling and full of fear, crying out, "What are you saying? Thou comest from heaven? What terrible looks thou dost cast upon me! O, how you frighten me! But thou art a man in spite of all!"

Then he hurried away, came back with a staggering step, and repeated haltingly, "How, art thou in truth the Son of God?" And so it went on until his death, which came suddenly upon him.

Is not this also an acknowledgment of the Son of God? They cannot get past him, the enemies, and if they lose their minds over it. If one moment they have pronounced him dead, the next moment he rises again, lives and reigns forever. Yea, in the name of Jesus let every knee bow, of them that are in heaven, and in earth, and under the earth; and let every tongue confess that Jesus Christ is the Lord, to the glory of God the Father, Philippians 2:10.

The seriousness of death and the vanity of the world.

Life is full of serious things, but of all these the most serious is death. With his pale countenance, his fixed lips, his finger so terribly threatening, he often steps into the midst of human vanity, into the bustle of worldly pleasure and frolic; a horror comes over one when one sees that terrible seriousness and that careless gaiety so close together, and a not altogether frivolous man at least considers for the moment that human life is after all more than a game, and another also speaks in all seriousness with Ecclesiastes Solomon to the laughter: "Thou art mad!" and to joy, "What doest thou?" Eccl. 2:2. But there are also men to whom Wohl utters a cry of horror when the King of terrors suddenly intervenes in their comfortable pleasure, but yet it does not penetrate to their hearts: they still remain devoted to vanity, and with its glitter they unnaturally even wreath the image of death, before which they trembled, so that every effect which God's spirit might attach to that wholesome terror might be destroyed, and that is all the more dreadful; and all the more when such a disposition comes into a crying contrast with another, which a much better part has chosen.

This better part had undoubtedly chosen the young, beautiful fifteen-year-old Countess B. in D., or rather: she was chosen to it by the Lord, Joh. 15, 16, who, though she had been brought up by the education and example of a very vain, avaricious mother, only to the pleasures of the world, yet knew how to find an approach to her childish heart, to whom she rather turned, and in the midst of the distractions of the world, from which she could not escape, awakened a secret longing for his blessed fellowship. And this was soon to be completely satisfied. In the young Countess's bedroom, at the foot of her bed, hung a large picture, representing a famous waterfall. One night she dreamed that she was looking at this picture, as usual before going to sleep - and with a

It changed many times. Out of the waterfall, our Lord on the cross unexpectedly appears to her, looking at her with unspeakable looks. "Wilt thou come unto me?" he asks gently. "Yes, yes," she cries joyfully, with outstretched arms, "presently, presently I will!" "Not yet!" he replies, equally gently, "but soon!"

It was only a dream, of course, but what she experienced in it had left a deep impression on her mind. She told her mother in the morning at breakfast. A pious mother's heart, devoted to God, who watches and prays day and night for her children's happiness, might have cried a tear of joy and sent up a silent sigh to her and her children's God: "Lord, your will be done! But this mother, estranged from God, who had just been thinking what a sensation her daughter's beauty would make at the first ball which was to introduce her to the great world, and then went on following the train of thoughts which a vain heart is wont to attach to such notions, was rather horrified at her daughter's speech, weeping and angry, and bitterly reproaching her how she could only offend and frighten her with such dreams. But with a look of wistful love the daughter replies, "Certainly, dear mother, I shall die, and I go gladly, for I have seen Him!" A few days after this she is seized with the measles, to which was added a scarlet fever hastening death, which had already rendered many nobles in the city childless at that time, and on the third day, just as her first very rich ball gown, ordered earlier, was brought, the Lord took this young soul into His glory. And what does the mother do? She dressed her daughter's corpse in this very ball gown, so that at least in death it would adorn her as a dying garment!

Right standby.

Remember the last day, and wait for it every hour and every moment, and live in the fear of God and a good conscience. Let this be the first thing. Then pray also that ye may escape all temptation and distress. If ye do these things, let it not be needful that the last day should come upon you at table or in bed, in church or in the marketplace, awake or asleep, and he shall come blessed: for he shall find you in the fear of God and in the protection of God. But here we must also know that we cannot call upon God or pray properly if we do not want to renounce deliberate sins and do not want to amend our ways. For this reason, right prayer requires righteousness, and that one beware of sins against his conscience, that is, that he not knowingly and intentionally follow evil inclinations against God's commandment; And then to pray for God's goodness in the name of Jesus Christ, that he may preserve us in his fear, keep us from sins by his Holy Spirit, and strengthen us in a right faith unto the end, that we may look forward with joy to that blessed day, and receive our Lord Jesus Christ as our Saviour with hearty confidence.

Obituary.

On the 26th of October died in the Lord at Watertown, Wis. the faithful teacher of many years of the St. John's parish there, teacher F. Heinrich Meyer. He was born April 20, 1847, at Neustadt am Nübenberge, in what was then the kingdom of Hanover, came to America with his parents in 1850, and was educated as a teacher at our seminary in Addison from 1866 to 1868. In August 1868 he took up his first and only teaching position at St. Johannesgemeinde.

at Watertown, Wis. For nearly forty years he served this community as teacher of its school, and showed hundreds of children the way to heaven. He died after a long, severe illness (heart trouble and dropsy), believing firmly in the grace of God in Christ Jesus. He brought his age to 61 years, 6 months and 6 days. His weary body was carried to the grave on October 29th with great attendance from the congregation and his conference brethren. J. Strasen from Milwaukee expressed his heartfelt condolences to the bereaved, especially in the name of his father, whom the deceased had faithfully assisted for many years as a member of the congregation, and comforted them by pointing out that it was the Lord who had inflicted this wound on them. The deceased is survived by his aged mother of nearly 90 years, his wife, two sons, one of whom is a school teacher, and four daughters.

F. H. Eggers.

New printed matter.

Pictures and stories from the life of D. Martin Luther. Pictures by Gustav König. Together with poems from ancient and modern times. Concordia Publishing House, St. Louis, Mo.

62 pp. 6X8, bound in paperback with cover illustration. Price: 20 cts; by the dozen \$1. 70; 100 copies H12.00.

What this book contains, says the title. First of all, there are 29 of Gustav König's famous old copperplate engravings, which illustrate well known events in Luther's life. To these pictures an accompanying text is written, which describes the event in question, and under this text there is then a song or a poem. The book was printed in Germany, but the text was previously reviewed here. It is a pleasant little book, instructive and interesting for young and old. L. F.

Concordia Publishing House Catalog. 1908-1909. St. Louis, Mo.

It is a handsome volume of 342 ropes, which is offered herewith free of charge to the customers and friends of our publishing house. It describes in detail the own publishing works and also describes the whole other rich stock of theological works, edification books, entertainment writings, music, pictures, wall sayings, picture books, greeting cards and everything else that a book shop offers for sale, in exact description and many illustrations. The whole catalogue in its good layout is a reliable guide for customers throughout the year, but especially at the forthcoming festive season, when many will want to choose a good book as a gift. That is why it is being published right now in a new edition offering new publications. For the sake of clarity and convenience, the English part is separated from the German. The catalogue is sent to all pastors and teachers without further ado: whoever else desires it should therefore inquire at Concordia Publishing House.

L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the respective District President:

On the 13th Sunday, A.D.: Cand. S. L. B r u e r in the parish at Traverse City, Mich. and the following Sunday in Good Harbor and Port Oneida by P. P. E. Engelbert.

Introduced on behalf of the respective District Presidents:

On the 16th of Sonnt, n. Ti?in.: L. H. H o l l e in the parish at Schumm, Ohio, assisted by P. Dornseif of P. J. W. F. Kostmann.

On the 18th of Sun, n. Trin: Rev. J. Iversen in the parish at William Penn, Tex. by Bro.

On the 19th of Sonnt, n. Trin: P. H. Ramelow in the parish at Byron, Nebr. by P. H. F. Eggert. - P. L. W. G r ä p p in the parish at Newman, Cal. by P. S. Hörnicke. - P. C. J. B r o d e r s in the parish at Pinckneyville, Ill, by P. F. Schneider.

On the 20th of Sunday, A.D.: Bro. A. Feeler in Trinity Parish at Ochard Farm, Mck. assisted by Prof. Daus of Bro. Jul.



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Advent Prayer.

O blessed time, O holy time, When joyful all Christendom .
The way piously and quietly prepares For the Saviour who will come!

He is the King of all the earth, The throne of the heavens on high;
He is the Lord of glory, To whom my heart is consecrated.

Thou comest, O eternal Son of God, Down from thy throne of grace,
Taking upon thyself our sin and guilt, Bearing our misery with patience!

O come home, all ye people, With cymbals and with harp sound!
Lift up the door, open wide the gates: He comes, the Lord of glory!

Yes, come, my Saviour Jesus Christ! My heart's door is open to you!

O come in this time of grace To all, O Lord of glory!

still hear the word of grace, which points the way to life and works and increases faith in us. We have the sacraments as wide-open doors of the entrance of our King. He enters our hearts, and we welcome him and say:

Enter into my heart also, O thou great king of honour;
Let me be your dwelling!

He enters into our houses with his grace and help and "brings all our troubles to an end". He is for us the right joyful sun, brings with him pure joy and delight.

O joyous Advent! O blessed message: "Behold, your King is coming!" O blessed who receives him in faith and speaks from the bottom of his heart:

Thy Zion strew thee palms and green branches, And I will cheer thee with psalms: My heart shall green thee with continual praise, And serve thy name as well as it can and knows.

Advent and Mission.

The Lord needs them. Matth. 21, 3.

We hear again at the beginning of the new church year the consoling message: "Behold, your King is coming to you!" In the spirit we transport ourselves to Jerusalem, where the King, riding on a donkey and your fill of the palpable donkey, makes his entry to the cheering of the people, and join in the shout of joy: "Hosanna to the Son of David! Praise be to him who comes in the name of the Lord; Hosanna in the highest!"

At us, too, the King makes His entrance through Word and Sacrament. He enters into our churches; for we

Is this, my dear Christian, sincerely meant by you? Yes, indeed! Well then, you will serve his name as much as you can and know how. You want to spread the glory of his name, expand the borders of his kingdom and recruit willing subjects for him. You can do this by promoting the work of the mission.

Ah, there are still many a person who does not hear the message this Advent season, "Your King is coming!" There is still many a heart where the King is not yet welcomed. There is still many a home where no Advent song has been heard for a long time. There are still many a child to whom the Advent cry, "Hosanna to the Son of David!" is an unknown word. And this is not only the case in heathen countries, but also in our country.

The King wants to make his entry into all of them, and we should help him to do so. We do not only want to think of him coming to us in selfish contemplation, but out of gratitude we want to help him to come to others as well. We do not only want to sing: "Let him also enter into my heart", but we want to help that he may also enter into the hearts of others. Let us strive to make the gates wide and the doors high in the world, so that through his entrance he may drive away sorrow and sadness and bring joy and gladness. We want to help him. Yes, it is strange, the King has arranged it so that we can and should help him. We are to help him with our earthly goods. He wants to make his entrance through the preaching of the gospel, and he wants to have that preached through the missionaries. They are in his service, and he will provide for them also. They will not become rich in earthly goods, but he wants to give them what they need, and he wants to do it through his Christians.

At his entry into Jerusalem he sent his disciples with the command, "Loose the ass and the colt, and bring them to me." To the owner he has them say, "The Lord has need of them." The disciples carried out without protest the strange command of the Lord, and the owner is at once ready to give up his property to the disciples as soon as he hears the word, "The Lord hath need of them." So the ministers of the Word are not to refuse to say to Christians, "The LORD hath need of your gifts, that he may make his entry among men by the preaching of the gospel;" and Christians are not to refuse to give their earthly goods to the service of the Saviour.

The Lord and King himself has given us our earthly goods, and to many he has bestowed them abundantly. Let us then consider for what purpose this blessing has been given to us. "We have not received this blessing to let it lie dead in the box, or to spend it on usury and draw interest therefrom from interest, or to procure for ourselves a good, comfortable, soft, lavish life, or to adorn our bodies with wretched tinsel, and to build magnificent palaces, and to fill and adorn our rooms with splendid utensils, or to expand our business endlessly, or to buy one tract of land after another, and the like." Rather, the King says to us, "The Lord has need of your gifts: release them and help your missionary work with them."

This is not to be done with grumbling and complaining. Let us look at the disciples and the people in the Gospel. They put their clothes on the donkey and the colt, spread their clothes on the road, cut branches from the trees and scatter them on the road. They do not only want to do the most necessary things, but to show their willingness by abundant service, as an example to us.

May our missionary gifts be accompanied by our missionary prayer, "Hosanna to the Son of David! O Lord, help; O Lord, prosper!" - ____ C. H.

Works which we do in our commanded office, though they be counted small works in the sight of the world, yet become precious in the sight of God, if they be done by faith in Christ Jesus, and in hope of eternal life. (Luther.)

Letters from the Epistle to the Romans.

Seventh letter.

Every human being is guilty before God.

Rom. 3:1-8.

Beloved Christians! That the Jews are no less guilty before God than the Gentiles, and even more so, and are liable to judgment, was shown in the previous epistle.

But if this be so, the question comes to us, What advantage then have the Jews over the Gentiles? And what benefit do they derive from being made God's people through circumcision?

To this question we are given the following answer. The advantage of the Jews, and the benefit of circumcision, is manifold in every respect. It consists, to mention only the principal thing, chiefly in this, that God has entrusted them with his word. They have in the Scriptures of the Old Testament the revelations of God. These revelations of God give them the right and full understanding of the law of God. And still, more, yea, much more. In these revelations they have the gracious promises of God concerning Christ the Saviour, who was to be born among them and appear and do his work of grace. Is not this an advantage and a benefit? Of course, most of the Jews treated this entrusted property badly and unfaithfully. They were unbelieving and godless. They despised God's gracious word and broke God's covenant and allegiance. I am speaking now of the Old Testament times. But how, though some so miserable --- I am talking as God saw it --- were unfaithful, will not their unfaithfulness have nullified God's faithfulness? No, certainly not! God kept them his promised faithfulness. God left them His law; God left them His promises. God taught, warned, punished, threatened them continually by his law; God provoked and enticed them continually in the most gracious and most kindly manner by his promises, until at last he fulfilled them by the appearing of Christ. - Yea, verily God hath given great privilege to the Jews over the Gentiles, and great benefit hath God graciously offered them, in that he hath made them his people by circumcision.

But, we ask further, since the vast majority of the Jews squandered this advantage and benefit in unfaithfulness, why, for what reason, for what purpose did God nevertheless keep faith with them?

To this question I find a twofold answer.

First: God was still faithful to the Jews, because only "some" were unfaithful, but not all. God wanted to be faithful to the faithful few, didn't He?

Secondly, God has nevertheless kept faith with the unfaithful Jews, so that he, God, may finally, in the day of judgment, stand there as the truthful one who has kept his word, but so that they, the Jews, as liars, as lovers of lies, as enemies of God's truth, as children of the devil, the father of lies, the arch-enemy of truth, may be all the more clearly and plainly revealed. It shall become evident on the day of judgment how just he, God, is when he speaks flaming words of blame to them, the Jews; victorious in his unimpeachable justice, free from the shadow of every reproach, God wants to stand there when he judges the faithless.

Therefore, also, God was faithful to the faithless Jews and left them their great vowzug.

Yea, and God hath kept faith with all men, and with every man, that he might be true-hearted, but that all men might stand before him as liars, as lovers of lies, as enemies of the truth, as children of the devil, that he might be just in his words of reproach, and victorious in his judgment. We have seen at length how God has not left himself unwitnessed even to the heathen, so that they have no excuse, no excuse at all, in the day of judgment. Even we Christians, who, well, have kept covenant and allegiance with God, that is to say, who are made faithful by God through grace, and who are saved through faith in Christ-even we will have to confess in the day of judgment: God, all this is thy grace; thou alone art true, we are sinners and unrighteous; thou hast kept us faithful, we have deserved wrath and judgment by our unfaithfulness; thou alone hast saved us by thy grace and truth, we in ourselves are children of lies, lost children of lies.

God wants to demonstrate his justice through our unrighteousness and glorify his truthfulness through our lies. God wants our unrighteousness and our lying to serve this purpose, so that his righteousness and truthfulness may shine in the most glorious light. - Yes, dear readers, you must understand this very well. - Thus it is written in Ps. 51:6: "In thee only have I sinned and done evil in thy sight, that thou mightest be just in thy words" (for thou art guilty of them), "and overcome when thou art judged" (when thou art attacked for thy judging). - Yea, it is so.

Now I will let human reason do a question. This: But if our unrighteousness proves and praises God's righteousness, as has just been shown, what shall we say? Surely, then, we are not to say that God is unjust, that he inflicts wrath on us because of our unrighteousness? For our poor reason wants to think that God, if he uses our unrighteousness to show and glorify his righteousness, is not quite righteous when he comes to judgment with us because of this very unrighteousness. - What is to be answered to this question of reason? Simply and briefly this: Far be it from me that God should be in any way unjust. How else could he be the judge of the world? It is absolute folly, striking in the face all knowledge of God, to think that the Judge of the world, the source and fountain of all justice, could somehow be unjust.

The fact that God judges us as sinners, and yet that through our unrighteousness his righteousness is shown, and through our falsehood his truthfulness is magnified to his praise and glory, shows on the contrary the very righteousness of God, the incorruptible righteousness of God. For it would be a proof of unrighteousness and corruptibility if a judge said to an evildoer, Because I have profited by your evil deed, I will not punish you. And the wrongdoer would then say: I will do evil that good may come to the judge. But such an unjust judge is not God. So we are to think like this

and speak: If the truth of God has been magnified to his glory by our lying, why are we still judged as sinners? Answer: Because God is incorruptibly just. And why is it that we do not say, Let us do evil that good may come forth? Answer: Because God is incorruptibly just, and would then justly condemn us all the more. No, it is a lie and a blasphemy when unbelievers persuade us to say, "Because God is glorified by our sin, for in the forgiveness of all our sins his great mercy is shown, and his greatness in miracles is shown in that from our sin he also causes good to come forth," therefore let us sin bravely. No, we do not draw such a curse-worthy devil's conclusion from the truth that God is glorified through our sin.

What have we learned with one another today, dear readers? We have learned this: all people are guilty before God and deserve his just punishment. This remains quite firm. It stands firm all the more because God has not allowed his faithfulness to be undone by the unfaithfulness of men. And it remains firm, even though God allows the sin of men to serve for his glory.

O Christians, nothing can help us sinners but righteousness alone, which is before God, and is lowered to the Glanbeu. C. M.

What we as Christians and what we as American citizens have against the papacy.

We have an external reason to speak out on both points.

As to the first point, a somewhat excited Catholic lady has addressed a letter to the undersigned with the attached threat of turning her letter over to the public if it is not considered by the-"Lutheran." The lady describes herself as a "faithful Roman Catholic Christian." But because she at the same time "regularly" reads the "Lutheran," and in it has repeatedly made the healthy assertion that the Pope "is not the Vicar of Christ, but the Antichrist," she demands proof of this under the threat just mentioned. Now it is true that during his 64 years of life the "Lutheran" has dealt hundreds of times with the papacy of the longer and shorter, and has not forgotten the special proof that the Pope is the great Antichrist described in Scripture. But it will do neither Papists nor Protestants any harm if we briefly repeat the proof.

So to the point! The Pope of Rome is therefore "not the Vicar of Jesus Christ, but the Antichrist," because he does not feed the flock of Jesus Christ, the Christians, but kills them. Here we do not think at first of the fact that the Pope has in the course of time murdered hundreds of thousands of Christians bodily, but of the fact that the Pope by his whole teaching and practice kills Christians spiritually, plunges them, as much as there is in him, into eternal damnation. He does this by robbing Christians of the gospel of Christ, by which alone men can be saved, and by bringing men under the law.

and his papal commandments of men, whereby they are cheated of the blessedness which Christ has so dearly purchased for all. And this terrible, soul-murdering business he carries on under Christ's name and under the outward appearance of great holiness. That is why he is the great Antichrist.

We want to make this a little clearer.

There is one great truth and one great untruth in the religious world. The one great truth is that no man can reconcile God by the way of the law, that is, by his own works and virtue, but that Jesus Christ, the incarnate Son of God, by his holy bark and by his innocent suffering and death, has reconciled all men perfectly to God, and that now men without law, that is, without works and merit of their own, obtain God's grace and blessedness by faith in Christ alone, or by trusting in Christ's perfect merit. As the Scriptures teach, "They are all sinners, and lack the glory which they ought to have in God, and are justified without merit by his grace through the redemption that came by Christ Jesus." 1) And again, "We hold it therefore, that a man is justified without works of the law, through faith only." 2) This truth, and this truth alone, makes men sure of the grace of God and of salvation. As the Scripture testifies, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. . . and boast in the hope of the glory that is to come, which God shall give." 3) This is the one, great saving, saving truth for the lost world of man. For proclamation of this truth the world still stands. To thine there is one great untruth. This is the doctrine that we men cannot and must not be justified before God by faith alone in God's mercy in Christ alone, but also by the works of the law, that is, by our own good disposition and by our own good works. It is easier to ascend into the sun by a ladder than to ascend into heaven by the way of the law. The latter is utterly impossible. "By the works of the law shall no flesh be justified." 4) Those who try are irredeemably lost. As the Scriptures testify, "They that deal in the works of the law are under the curse." 5)

Let us now look again at the Papacy. In the decisions of the Tridentine Council, the papacy curses the beatific truth of the Gospel and inculcates as right doctrine the deadly untruth of the doctrine of works. It is said in the 12th canon of the 6th session of the Tridentine Council, "If any man say that justifying faith is nothing else than confidence in the divine mercy which for Christ's sake forgives sin, or that this confidence alone is whereby we are justified, let him be accursed." In the 11th canon it is expressly rejected that the righteousness of Christ alone is our righteousness before God, and taught that to this also our

Love and our own works, which the Holy Spirit works in us. Thus the papacy, rejecting and cursing the truth of the gospel, leads souls to the law and to their own works. And this the papacy does not only occasionally and incidentally, but the whole great machinery of the papacy, with its monasticism and nuns, with its so-called penances and indulgences, with its pilgrimages, with its masses and its veneration of saints, etc., is set up for death-bringing works doctrine and for suppressing the beatific truth that we men have a gracious God through faith in Christ's perfect merit. Rightly has the papacy, with its doctrine and with its whole ecclesiastical system, been called a great spiritual murdering machine; for, says the Scripture, "Ye have lost Christ, who would be justified by the law, and have fallen from grace." 6) There have been people who have declared worldly tyrants, such as Nero and Napoleon, who shed much human blood, to be the great Antichrist. But these are foolish thoughts. A Nero is an innocent child compared with the Papacy. When Nero murdered Christians and burned them at the stake, the Christians were able to sing songs of rejoicing to their Savior because faith in the gospel was in their hearts. They entered into life through torture and death. But all those who come under the power of the pope have their spiritual life at stake. He does not let them come to the knowledge of Christ, the Savior of sinners, and to the certainty of grace and salvation through his doctrine of works. As far as the pope's teaching is concerned, they are without consolation and hope in the agony of death. Thus the pope is continually dragging millions with him to eternal ruin.

And it should be noted that all this goes on under the appearance of godliness, of tender concern for souls, and of the greatest ecclesiasticism. The papacy, with its hideous nature, does not place itself on a rubbish heap, but "in the temple of God," that is, in the Christian Church, that is, in the most honest place there is in the world. The Pope does not openly and honestly say, "I am Christ's enemy, an. Emissary of the devil; beware of me," but he behaves as a god, he pretends to be Christ's vicar on earth. He does not bear as his coat of arms a skull and crossbones, but surrounds himself on all sides with the sign of the cross, has abundant incense burned, front and back, and makes parade with a multitude of lying powers, signs and wonders. This is the nature of the great Antichrist as described in the Scriptures, especially in 2 Thess. 2.

What unspeakable deceit there is in the papacy! It is the greatest fraud that exists in the world. There is much fraud in the world in civil life. Things that have no value at all, or yet only a little value, are displayed in puffery advertisements with fine words as the "best," the "only thing adequate to the purpose," "the only thing." But this fraud in civil life is a real trifle and a bungling compared to the spiritual fraud which the papacy perpetuates in the world.

1) Rom. 3, 23. 24.
Rom. 5, 1. 2.

4) Gal 2 16

2) Rom.

5) Gal 3 10

3, 28.

3)

6) Gal. 5, 4.

The Papal Church presents itself with high words and exquisite Christian appearances as the best in the world, as the "all-salvation Church," and when souls, attracted by this advertisement, entrust themselves to it, it leads the souls by its death-bringing doctrine of men and works, as much as there is in it, into eternal damnation.

One has asked: Are there no Christians at all under the papacy? Indeed there are! Certainly, all those who really believe the official doctrine of the papacy and trust before God not only in Christ's merit but also in their own works and the works of other men are not Christians. But there are also such people among the papacy who, against the prohibition of the papacy, rely before God on Christ's merit alone. Such people, who are outwardly under the pope, but inwardly believe with us and the whole Christian church, we meet now and then in our Lutheran hospitals. In conversations they say that the way of their own works may be good for others who are more pious and better than they, but that they themselves are such great sinners that they can only console themselves with the merit of Christ. Thus they believe for their own persons in Christ as their only Saviour, and thus, by the special preservation of the Holy Spirit, they are God's children in the midst of the camp of antichrist, and members of the Christian church. But the pope himself does not belong to the Christian church. He is neither head nor tail, nor any part of the Christian Church, but Antichrist. And all who have accepted his doctrine of works in their hearts are not members of the Christian church, and cannot be saved unless they repent, forsake all reliance on the words of men, and take comfort only in the perfect merit of Christ.

Thus we would have explained in a few words what we as Christians have against the papacy and why we consider the pope not to be the Vicar of Christ, but the Antichrist.

One more thing! Christ has strictly forbidden any man in the church to give anything to another. He says: "One is your Master, Christ; but you are all brothers." 7) What is the pope's position on this prohibition? Not only does he act contrary to it, and let his commandments go out into the church to his heart's content, but he does this also under Christ's name, as Christ's supposed representative, and he denies blessedness to all who do not submit to his commandments. Thus he sets himself up in the Christian church in the place which Christ has reserved for himself, for his exclusive use, and tries with all his might to play Christ. Therefore he is the Antichrist. That the pope, with his commandments of men, carries himself out like a god in the church, the "faithful Roman Catholic Christian" can easily see for herself. After all, after a few months comes Lent again with its papal carnal commandments. And there we give the lady some advice. She writes to the Pope that he (the Pope) can impose a fast on himself as often and as long as he wants; but he has no power to impose a fast on any other person in the world, let alone on the whole world.

7) Matth. 28, 8.

Church to enjoin fasting, because Christ says: "One is Master, Christ, but you are all brothers", and Christ's Apostle: "Let no one therefore make you conscience about food or drink or about certain holidays "etc. 8). We ask for a copy of the papal reply. -

But we break from what we as Christians must judge of the papacy. We also wanted to say what we as American citizens have against the papacy. It is this, that the Papacy is working toward the overthrow of our constitution of government in one of its most important points, namely, the point of separation of church and state.

It says in the Constitution of the United States (Article I of the Amendments): "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The separation of church and state here pronounced declares the Papacy to be a godlessness and demands that every state recognize, protect, and promote the Papal Church as the only legitimate religion. Church communities other than the Papal Church may be "supported" by the state only temporarily. The pope also imposes on all Catholics the duty of working with all their strength, through active participation in civic and political life, to bring the state as soon as possible into the right relationship with the papal church, that is, to place itself at the service of the papal church and to suppress the other ecclesiastical communities. And this has been declared not only by medieval popes, such as Boniface VIII, but the same declaration has been made by the popes of recent times, for example, by Leo XIII, in the circular letter of November 1, 1885 (Immortale Dei). 9) We, then, as citizens of the United States, have this against the papacy, that it declares war on our Constitution in a principal article, and obliges all Catholics to work for the overthrow of that article.

The fact that we are speaking about this is not due to the letter from the lady mentioned earlier, but due to

8) Col. 2, 16.

9) The detailed discussion of this circular in "Lehre und Wehre" 1886, p. 12 ff. In this circular it is stated: As every individual person, so also the State has the duty before God to become Catholic. "Just as no one" (no individual person, "may neglect his duties toward God, and the highest of all duties is that of taking into the heart and life, not any religion, but that religion which God prescribes" (namely, the Papist)...In the same way, States cannot, without crime, behave as if God were not there, or abandon the care of religion as an alien and useless matter, or choose from among several forms of religion, without distinction, according to their whim: rather, with regard to the worship of the divinity, they must adopt by all means that manner and rule which God has expressly ordained for its worship" (namely, the papist one, as the Pope continues). The Pope therefore also inculcates the "heads of state" (i.e. also the future Catholic presidential candidate of President Roosevelt) to "make them" (the Papal Church) "secure with their prestige and the emphasis of the laws". The circular also says: "The Church" (namely, the Papal Church) "declares it unlawful to attribute to the manifold kinds of religion the same right as to the true religion" (namely, the Papal religion). But it does not want to condemn those state authorities which, because they cannot help it at the moment because of circumstances, "practically bear patiently that different cults exist in the state.

a public letter, released to the press, from our esteemed President, the President of the United States, Theodore Roosevelt. Our President, a few days after the last election, published a letter in which he speaks out about religion and politics. In this letter, he says excellent things that are true to the heart of every true American citizen, and then he says something about voting for a Catholic presidential candidate that is in complete contradiction with the excellent principles he has set forth: Contradictory to the sound principles he sets forth. He says quite aptly that freedom of conscience "is a foundation of American governmental life." It cannot be required that a candidate for state office belong to a particular church denomination. It can only be rightly demanded "that the man who is a candidate for the votes of the citizens be a moral and honest man, who has manifested himself as an honorable man in all his actions, and of whom: a faithful administration may be expected." These are quite correct principles, and the President had occasion to express them because he received letters before the last election objecting to the election of the Presidential candidate, Taft, on the ground that he was a Unitarian. We also received such letters before the election, and we threw them in the wastebasket as foolish. We are ecclesiastically divorced from the Unitarians altogether. The real Unitarians deny the deity of Christ, vicarious atonement, and so also that a man is saved by trusting in Christ's merit. The real Unitarians are unbelievers in the Scriptural sense. But there is a civil justice (justitia civilis) even in unbelievers. And the Lutherans who voted for Mr. Taft because they saw in him civil justice, in the words of Roosevelt, "a moral and honorable man, who has manifested himself in all his actions as an honorable man, and from whom we may expect a dutiful administration"-we say that whoever of the Lutherans voted for Mr. Taft for this reason has acted perfectly conscientiously. But our honored President errs and runs afoul of himself when he goes on to demand of "all good Americans" that they must also vote without hesitation for a Catholic candidate for President, if there should be one in the future. Surely "all good Americans" who love their country will not do that. Nor will our revered President, whose patriotism is beyond all doubt, if he so much as reads some recent papal bulls and circulars, and realizes that the Papal Church fundamentally rejects the liberty of conscience which he (the President) rightly calls "a foundation of American state life," calls the separation of church and state as set forth in our Constitution an ungodliness, and therefore also obligates all Catholics to work for the abolition of that provision of our Constitution. Accordingly, it stands thus: Americans who have misgivings about voting for a Catholic as a presidential candidate are advocating the preservation of freedom of conscience and the maintenance of the separation of church and state. IInd Americans who, on the President's advice, unhesitatingly support a Catholic as a presidential candidate are advocating the abolition of this provision of our Constitution.

Catholics wish to vote, are thereby advocating - without intending to do so, of course - the commingling of Church and State and the endangering of the freedom of conscience "which is a foundation of American state life." And because our venerable President not only reverses this fact in his letter, but also uses the ugly word "bigotry" in reference to those who will not vote for the avowed opponents of the separation of Church and State, it was only fitting that our brethren in the New York City Conference should immediately counter the President's public letter with a public letter through the *New York Times* of November 16, wherein, in a manner as firm as it is reverent, they call the President's attention to his error. The Lutheran approves of this letter. Our brethren, by quotations from papal letters and from Gibbons' book, "The Faith of Our Fathers," state that the Papal Church thoroughly rejects the separation of church and state, and, where it exists, regards it as an evil which Catholic citizens must strive to remove. They admit that there are certainly many American Catholics who are ignorant of the hostile position of their Church against our national Constitution, and who, in consequence of their ignorance, are loyal American citizens. At the same time, however, they hold that this ignorance should not be relied upon when it comes to the election of the chief officer of the state. The Catholic is to be judged by the official teachings of the papacy so long as he recognizes the papacy as his highest religious authority. This position is certainly the correct one.

One must always marvel at how blind otherwise quite understanding "heads of state" are to the: are blind to the papacy. The papacy unceasingly and clearly declares war on all states that do not place themselves at the service of the papal church. It declares that it will not and cannot rest until the Papal Church is recognized and treated as the religion of the State. History also teaches that the Papal Church ruins the States in which it comes to rule. And yet this trustfulness to the: Papacy and the flirting with it! In this respect, too, it is true that the papacy is "the secret of wickedness" for men. The wickedness is out in the open, and one could see it, but one does not see it. F. P.

To the: ecclesiastical chronicle.

America.

With our eastern college, formerly at Hawthorne, N. Y-and now temporarily located in the city of New York, is making fresh progress. We have already communicated that the congregations in and around New York, through the Lutheran Education Society Looiet⁴, have purchased a 14 acre tract of land in Bronxville, near New Dort, and offered it to our last Synod as a gift, if it would take the institution away from Hawthorne and remove it to a more conveniently situated place. Our Synod voted to relocate, and the land in question having been viewed by our General Board of Supervisors, has been found very suitable and formally accepted. The said congregations

have already collected the full amount of the purchase price, 857,000, for the most part (\$43,000), and the balance is covered by signatures. The old institution property at Hawthorne, as we have also reported, has been sold at an acceptable price, making necessary the removal of the professors and pupils to the city of New York. But now the necessary new buildings must be erected on the new site, and efforts are being made in the Atlantic and Eastern Districts to prosecute and promote this cause. Plans have been drawn for three main buildings, an instructional building, a residence building for the pupils and a farm building. These three buildings will come to \$120,000. Of this, \$40,000 has been secured by the sale of the old institution property, another \$40,000 has been pledged by our General Synod and is presently being collected in our congregations with the sums appropriated for our other institutions; and the remaining \$840,000 is still to be raised in the two districts mentioned. The whole matter will be submitted to the municipalities of the two districts within the next few weeks.

L. F.

The position of women in the Christian church was recently the subject of a lengthy article in *The Lutheran*. Among other things, it was explained in what manifold ways women can serve the church and the spreading of the gospel. Reference was made to the offerings of women and to the widow's mite. (Lutherans, No. 22, p. 347.) How even small gifts, if only offered generally and regularly, can become great and accomplish much, may be shown by an example. The Women's Missionary Associations of the Methodist Episcopal Church in our country have raised 8692, 490 for the foreign mission of their church in the last year, and in the 38 years since such associations have existed, 89, 232, 285 have been contributed by them for the said missionary work. And these large sums have been collected, not by large contributions, but by the fact that each woman belonging to such an association has contributed weekly, but quite regularly-2 cents. Such great things can be directed by an orderly activity of love, by regular, systematic giving of small sums. Our authorities would doubtless need much less reminding in the "Lutheran" of the needs of the many a treasury, if our congregations would generally bring more system into their collection system, if all their confirmed members would regularly give a weekly contribution to the Gemeinde budget and to outward purposes, even if it were only a cent or two, if one cannot give more. And the best and most convenient way to such systematic giving is the introduction of the envelope system (duplex envelope system), to which we have often referred in this place. It is the unanimous experience of all who have this facility that its introduction is quite easy to accomplish and has shown almost surprising success. We would like to remind you of this now that a new year is not far off.

L. F.

The Lutheran General Synod is a body significantly smaller than our synod. It numbers 1322 pastors, 1734 congregations, and 265, 459 communicant members according to the last statistics available to us, while at the same time we had 2001 pastors, 2475 congregations, and 481, 242 communicants. Five years ago this body, at its meeting in Baltimore, resolved that it was "both desirable and possible to raise one million dollars for the work of education within five years." The five years have elapsed, and the total of gifts and signatures for the eight institutions of higher learning of the General Synod is exactly \$1,077, 350.

L. F.

Some notable testimonies about the need for the Christian parochial school we take from *Lutheran Witness*....

The first is from a man who is professionally concerned with educational matters, Edward J. Goodwin of the Educational Department in Albany, N. A., and is found in the prestigious journal *Educational Review*. Goodwin says, "I cannot escape the conviction that the Protestant church devotes too little time and insufficient attention to the religious education of its children. Attendance at Sunday worship and Sunday school is not sufficient. Right proportion and thoroughness are lacking, and the idea is fostered that piety is a Sunday dress and not daily life. The early impressions and daily habits of childhood have the greatest influence on the formation of character, and therefore in the youthful years at least religious and secular education should go hand in hand." Goodwin then goes on to say that the Roman Catholic Church is the only one that recognizes this, and therefore maintains special parochial schools at great sacrifice of money. He apparently does not know that at least one Protestant church, the Lutheran, takes the same position and establishes and continues parochial schools in many places at quite significant sacrifices. The second testimony comes from the Lutheran General Council, where the parochial school is found only sporadically, is in the *Muhlenberg College Bulletin*,

and states that it is absolutely necessary for the Church "to devise and follow a complete plan of religious education from earliest childhood to manhood and womanhood." If only this necessity were generally recognized in the circles of the Council! The third testimony at last comes from the Lutheran General Synod, which has almost no parochial schools at all, and is in the *Lutheran Quarterly*. There says a pastor of this Synod: "I am almost certain that where the parochial school has been neglected, the Lutheran Church must return to it, or to some substitute for it; for the present mode of teaching catechism in most of the congregations of our General Synod is very insufficient. It does not afford sufficient time to properly ground the children in doctrine." Should not such sayings and complaints from circles where one no longer has a parochial school also move us to cherish what we still have and to cherish it faithfully and willingly? Let us not be misled by the talk of those, even in our circles, who have gone through a parochial school themselves, but who no longer consider such a school necessary for their children. They live on what they have learned in the parochial school, without really knowing and acknowledging it, and therefore the evil consequences of inadequate religious instruction do not yet come so clearly before their souls. These consequences will only become apparent in the second and third generation, when the young generation that has not attended a parochial school has grown up and become numerous.

L. F.

To the Mission Board of the Baptist Church it was recently written, "In one of our new States in the South there are at present forty-two burgeoning cities in which no church fellowship yet has even one church." What a field for English missions in the true sense of the word there is in our land! If only the workers were always there, and the means when needed!

L. F.

Abroad.

Our fellow believers in the Saxon Free Church are still carrying on a special missionary work in their church work, which goes on quite quietly and is outwardly hardly noticeable, but certainly brings about great blessings and bears much fruit, which can only be

the Last Day will show. This is the so-called "Kolportage" of their "Schriftenverein", the distribution of good books by special travelers or "Kolporteure". The beginning of this society goes back to the year 1879. Since 1881 a colporteur has been employed, since 1901 a second one, who devote all their time and energy to this work and bring the printed matter of the Free Church, books and writings of our Concordia Publishing House and other good edifying and Christian entertainment literature among the people. These colporteurs often find their way into circles and homes that otherwise do not want to know about our church position, and the books and writings that they sell certainly leave behind a blessing that cannot be calculated with numbers. The business turnover of this society last year amounted to more than 24,000 Marks. He has earned special merits by his advocacy of the old, unchanged Luther Bible as opposed to the newfangled, so-called revised Bible, which in many places presents a changed and often deteriorated text. The report before us tells us, for example, that a hotel owner's wife in Gravosa in Dalmatia, at the very end of Austria, demanded a complete Bible from the Scripture Society. Even in distant parts of the world, the Bible is sent not only to Australia and America to fellow believers, but also to foreign buyers. Thus the biography of Blessed D. Walther was requested in German Guinea, and two copies of Fr. Zorn's devotional book "Manna" were ordered from Johannesburg in Africa. - We must not forget in this time of tremendous circulation of printed matter how by every good book and every Christian paper the truth is witnessed to, and often low-grade and bad books and papers are superseded. If we are convinced that by God's grace we are in possession of biblical Lutheran truth, and we know that we have it, then it is also necessary to bear witness to this truth, not merely by word, but also by writing, which penetrates much further than the oral word. This is and must remain the first and highest task of our ever-growing publishing house, for whose blessed growth we should diligently thank God. There are also many interesting details to be shared from its business circle. We only want to mention today that the excellent little paper *Lutheran Pioneer* in

The German and English parts of our "Magazin für Homiletik" reach a number of native missionary assistants from other missions, are read by them with great benefit, and provide them with valuable help in their preaching to the Gentiles. Let us regard this also as a piece of missionary work.

L. F.

Sad are the ecclesiastical conditions in the city of Brenien, as is generally known. Probably nowhere are such radically unbelieving pastors standing in Christian pulpits and murdering the souls of the listeners as in this city. But also in the other great German maritime city of Hamburg, the church conditions are becoming more and more miserable. The "Allgemeine Ev.-Luth. Kirchenzeitung" calls it "an undeniable fact known to everyone that a large part of the clergy in the Evangelical Lutheran Church of Hamburg are ignorant of the most fundamental doctrines of the Christian faith, such as: Incarnation of the Son of God, Resurrection of JESU Christ, Justification by faith in the guilt-relieving power of the atonement of JESU Christ, etc., are thoroughly at variance with the confessions of the Evangelical Lutheran Church, and have never publicly made a secret of it." Christian youth instruction is also in a sad state. In order to ensure that the young people do not remain without such instruction, the circles that still believe in the Bible have risen up and want to set free catechism instruction in motion. About 40 people, male and female,

have made themselves available as teachers, and so weekly catechism classes are being set up in various parts of the metropolis, in which the second article is to be treated first. All these teachers have voluntarily renounced all remuneration, so that the liberal government cannot refuse permission for such private lessons. The giving of unpaid instruction cannot be forbidden. - We do not want to forget that in Hamburg and Bremen there are small free-church congregations of our German sister synod, where those who move from our circles to those cities, as has happened repeatedly, find a proper church home.

L. F.

From World and Time.

The Fraud of Worldly Desire. A girl of twenty in Ohio recently poisoned herself, because her face had been disfigured in consequence of an accident, and her beauty thus impaired, and she now believed she could no longer play so distinguished a part in "society." The "Kirchenzeitung," which reported this, reminds us of the saying: "All that is in the world (namely, the lust of the flesh, and the lust of the eyes, and the life of vanity) is not of the Father, but of the world. And the world perisheth with the lust thereof: but he that doeth the will of God abideth for ever", 1 Joh. 2, 16 f.

L. F.

"Socialism and faith in God, as taught by the Christian faith, do not get along, cannot get along, are virtually mutually exclusive. Socialism only makes sense when it presents itself as denying God, when it declares that we do not need the so-called help of God, because we are able to help ourselves. It is only the man who no longer believes that begins to feel that he can do something. The worker who relies on his God and who assumes in his mind that everything God does is well done - how can this worker develop revolutionary power to overthrow the social order which, according to his Christian faith, is instituted by God and approved by God? As long as he believes, he will not be able to have a truly revolutionary conception of things." Thus writes the "New York Volkszeitung," a socialist paper of our country. The statement leaves nothing to be desired in terms of clarity. It shows the anti-clerical spirit that animates the leaders of the 'Socialists, and may open the eyes of Christians who have their work in the factories of the large cities, who are exposed there to the advertisements of the Socialists, and who would like to be inclined to give room to Socialist thoughts. Similar omissions are not uncommon in this country, and are the rule in the Social Democratic circles of Europe.

L. F.

Of this JESUS all the prophets testify.

All scripture is the name of Christ, the Son of God and the Son of Mary. The scripture is open to him who has it, and the greater his faith in Christ, the brighter the scripture shines for him. This is all the goodness of God, which the Lord made to pass before Moses; this is the root of Jesse, which shall stand and be established for a standard to the nations, to which all nations shall gather and hold fast, as soldiers to their standard; This is Immanuel, whom the faithful shall oppose to all the cunning attempts and mighty assaults of their enemies, spiritual and corporal; this is the chosen servant of God, in whom his soul is well pleased, who shall not break the bruised reed, nor quench the smouldering wick; this is the root of Jesse, which shall stand as a banner unto the nations.

delete. This is the one whom the prophet Isaiah calls the angel who is in the presence of God, with reference to his office as a minister, because in the Old Testament, too, before he took on human nature, he presented his future bloody sacrifice to God and faithfully took care of poor sinners. It is he of whom the prophet says that the Lord has cast all our sin upon him, and that he is wounded for our iniquity, and bruised for our sin. Jeremiah calls him the Lord, who is our righteousness; Ezekiel the Shepherd, who guides and feeds the people of God; Daniel the Holy of Holies, by whom thy transgression shall be rebuked, sin sealed up, iniquity propitiated, and everlasting righteousness brought in. Haggai praises it as the consolation of all the Gentiles; Zechariah calls it a free and open fountain against sin and transgression; Malachi proclaims it as the Sun of Righteousness, which carries salvation and righteousness under its wings. (Luther.)

Advent.

There is something wonderful about the holy season of Advent. When the congregation once again hears, "How shall I receive thee?" when it resounds from the altar, "Open wide the gates, and lift up the doors of the world, that the King of glory may come in," then songs of praise and thanksgiving resound within us as well. The old words of the prophets: "Daughter of Zion, rejoice greatly, and daughter of Jerusalem, rejoice; behold, your King is coming to you, a just man and a helper!" are echoed a thousandfold in the congregation of the Lord; Christ, the Master of joy, wants to return to her. As a blessed heavenly light shines into the earthly darkness and directs our gaze upward from the sorrows, toils, and troubles of this life into a world of peace and consolation, so the dear season of Advent brings into the dim, wintry time a radiance of spring and a breath of spring from the blessed realms of eternal life, and many flowers of almost stifled hopes come alive again and turn toward the light of heaven. Such hope will not be dashed, for it is not based on the words of men, but on the promise of the appearing of the glory of the great God and our Saviour Jesus Christ. At no time of the year does the expectation of the coming of our Saviour pervade our hearts more strongly and joyfully than during the blessed Advent season, which is full of grace.

As the Lord Advent holds.

A faithful servant of Christ, in whose congregation many were running with the world in their wild, disorderly ways, punished them with all seriousness, but without much success.

One day, when he had again exhorted his hearers with great emphasis, he added, "Well, I have done that which is my office, I am innocent of your blood; you will not be able to accuse me one day with God, as if I had not warned you."

These words stuck like a barb in the conscience of a listener. But instead of going into himself and repenting, he only hardened himself the more.

How does he start to get rid of the barb? He goes home. Now he knows how he's going to get it done. He sits down and writes the following letter to his pastor:

"Dear Pastor!

"I see that the pastor is so concerned about the account you will one day have to give before God for my soul. So I want to ask you at least for my person...

...by this. For I want to have acknowledged to you with this handwriting of mine that you are by no means to give account for my soul on that day. But if God were to claim my soul from you, then I wanted to send you this handwriting for this very reason, so that you can present it for your vindication in God's judgment.

"YourN . N."

With horror the pastor read the letter sent to him.

The mocker, however, remains merry and in good spirits for a long time. But what does God do? He bears him for a long time with long-suffering and patience; at last he lays him on a painful, protracted bed of sickness, and turns his natural cheerfulness into restlessness and sadness. And behold-at last the wretch remembers his iniquity, and now he cries day and night, "O my handwriting, O my handwriting!"

The faithful pastor hears this and rushes to his bedside with the well-kept manuscript and tears it up before his eyes.

The sick man confesses his great sin and wickedness, and with the deepest melancholy and broken-heartedness asks for consolation from the Gospel.

The pastor is delighted that he can proclaim holy absolution to him, and now the penitent comes to rest, and the wrongdoer and scoffer becomes a new man. - Advent is and should be a time of repentance. Let everyone see to it that he heeds the faithful admonition of his preacher during this Advent season, or else his judgment will be all the more terrible at the second coming of the Lord to judgment.

(church bell.)

Much lost, all gained.

It was in 1838 that missionary Samuel Gobat, who had not long before returned ill from Abyssinia, was one day walking with a friend through the streets of London. They were on their way to the first doctor in the giant city, who was a friend of Gobat's and had invited them to dine with him. When they reached the house, they were led into a comfortably furnished, large room. Among everything they saw there, they noticed a small child's armchair, which - without fitting in with the rest of the furnishings - stood in the middle of the room. At any rate, it seemed to indicate that the doctor was a family man. This was also indicated by the lovely portraits of children surrounding a larger picture of a woman. At last the doctor entered and greeted his guests warmly.

After the first questions and conversations, they were called into the dining room, where the missionary's companion, who later told this story, expected to find the doctor's family; but to his astonishment he saw only three place settings. He therefore asked the father of the house whether his own might be absent, for the pictures and the child's chair had shown him that the Lord had given him a numerous, lovely family.

"Absent?" replied the doctor, with a peculiarly pained expression on his face. "No, she find at home."

Gobat's companion did not quite know how to interpret this answer and remained silent. After a pause, the doctor resumed the conversation and said:

"You will not have quite understood me. The woman whose picture you have seen is my dear, dear wife, and the seven children around her are my beloved children. But the Lord, who gave them to me, has taken them all away again!

They are at home with him, and I am left alone in a foreign land."

He paused, and sought to fight down his deep movement. "The last of my children," he went on, "my darling, used to sit by me in the little chair you saw, when I was working, and was my comfort in my afflictions; but to take even this last from me, God in his wisdom has seen fit, that he himself might become all things to me."

"I have not," he continued, after a pause, "known the Lord before. I lived to myself and to the world, and my wife and children were my treasure; but it has gone with me as with a ship that is launched. It lies proud and safe on the dam on which it is being built until its hour comes. Then one support after another is taken away to the right and left, until at last only a weak rope holds it fast on its sloping surface; but even this last hold is hewn through with the axe, and then the tottering, quivering ship shoots down into the wide, deep tide of the sea. Yes, that is what has happened to me. All earthly support has been taken from me by the hand of the Lord; even the last anchor rope which bound me to the visible world has been cut off, so that I tremble and sink and plunge down; but"-at these words his face was transfigured-"I have not plunged into the abyss, but my little ship now floats on the sea of God's merciful love."

Yes, everything had changed around this doctor. Ever since he had found the Prince of Life at the deathbeds of his loved ones, his whole endeavour had been to serve this Prince of Life with all his rich gifts and powers.

Today, if you hear his voice, do not harden your hearts.

Heb. 3:15.

A Mohammedan sheikh (elder) came to Missionary Gobat two or three times a week to compare the Bible with the Koran, the Mohammedans' religion book, under his instruction. One day he came with watery eyes, exclaiming, "I am destroyed! What must I do that I may be blessed? I have no more comfort in the Qur'an." Gobat showed him JEsrmr, the Saviour of the world. He promised to come again, but did not. After months Gobat meets him on the road and inquires the reason of his staying away. The answer was: "The last time I was with you, I felt that if I came again, I would be convinced of the truth of Christianity, and consequently I would be forced to confess that I was a Christian; but for that I would be reddened. I resolved, therefore, not to shun you again until my heart was hardened against your grounds of proof." He hardened his heart. No exhortation helped. Gobat confessed, "This has been the bitterest experience of my long life." Yes, bitter for him, but far more bitter and pernicious for the poor Mohammedan!

Cast all your care upon him, for he careth for you.

1 Petr. 5, 7.

A poor man was traveling on a hot day, carrying a heavy burden on his back. A rich man passing him in his carriage took pity on him and invited him to sit in the back. Soon he turned around, and seeing the ripe man still burdened with his load, he asked him why he did not put it on the cart.

But the poor man replied that it was enough that he had been allowed to sit up himself, he could not ask for more.

"O foolish man," was the reply; "if I will and can drive you myself, am I not also able to drive your load?" -

Bowed down Christian, perceiveest thou not in this man thine own folly and unbelief? He who took you in and is your Father in Christ wants you to cast all your burdens and worries on him; he is able to sustain you, indeed he cares for you.

The new church year.

A new church year is a new year of grace. The grace of God in Christ JEsu, which we received so abundantly in the old church year, is offered to us anew. Whether or not the church year becomes new, Jesus Christ, yesterday and today and the same for all eternity, remains the friend of our souls, who does not leave us when even our best friends pass away; he remains with his grace and with his blessing, with his protection and with his faithfulness, with his! Word and Sacrament. And let this be our vow on the morrow of the new church year: let us be more faithful than in the old in the use of the means of grace; let us seek more diligently the face of the Lord; let us let thanksgiving for the old, ever new grace of God become ever new in the new church year. Hosanna! O Lord, help; O Lord, prosper!

A prayer of D. Luther about the Last Day.

Help, dear Lord God, that the joyful day of your holy future may soon come, that we may be delivered from the wicked world, the kingdom of the Devil, and be freed from the terrible plague that we must suffer from within and without, both from wicked people and from our own conscience. Keep choking the old Adam and sackcloth, so that we may one day get another body, which is not so full of sins and inclined to all evil and fornication as the present one is, but which, redeemed from all misfortune bodily and spiritually, will be like your transfigured body, dear Lord JESUS CHRIST, so that we may finally come to our glorious redemption. Amen.

Obituaries.

On: Sunday, November 8, died in the faith of his Saviour D. J. WarnS, Fr. emeritus. He was born December 4, 1825, at Friedcburg, in what was then the Kingdom of Hanover. While still in Germany he assisted his cantor in the school. On the 4th of July, 1852, he landed in New York. He received his theological education at the Ohio Synod Seminary at Columbus, O. For a time thereafter he presided as teacher of the school at Peoria, Ill, and when the pastor of the congregation there died, he, at the request of the congregation, assumed the pastorate in that parish. He was ordained there October 4, 1857. The following year he followed a calling to Nauvoo, Ill. but only one year was he able to officiate here, and moved to Bethalto, Ill. Here he labored in the blessing about six years. At the close of 1864 he removed to Holland, Ind. There he labored in great blessing about thirteen years. Here he married Maria Grüber, January 12, 1865. From 1878

Until 1885 he presided over the congregation at Weites, Ind. with all faithfulness and conscientiousness. He gave special diligence to school teaching, and God also so blessed this work that he helped to build a church in every place except Nauvoo. At the time of the Grace election controversy he resigned from the Ohio Synod with still others, and later joined the Missouri Synod. In 1885 he had to resign his beloved ministry because of an eye ailment and moved with his family to Wentworth, S. Dak. where he settled on a farm. During his last years he was totally blinded. His age brought him to 83 years, 11 months and 4 days. On the 10th of November he was laid to rest in a Christian manner. He leaves an aged widow and three grown sons. One son has already preceded him into eternity.

F. Oberheu.

On November 13, Simon Liese, emeritus, died in Quincy, Ill, in the faith of his Savior. The time of his earthly pilgrimage is 86 years. He is next survived by 4 sons, 3 daughters and 18 grandchildren. On November 16, his disembodied body was laid in the bosom of the earth with great participation. The undersigned preached the funeral sermon on Phil. 1, 21. Theodor Walz.

On November 3, died suddenly and unexpectedly of heart attack, Emil C. Petzold, teacher of St. Matthew's parish at Lemont, Ill. The deceased had served on the school board for over 26 years. He brought his age to 48 years, 2 months and 19 days. He leaves his deeply bereaved widow and five children. The funeral, at which Father A. Pfotenhauer and the undersigned officiated, took place on November 5 with a large attendance. The Lord comfort the bereaved! H. Grefe.

New printed matter.

All books, music, pictures re. displayed at this place may be obtained through **Concordia Publishing House**, St. Louis, Mo. at the prices attached, unless another exclusive source of supply is expressly indicated.

The following books have been published by Johannes Herrmann, Zwickau:

The Bible in Pictures by Julius Schnorr von Carolsfeld. 179 illustrations with accompanying Bible text. 182 pages 9X12, bound in cloth with gilt title and rich teckel decoration. Price: H1. 50.

A gift work of the first order. -We know of no more suitable gift for younger and older Christian children than a picture Bible. By looking at the pictures the little ones, who cannot read yet, learn the biblical story, and for the older ones the necessary accompanying text with Bible words is given. The story is unforgettably imprinted on both of them through the pictures. Among the various picture Bibles we know, Schnorr's is our favorite. It is offered here in exemplary condition. The pictures are 6 by 5 inches in size, clearly and distinctly executed, and are a delight to every Christian eye. Under each of the 179 pictures, which begin with the depiction of the creation of the world and conclude with the New Jerusalem, is the relevant biblical passage. We wish the book a wide distribution in our Christian houses. The price is certainly not too high in view of what is offered. Whoever desires a more beautiful edition can obtain one in leather binding with gold edges for \$3.00; however, we cannot judge the latter from our own experience.

" L. F.

The Siblings. A tale for the more mature youth by Margarete Lenk. 196 pages 5X7, bound in cloth with gilt title and cover decoration. Price: 75 Cts.

Although this latest tale by the well-known author does not, in our opinion, quite measure up to some of her earlier works, it is

but again a very good entertainment book that will delight old and young. It describes the changeable fates of three orphaned siblings, which, however, have a good end. The layout of the book is again impeccable and makes it suitable as a gift. L. F.

Patrick's first Christmas. Rudolf's Secret. The Island Child. By Margarete Lenk. 31, 16, and 19 pages 4X7 in color cover. Price: 5 Cts. each.

Three short, lovely stories by the excellent writer for young people, which are excellently suited for distribution to children at Christmas presents. Margarete Lenk strikes the right tone in her tales as no other.

L. F.

The Child's Daily Routine. By Margarete Lenk. With pen drawings by Rudolf Schäfer. 14 pages 7X4 - Price: 5 Cts.

A charming little book, 6 little sensual poems by the well-known narrator and in addition pen drawings by the young German artist known for his excellent illustration of the songs of Paul Gerhardt.

L. F.

Christmas in the forest. Fairy tale by Susanna Klee. 16 pages. Price: 5 Cts.

A Christmas tale of bunnies, trees, and children for children who love to read fairy tales.

L. F.

Introductions.

)m order of the respective District Presidents were introduced:

On the 19th of Sonnt, n. Trin.: P. F. H. R o t c r m a n d in the parishes at South, Sask. Kan. by P. A. Griefe. - L. F. W. H o f f when in the parish at Riege, Nebr. by P. Fr. Schwarz.

On the 20th of Sonnt, n. Trin: Rev. Th. Jben in the parish at Gleuella, Okla. by L. Ph. Rösel.

On the 21st of Sonnt, n. Trin: Rev. E m. M eyer in the congregation at Coal City, Ill, by Rev. W. Kistemann.

Nov. 13: Rev. M. Wolfs in the parish at Secord, Mich. by Rev. E. Bartusch.

On the 22d of Sonnt, n. Trin: L. A. Scharfenberg in St. Iohannes parish at Port Washington, Wis. assisted by L. Rubel of L. J. D. Schroeder. - L. F. B r o c k m a u n in the parish at Bethlehem, Ill, by P. H. Ruhland. - P. A. H. K a u b in the English Trinity congregation at Dallas, Tex. by P. H. Weinert. - L. H. C. Ebeling in the Immannels congregation at Portland, Oreg. assisted by L. Rimbach, by P. W. H. Behrens.

27R. On p. 322 read: On 10. Sonnt, n. Trin.: L. W. Janfsen of ? . H. Brockmann (instead of splice).

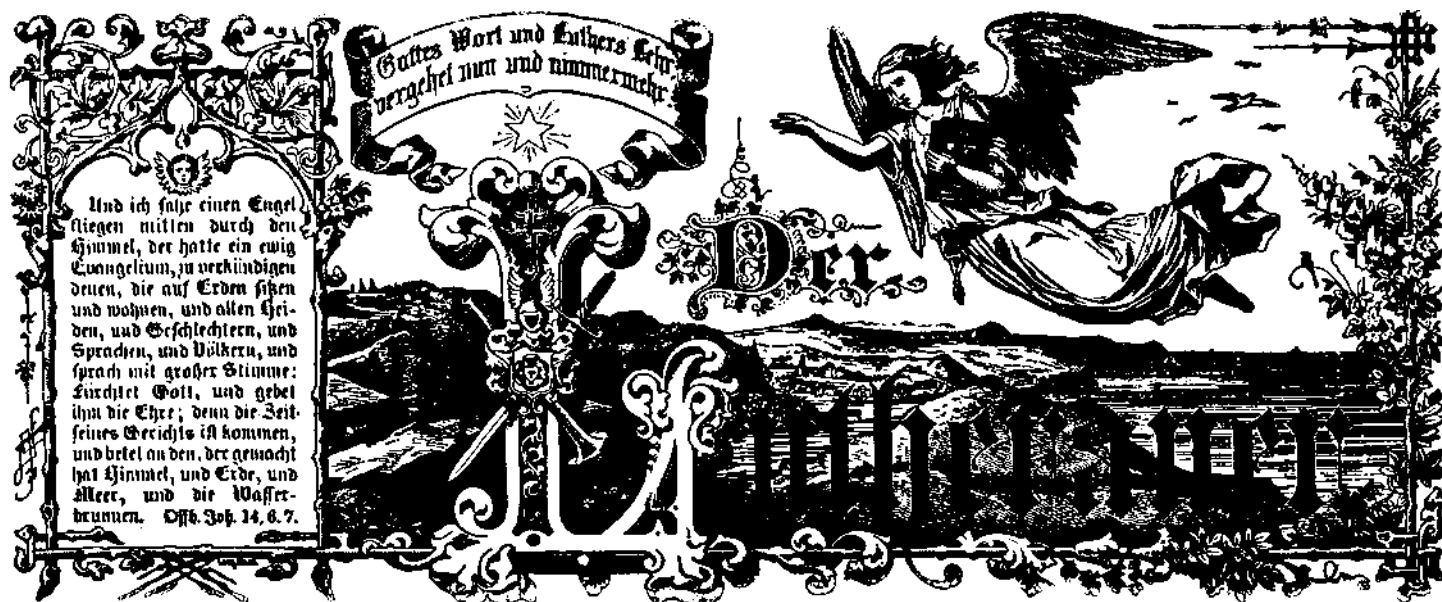
Introduced as teachers in parochial schools were:

On the 22nd of Sonnt, n. Trin.: Teacher C. E. Krüger as senior teacher in the school of Trinity parish at Indianapolis, Ind. by L. P. Seuel. - Teacher H. Hartmann as teacher in the senior class of the school at Blue Hill, Nebr. by L. L. Ernst.

Initiations.

Churches: The new church (28X40 feet) of the Immanuel congregation at Teerfield, Kans. on the 18th of Sunday, A.D. Trin. Preachers: ?? Köster and Th. Arndt. - The new church (30X60, steeple 80 feet) of St. James congregation at T. Richmond, Wis. on the 21st Sunday, A.D. Trin. Preachers, L?. C. Schmidt and J. W. Krüger. The dedicatory prayer was said by L. Fr. F. Selle. -- The new church (91X58 feet) of Trinity congregation at Merrill, Wis. on the 21st Sunday, n. Trin. Preachers: LL. Luecke, Siebrandt, and Dir. Albrecht (English). The dedicatory prayer was said by L. J. G. Schliepsick. - The new church (28X36 feet) of St. Paul's parish at Stratsord, S. Dak. on the 22nd Sunday, n. Trin. Preachers: ?? Count, Thufius and Cheese (English). The consecration prayer was said by P. F. J. Graves.

Schools: The new school of Trinity church at Raymond, Minn. on the 19th of Sonnt, n. Trin. Preacher: L. H. Klemp. - The new school (32X42 feet) of St. John's parish at Cissna Park, Ill, on the 22nd Sunday, n. Trin. Preachers: P. Seils and Prof. Streckfuß. The dedication was performed by L. H. Bode.



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No. 25.

Au the manger in Bethlehem.

You shepherds, come near me with soft steps, You sheep, do not come too near, Here rests the most blessed secret That ever a human being saw!

Here sleeps the sweet flower of wonder, That blossoms in Mary's treasure. The Saviour, who out of hot love Strives into the poor world.

He is not greeted by a joyful harp noise There at Augustus' golden throne; What does the whole, wide earth suspect Of this poor king's son?

Herod will not receive him. The priest's army does not desire him. The darkness, in which they walk. Is dearer to them than" the light.

He that is come into his possession, O woe, they receive him not! They ask nothing of his mercy; The world quietly takes its course.

My heart, so lall dn him at feet, Accept dn him who wooed you; Give him the schnldbeladne soul, For which he lived, suffered and died I

I. W. Th.

comfort! Be welcome, thou noble guest! Nobly begotten of the Father, as true God from true God from eternity in an ineffable manner; nobly conceived of the Mother, as true man from thy royal stock of David in the chaste womb of the most blessed royal Virgin Mary by overshadowing of the Holy Spirit. Welcome, thou noble guest, thou sojourner in this world, whose Creator and Lord thou art. Thou didst not spurn the sinner, me, who not only was conceived and born in sins, but daily heaped sin upon sin, and therefore shouldst be eternally cast out from thy presence; thou didst not pass me by, but comest to me in misery. From the throne of thy heavenly Father thou didst descend into this valley of tears; thou didst take my flesh and blood unto thyself, and became a son of man, that I might be the child and heir of God, and thy brother and joint heir. How shall I ever thank thee? Ah, my most beloved JEsulein, what am I, the earth, the worm, the ashes, the dust, that you esteem me so highly and ennoble my flesh so highly and elevate it into the unity of your divine person? Ah, my dearest JEsulein, how shall I ever thank thee? Nevermore, nevermore, even if I had a thousand tongues, can I thank thee enough for this great benefit, which I cannot comprehend with my reason and cannot sufficiently praise and pronounce with my slurred mouth. In the meantime, because I still wallow in this imperfection, I will do what I can by thy grace: I will praise and extol thy holy name, thou most loving, thou most gracious JEsulein! My tongue shall be eternally, eternally full of thy praise.

Force the strings in cithara And let the sweet musica resound
All joyful. Sing! Jump!
Jubilate! Triumph! Give thanks to the Lord!
Great is the King of Honour!

(Joh. Fr. König.)

To welcome the Christkindleins.

Till willekornm, thou noble guest, The sinner
hast not spurned, And comest hither to me
in misery! How shall I ever thank thee?

So we receive with renewed Christmas joy the eternal Word of the Father, who in the fullness of time became flesh and began to dwell among us as a man. Be welcome, we say, be welcome, thou most desirable, thou long awaited Gentile

The Evangelical Lutheran Hymnal.

IX.

The articles that have appeared so far have brought our hymn before us according to its historical development. But we cannot conclude our consideration without also taking a look at the significance it has had for our church since the days of the Reformation.

When Luther and his co-workers began to provide the Church, cleansed of papal errors, with hymns, they certainly had no idea of the momentous work they were undertaking. They were clearly aware, however, that through the songs the teachings of Holy Scripture could be made accessible even to the most simple in an easily understandable and easily retained form, and they saw precisely in this the benefit that the songs could create in addition to the preached word. But how amazed they would have been if it had been possible to tell them how great this benefit would become in the course of time, and what mighty power would proceed from them for the building up of the kingdom of God on earth! For indeed the blessing which God has bestowed upon them is so great that, apart from the public proclamation of the Word of God, nothing has contributed so much to the winning and keeping of souls for the Lord as the church song.

Initially, the hymn was intended only for the use of the congregation in public worship. There is no doubt that it has been of the greatest use in this respect. For who would deny that millions and millions who have sung it in the church since then have not only been encouraged to right devotion, but have also been encouraged in knowledge, and have thus been helpful to them in growing in their Christianity? Must not songs like "Dearest JEsu, what hast thou done?" and "O Head Full of Blood and Wounds" deeply impress upon the heart the highly important article of faith of the innocent and meritorious suffering of our Lord JEsu Christ? Must not songs like "Nun frent euch, lieben Christen g'mein" and "Es ist das Heil uns kommen her" make a sinner glad in his God, since he becomes certain of his justification by grace through Christ? Must not such songs as "Make ready, my spirit," and "Riisret ye, ye Christian people," spur to high pus in sanctification, without which no man shall see the Lord? No doubt, then, that it was here that the hymn attained its greatest importance, since it could always exert its effect on a large multitude in public worship. But how great is the use which it has also brought in other ways! Whole, thick books could be filled if one wanted to list all the good things that have come from it. Especially the core hymns of our church have left so many traces of blessing that their authors may certainly be counted among those who, according to God's promise, "shine like the brightness of heaven and like the stars forever and ever," Dan. 12:3.

We have already seen how the doctrine of Christ our Savior, who is the way and the truth and the life of all, spread through the firstfruits of our church in the days of the Reformation. Respected historians even go so far as to attribute to them the chief success of the Reformation. May this also be

may be exaggerated, it is nevertheless certain that many thousands found the way to salvation in the songs, in that they, who knew nothing of the free grace of God in Christ JEsu, were led to the knowledge of Christ through the songs. Naturally, they joined the church, whose public confession corresponded to their faith drawn from the songs, and thus they were incorporated into the church community, which proclaimed the pure, unadulterated teachings of the Holy Scriptures, setting aside all human feelings, and showed the people the sure, straight path to eternal life. Truly the songs did great things in those days, and we certainly do not err when we say that multitudes are now gathered in heaven who joyfully offer their thanks to their God for the salvation that has come to them through them.

But just as the songs have brought many thousands to our dear Lutheran Church, the Church of the pure Word of Scripture so highly blessed by God, they have also helped to preserve not a few. This was especially evident during the Thirty Years' War. When, during the long years of war, hundreds of congregations were blown apart, the preachers driven out, and churches and schools destroyed, it was chiefly the church song, firmly implanted in the heart and memory, that kept the poor people, in whose midst no sermon might have resounded for years, in Christianity, saved them from complete brutalization, and left them as germinable seed for later harvest. And when peace finally reigned again, it was again chiefly the church song that brought together what had been scattered and allowed new church life and congregational life to grow out of the ruins. Even later, in the time of the rationalists, the church song, as we are expressly told, kept many thousands from throwing themselves into the arms of reason and thus of unbelief.

In a similar way, by the way, the hymn has also exercised its beneficial effect at other times and in other places. We know from history that in countries where the pope gradually regained his rule and exterminated Lutheranism with fire and sword, the faithful confessors of Luther's teachings continued to build themselves up in secret for a long time precisely on the hymn. Deprived of all other means of edification - for woe to him in whom a Bible or a Lutheran devotional book was found! - They still found nourishment for their souls in the expensive old hymns they had learned in their youth.

But even in such times, when the Word of God had free course, the hymn was never superfluous to our Christian people, even outside the public worship service. The people always held on to their hymnal and used it in their homes, along with the Holy Scriptures, for devotion and edification. In this way, the hymnal rendered invaluable service to the kingdom of God by constantly pointing the hearts to the one thing that is needed and by providing teaching, admonition, counsel and comfort in all situations of life. In former times it was a widespread custom to sing a spiritual hymn in the family circle during the morning blessing, which provided the necessary sustenance for the day's hike, and when the family gathered for evening devotions at the end of the day, a chorale again brought the day's work to a fitting conclusion.

It was also the custom in the Christian houses to sing a chorale at a domestic celebration, such as a child's baptism or a wedding, which gave the celebration the proper Christian consecration. If one went to confession and to the Lord's Supper, one procured the right preparation from the hymnal. In what innumerable cases did a hymn prepare one for a difficult walk, a momentous task! In* what innumerable instances did the Christian, in times of severe distress and temptation, draw from his hymn the consolation he longed for! In what innumerable instances have hymn-verses been the means of offering the necessary refreshment to the sick on their bed of pain! It is beyond all computation what blessings the hymn has bestowed in just this respect, and innumerable multitudes have crossed over to blessed eternity with a hymn verse on their lips.

Thus the hymn has always accompanied the Christians on their pilgrimage, has sounded and embellished their whole life, and has been a powerful means of furthering them in godliness. It has been a power that has done infinite good, as a precious community property.

O. Hattstädt.

The Inner Mission of the Minnesota and Dakota Districts.

The dear brethren of our district and elsewhere will want to know how our Inner Mission is doing. During the past summer and fall, mission festivals were celebrated everywhere in our district, mission sermons were preached, and mission collections were made; they will also want to know how our mission is doing, whether it is progressing, how much has been earned and spent for it, whether the debts we had have been paid off, and whether further gifts will be needed for it. This wish shall now be fulfilled herewith and a short report on our mission shall be given.

By God's grace and with God's help, our mission work has progressed well. However, we did not get as many candidates as we wanted. Quite a number of mission parishes had called pastors, but only a few got one. Students to help out were also few to be obtained. And the result has been that we have lost several places that could be better served by pastors of other synods opposed to us. But our traveling preachers have worked faithfully and diligently, visiting and serving the places as much as they could, and in some places they have also been able to establish new preaching stations. However, if we had had more pastors, more could have been accomplished. Thus we are reminded anew of the word, "Ask the Lord of the harvest to send out laborers into his harvest!"

Now, as to our receipts and disbursements, they are as follows. From June 1 to November 10, \$10,479.48 was received. Of this \$635.00 was from the General Missionary Fund. Issued during the same period to the traveling preachers were P8626. 24.

There was therefore \$1853. 24 more taken in than was spent. And with that: Surplus we have paid off Debts. At the beginning of June we owed ^3995.03; having now paid off P1853. 24 paid off, we had \$2141. 79 debt left on November 10. It is true, a handsome sum has been received, but it would have been better if it had been a few thousand dollars more.

The situation with the church building fund is similar to that with the mission fund. Not much came in for this last summer. We have been able to approve several petitions, but recently we have had to turn down several. Although there is about \$2000.00 in this fund, we have had to transfer it to the mission fund, and it will not become liquid again until it can be paid back from the mission fund. By the way, this P2000.00 is also borrowed money for which we have to pay interest. We would have been happy to lend the money to the churches we had to refuse, because they are in poor circumstances and have to pay high interest - 12 percent - but we had nothing on hand and do not have the courage to borrow more money at interest.

The dear brothers can see that further help is very necessary. Last summer and autumn the harvest was poor in many places in our mission area. Some may have had a good harvest, but in others it dried up or froze, so that they harvested little or nothing. Now winter has come, and our traveling preachers are in the cold and harsh north. We must therefore send them their monthly salary allowance, so that they do not have to suffer want and hardship in addition to their many hardships. It is impossible for them to survive if the salary supplement is not sent to them regularly. Furthermore, the "lean" months are now coming; for in: January, February, and March, very few mission collections are generally received. It is true that most mission parishes pay their pastors some salary, but as they are usually beginners and poor, and probably have parsonages or little churches to build, or debts to pay on them, they cannot raise what is necessary. And if we do not help them, they must let their pastors go and go without the preaching of the divine word and without the holy sacraments, and yet they are so much in need of them.

Therefore, dear brothers, remember our mission! Remember it, especially in the coming Christmas season. The Lord became poor so that we might become rich.

He came poor on earth, that he might have
mercy on us, and make us rich in heaven,
and like his dear angels.

Therefore, in this time of grace, let us also take up abundant and rich collections. I have often stooped to the wish that our brothers and sisters, whom the Lord has blessed abundantly with temporal and earthly goods, would give not only one or five, but also a hundred or a thousand dollars for our mission. They could not use the money more usefully than for the mission, and the Lord, who is well aware of what we put into God's coffers, will not let us do so.

would repay them abundantly in time and eternity. Would that many, as they read through these lines, would make such a resolution in their hearts and then carry it out in deed! May the Lord grant it! In the meantime, however, let us pray:

God the Father, for thy glory
Your word spread far and wide;
Help, Jesus, that your teaching may enlighten and guide us: O
Holy Spirit, thy divine word, Let patience, love, hope, faith, Work
in us continually.

In the name and on behalf of the Minnesota and Dakota District
Commission on Missions

W. Friedrich.

† Fr. Adolf Claus. †

Again it pleased the Lord to transfer an old, faithful preacher of the Gospel from the contending to the triumphant Church, Fr. Adolf Claus, widely known in our Synod. He was the youngest child of Alois Claus, a shoemaker in the Prussian province of Silesia. His father was a Roman Catholic, his mother a Lutheran. Of their nine children, all - with the exception of one girl - were baptized, taught and confirmed as Catholics. Because little Adolf was a bright boy who could also sing beautifully, the Catholic priest made him his altar boy or altar server. God, however, did not want the talented boy to become a servant of the Church of Antichrist; he therefore gave little Adolf's father grace to recognize both the errors of the Roman Church and the truth of the Lutheran Church, and then became a Lutheran from the heart. In the Lutheran Church he found what he had sought in vain in the Catholic Church, namely peace with God and the blessed certainty that he was a child of God justified by faith. When soon after the severe persecutions fell upon the confessing Lutherans of Silesia, and so many preachers and hearers were persecuted, oppressed, and punished with imprisonment for their confession, Father Claus proved himself to be a courageous confessor of the truth. He and his wife, well aware of the dangers they were exposing themselves to, nevertheless regularly attended the church meetings held by faithful Lutheran preachers back and forth in the houses, because they had been forbidden to enter the churches. Yes, they remained steadfast even when they had once been scouted by a state official and reported to higher authorities as people who took part in forbidden meetings. In court they were sentenced to pay a considerable fine. Since they were too poor to pay this sum in money, they were seized. Claus' black kerchief was taken away and carried to the pawnshop, and because it did not bring in enough to cover the fine, Claus and his wife had to go to prison to serve out the rest of the sentence. But they were not made fainthearted or even despondent by such affliction; rather, they rejoiced that they were worthy to suffer shame for the Lord's sake.

During this time of the violations Adolf's inner, spiritual life also matured. He not only attended the forbidden church services with his parents, but also often walked many miles around to announce to the scattered "Christians" when and where the next church service was to take place. In order to avoid repeated attacks, those faithful confessors held their meetings at a different place and at a different time each time. Under such pressure, Adolf decided to serve his Lord in his church, which was so hard pressed by the devil and the world. He had learned the carpenter's trade, and when he had already earned and saved something in his trade, he set out on his wanderings. His destination was Neuendettelsau in Bavaria. At that time he expressed his heart's desire to the pastor Löhe, who was training pious and gifted young men for the preaching ministry in America. Löhe told him, "You may attend the classes, but you must provide your own food and shelter." In his joy that he was allowed to attend the classes, he was gladly willing to spend his savings on them. But he would not have gone far in this way, for his supply would only have lasted for several months. Then God provided for the young man. A pastor from the vicinity of Neuendettelsau came to Löhe and told him: "I would like to serve you in your work for the Lutheran Church in North America. Would you not let me have some pious young men, that I may take them into my house and teach them?" Löhe agreed to this offer and gave him several of his pupils, among them Claus. This pastor not only had zeal in preparing his pupils for the service of the church, but also good skill in doing so.

In 1846 Claus was sent to America. From the seminary at Fort Wayne he studied theology. On January 9, 1848, after passing his examination well, he was ordained by Dr. Sihler in Noble County, Ind. On October 17, of the same year, he entered into holy matrimony with Maid Joan Tepe. God had given him a faithful helpmate in his wife. When his last congregation, which began with few members, quickly grew in number under his faithful leadership, and as a result the number of pupils became very large, this zealous handmaid of God allowed the little pupils to come to her home and taught them daily how to spell and read. She had both the welfare of her husband and that of the congregation and their children at heart. Of the eleven children God gave to the couple, four died. Eleven years ago the wife and mother went to the rest of God's people.

P. Claus served successively the congregations of Noble County, Ind, New Melle, Bremen (St. Louis), Macon City and Gooch Mill, Mo. and Utica, Mich. In his ministry he was also like the Psalmist who says in the 116th Psalm, "I believe, therefore I speak; but I am greatly afflicted." Soon in the beginning of his ministry, enemies of the gospel stirred up persecution against him. The hatred of these people went so far that they shot at him in his house. The bullet struck close to his sleeping daughter. Soon cholera broke out. Claus, however, did not let the danger of being infected keep him from offering the comfort of the saving Gospel to the sick and dying.

to bring the gospel. Yes, in this time of general terror, God gave him the joy of seeing some of his former enemies, who had previously hated and persecuted the gospel, accept it in repentance and faith, and thereby be saved like fires from the fire.

In 1896 the deceased resigned his office because of increasing age and moved to Detroit, Mich. There, on October 17 of that year, the Lord suddenly took him from this life by a stroke of the heart. His age brought him to 86 years, 9 months and 20 days. Humility and modesty adorned his work and walk.
Th. Schöch.

To the Ecclesiastical Chronicle.

America.

St. Louis as the Roman "Metropolis of the West." A new cathedral was recently "dedicated" in St. Louis with great pomp. It was a great spectacle. A flock of priests, numbering in the hundreds, had been rounded up, and the crowd of spectators turned up their noses and mouths. Occasionally, too, at this great spectacle, repeated utterances were uttered to the effect that. St. Louis to be the Roman metropolis of the West. St. Louis has been from the first a headquarters of the Papacy in the United States. And we doubt not that the Pope's followers will be more anxious in the future than they have been in the past to extend the Pope's empire from here. Nor do we doubt that they will redouble their efforts to fight Protestantism, and especially Lutheranism, from here. But we Lutherans are not for a moment discouraged by this. We are and remain far, far superior to the papacy in the struggle. The papists have on their side the word of the pope, the devil, and a multitude of lying powers and signs and wonders, 2 Thess. 2:9. But we have on our side God's word, Christ, and the activity of the Holy Spirit, who conquers the hearts of men through God's word. Also, the success we have had so far in the battle with the papacy is not at all discouraging. Admittedly, in the last few years the papacy has received large crowds of followers through immigration, as it has in the United States in general, and in St. Louis as well. Moreover, it always happens that one or another Lutheran is drawn into the Pope's realm. The judgment prophesied in 2 Thess. 2:10-12 can also be carried out on Lutherans who have destroyed their conscience: "For that they received not the love of the truth, that they might be saved; therefore God shall send them strong errors, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." But if we calculate gain and loss by numbers in the struggle with Rome, it is about as if we gain a hundred from the Papacy, while it draws one Lutheran into its nets. The victorious power of the Lutheran Church in the struggle with the papacy has met us in other places also. In a city in the state of Minnesota a few years ago there was a kind of doctrinal struggle between the Lutheran and the Roman congregations. The pastor of the Lutheran congregation was on the field expounding Bible truth and refuting Roman error. The victory was on the side of the Lutheran congregation, also concerning the conversions. Therefore only be confident! We

Lutherans have pretty much everything against us, including the secular press fearing their Roman readers, as tvir have recently learned again. But we Lutherans have God's Word on our side. And so it would be a sin if we did not want to be bold, confident, and completely certain of victory at all times.
F. P.

The open letter addressed by our brethren in New York to President Roosevelt concerning the election of a Roman Catholic candidate for the Presidency, which was referred to at length in the last number of the "Lutheran," has caused no small sensation. Many ecclesiastical and also some political papers have acted upon the matter, and mostly approvingly, so far as their publications have come to our knowledge; letters of approbation have been sent to New York, and also here to St. Louis, from persons and circles quite remote. Jurists have inquired of our publishing house as to the exact wording of the letter, and Lutheran, Presbyterian, and Baptist conferences have avowed themselves to the contents of the letter. The President, of course, has said nothing, and the Roman Catholics, although individual priests have spoken in the secular press, are apparently keeping deliberate silence. It is true that at Chicago, at a Roman missionary congress, the well-known orator Bourke Cochran made a long speech on the matter, but even this speech has become little known. The Papal Church has always shown great shrewdness, and knows how to find ways and means of keeping out of the public eye things which are disagreeable and disadvantageous to it. In this matter, too, it can only wish that the matter be kept quiet as soon as possible. The prices of the day, as is well known, are to a great extent more or less in the service of the immense power of Rome, or do not dare to show their colours openly. We think that this incident should be taken as an occasion to discuss the important question of Church and State and their sharp separation, for statements from Lutheran, from other ecclesiastical and from political circles show how unclear and wrong the opinions on this matter are among the great masses, and how the idea that our State should be a so-called "Christian State" inspires wide circles. And especially should it be further proved on this occasion, and in such a way that it becomes known in wide circles that the liberal institutions of our country have no greater and more dangerous opponent than Rome, that the papacy recognizes no state at all as legitimate, but claims the spiritual and temporal sword, spiritual and temporal power, and thus denies the right of first supremacy to all states. This can be proved from the pronouncements of "infallible" popes and from history. The papacy only does not have the power to assert its actual intention and doctrine, and therefore keeps quiet about it. In particular, our statesmen should be made acquainted with the true doctrine of Rome, which is quite dangerous to the state. In our country, too, Rome has much more influence in public and state affairs than is openly apparent. This, too, could be proved by more than one incident. Already the freedom fighter La Fayette has spoken the word: "Eternal vigilance is the price of liberty. If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy." L. F.

While most of the statesmen of our country seem to be blind to the **dangerous teachings and activities of Rome**, at least one of them should have a better knowledge. We mean the statesman A. D. White, who is close to the President, the former envoy of our country in St. Petersburg and **in Berlin, the**

is known and highly respected as a diplomat on both sides, but is otherwise hostile to the Bible and the Christian religion. In his memoirs, published in English and German, he relates the following incident from the final session of the Peace Congress in The Hague in 1899, which he attended as our country's plenipotentiary. Just as coming from a statesman and as a record of recent times the debate has its value. White reports (Autobiography of A. D. White II, 349 f.): "It was just before the closing speeches, when, to the astonishment of the whole assembly, the President de Staal, without any remark, handed to the Secretary a paper, which he began to read. As it turned out, it was the correspondence which had passed between the Queen of the Netherlands and the Pope shortly before the opening of the Congress. The Queen's letter, which was, of course, drafted by her ministers, spoke very respectfully of the high position, etc., of His Holiness the Pope, probably with the intention of conciliating the Catholic party, which holds the sway in the Netherlands. of His Holiness the Pope, and affirmed that it was not the fault of their government that he had not been called to the Congress. The Pope's reply was a masterpiece of Vatican eloquence. He pointed out that he claimed no more than was his by right by virtue of his position as a peacemaker on earth, etc. When the speaker's voice had died away, there was a dead silence; not a word was uttered in reply, although some might have thought their piece. One had the feeling that the Dutch government had taken these measures only to forestall the opposition party in the country, and that this exchange of letters was only a local diplomatic move which should have been omitted at a congress to which the whole world had flocked. Of course, the document did not have this effect on me; on the contrary, it seemed to me quite in order that it should be read out. But one of the most notable representatives of a great Catholic State, who was riding home with us, was of a different opinion in this respect. This highly intelligent diplomat, who was a subject of a strict Catholic State and a Catholic himself, said something like this: 'The Vatican has always been, and still is, the centre from which the hurricane roared over the world. The popes and their councils have never hesitated to provoke the bloodiest wars whenever their temporal power was at stake, however slight the occasion. The great religious wars which devastated Europe were brought into being solely by their incitements and agitations. It is known to all the world that the Pope did his utmost to frustrate the peace treaty signed at Münster, which put an end to the atrocities of the Thirty Years' War. He even went so far as to declare invalid the oath taken by the plenipotentiaries at the Congress. Throughout the Middle Ages and the Renaissance, the popes kept Italy in fear for the sake of their personal interests, their families and their earthly goods. For two centuries, as long as they were allowed, after the Reformation, they involved the whole of Europe in religious wars. They did everything in their power to cause strife between Austria and Prussia in 1866, because they believed that Austria, as the Catholic power, should be victorious. They also had a hand in the Franco-German war of 1870-1871; again they pursued the same purpose, to paralyze and weaken German Protestantism. Today, however, it is their most ardent desire to fan hatred into bright flames in Italy, should Italy also swim in blood. And that only unh alone in your vain endeavor to make their worldly

To set up the kingdom anew. For they would have to say to themselves that, even if they had it, they could not maintain this empire, not even for a short time. They say it is their profession to save lost souls, and claim to have sympathies for Ireland and Poland. Yet they use these two countries only as pawns in their tournaments with Russia and England, and would gladly cede any devout Catholic to the Russian and Anglican Churches, if both States would come to their aid energetically against Italy in return. They have forced the youth of Italy to choose between Christianity and patriotism, and have thus brought up atheism in them. Their whole policy is based on sowing hatred and arousing strife, from which they hope to gain advantages for their worldly ends. In view of all this, those hollow phrases in the Vatican letter astonish me!" White remarks: "These words came from the mouth of an eminent Roman Catholic, the representative of a strictly Catholic country. I know nothing to add to them." - We think, too, that this pronouncement is plain enough, and will give all readers food for thought. L. F.

Abroad.

The 300th anniversary of Joachim Lütke mann's birth, which falls in this month, is also to be counted among the **various commemorative days** which the year has brought to a close for our Church. Lütke mann, a pious, excellent preacher and writer of edification, also a hymn writer of the Lutheran Church, was born on December 15, 1608 in Demmin in Pomerania. During the last third of the Thirty Years' War, from 1638 to 1649, he worked in Rostock as a preacher and professor at the university with great blessing and then became court preacher and general superintendent in Wolfenbüttel. Already in 1655 he died of a hot fever. His sermons and especially his often published book of edification, "Vorschmack göttlicher Güte", have refreshed and strengthened many souls and have remained in use until our time. Two other well-known preachers and edification writers of our church, Heinrich Müller and Christian Scriver, were pupils and confessionals of Lütke mann.

L. F.

Christmas and Socialism. Last year, as Christmas approached, "Volksmacht," a socialist newspaper published in Breslau, published an article about the Christmas tree. It said, among other things: "We socialist parents are once again faced with the problem: How do we celebrate Christmas with our children? We no longer believe in the redemption of the world through the child whose birth is celebrated in remembrance on Christmas Eve, but we stretch out our hands to a land of the future in which Socialism will have redeemed the masses from darkness, filth and servile poison. We no longer believe in the love that overflows and is revealed to all, but our eyes have become sighted and our hearts sensitive to the unindebted need and brutal misery of so many thousands. We can no longer celebrate a Christian church Christmas, a Christmas feast. ... And so we are faced with the problem of celebrating a Christmas with our children without the official Christ Child, of imparting to them the magic of Christmas without the church-sanctified Christmas mythology." Again, that was clear enough talk. The saying shows how the leaders and guides of the Socialists are incredulous and hostile to Christianity and take it for granted that Socialist parents have broken with the Church and its most sacred faith. Such sayings may open the eyes of those who think that the Socialist movement, which is also gaining ground in America, contains no danger to the Church and Christianity. L. F.

How the pagan, Buddhist religion imitates Christmas and other Christian plays is reported by a missionary from Ceylon. He writes: "Just after our arrival here, the Buddhists celebrated their festival in honor of the Buddha's birthday. As far as I can see, this festival seems to be of the very latest origin, about twenty years old, and the interest of it to Christians lies in the fact that, according to the will of the Buddhists, it is to supersede the Christian Christmas; for even the inscription 'Glory be to the Lord Buddha in the high place above the doors was observed by Buddhists.' This elevation of the dead Buddha is a success of Christian missionary preaching, and a proof that Buddhism in Ceylon feels its position wavering, and is mustering all it can to assert itself against superior Christianity." - Yes, Buddha is a dead idol, but Christ our God and Saviour lives, and his is the kingdom and the power and the glory forever and ever.

L. F.

all three implored in silent devotion. And truly, he should flow abundantly! For it was not so much to the happy as to the sad that the preacher addressed himself today; his proclamation of the Word made flesh sounded so wonderfully uplifting, because it reached down deep into all human suffering, and the fatherly love of God in Christ Jesus found its echo in the hearts. The companions had gained the impression from the sermon that the afflicted woman had not come here in vain; but the stranger confirmed it herself with friendly words when she met them under the church door and warmly thanked them and gave them her hand in farewell.

For comfort the Lord came on earth, Already at the manger it makes itself known. Bring your sufferings and your troubles, Then his faithful mouth will comfort you! For heaven's comfort in earth's woe, That's what Christmas brings.

Christmas comfort.

The 25th of December dawned as a beautiful winter day, as it may please one. A heavy frost with a preceding snowfall, and now the dear sun, which shone kindly over the town of Grotz and transfigured the high feast of Christianity. A woman, dressed in deep mourning, stood with her hymn-book in her hand at a stop of the Strutzenbahn, which was to take her from thence. She was a stranger in her surroundings, which is why she was grateful that two other women, a mother and her daughter, came to her as travelling companions. The hymn-books they carried pointed to the same destination, and a question about it on the part of the strangers resulted in an exceedingly friendly reply. "We are going to church; if you are pleased to join us, we shall be glad to lead you." An unfamiliar tug of the heart soon brought the women into conversation; the stranger was evidently well pleased to speak out. The distance that had to be covered after the journey was favourable for this purpose. The locals heard with great interest of the stranger's difficult fate. She usually lived in Munich. Death had robbed her of her husband a few weeks ago, and in a most painful way. Healthy he had gone out of the house, and far from her, in the street, stricken with a fall of blood, he collapsed. When his death became known to his wife, he was already in the mortuary, according to the invariable custom of the town. After the difficult days of mourning, time flowed lonely for the quickly widowed woman, but the news of the birth of a grandchild came to her from afar as a message of joy. "Come to rejoice with us during the holidays!" was the children's appeal to the mother, and she heeded the call to get out of grief and melancholy for once. But alas, the joy of the birth of the grandchild, once on the spot, proved unsound. The parents, happy in their new possession, followed their interests; the mother, however, felt lonely in her grief. She wanted to flee to the child in the manger, so she went to church all alone, without knowing the way and without anyone of her own to accompany her. But she had found friendly companionship on the way, and it was very pleasant for her that the two women responded to her sorrow, which was of such a particularly bitter nature and was more evident today than ever before.

Soon our friends sat down in the house of God. The stream of churchgoers had separated them, but they were still together in thought, and for the consolation of a grieving mind

Christmas sounds from Luther's lectures on the prophet Isaiah.

In 1534, Luther began lecturing on the prophet Isaiah at the University of Wittenberg. In the preface, he recalls how Isaiah surpassed all the prophets in that he "prophesied of Christ and his future kingdom so clearly and manifoldly as no other prophet has done, that he also described the mother of Christ, the Virgin Mary, how she was to conceive him and bear him with untainted virginity". Lastly, he gives the following brief reminder to read Isaiah diligently: "What benefit it may be to him who reads Isaiah, I will rather let the reader know for himself than speak of it. He is indeed full of lively, comforting, hearty sayings for poor consciences and wretched, afflicted hearts."

The feast of Christmas gave him a special opportunity to explain the 9th chapter in detail. In the beginning he speaks of the blessing that the Creator of heaven and earth has allowed Himself to be born into our flesh and has made us worthy to become like Himself in everything except sin. "The greatness of this inestimable and supreme benefit is infinite, and so great that the human mind cannot fully comprehend its extent and importance on this earth; and no strength of eloquence can declare it in words, that the Son of God dignifies me to become man and my brother; no man's mind can accomplish it by thought, that he thus associates himself with me, so fe[^]t and so near associates himself with me, that no man on this earth, though he were most highly attached to me with the very fiercest bond of the most exact friendship, and with the very holiest right of the nearest blood-friendship, could be more devoted to me with greater and more exact kinship, more intimate and more connected, since I can and should expect from him more and greater things and more important things than from any man in the world, if he is most highly inclined and affectionate towards me, because the inclination of his love towards me is in infinite measure more ardent than the love of a most approved and constant friend towards another friend, than the love of a brother towards another brother whom he loves with all his heart, than the love of a pious father towards his child, whom he loves most tenderly, can be. But whether the human mind cannot fully grasp and comprehend the greatness of this benevolence, and draw from it this inexhaustible fountain of infinite

mercy and kindness cannot exhaust, yet let us strive that we may taste a few droplets of that beneficence, and that we may suckle at its breasts, like little children, and be nourished with milk and other food, until we grow strong and grow into a perfect man after the matzo of Christ's fully grown age."

Bethlehem.

Bethlehem's fame has rightly been proclaimed before by the prophets of the Old Covenant. The city of Rome has been called the eternal city; Bethlehem deserves this name far more; it is the place where the eternal Son of God entered this transient world. Jerusalem is called in Scripture the city of a great king; Bethlehem is the birthplace of the King of kings. Gethsemane and Golgotha are dear to us forever, around the head of Mount Tabor shines the glow of transfiguration, and for the glory of the village of Emmaus it will never be evening; but the footprints that sanctified Gethsemane and Golgotha and Tabor and Emmaus, if we trace them to their first origin, lead us to Bethlehem. Bethlehem means bread-house in German) to this bread-house all men should turn with their spiritual hunger, with their hunger for righteousness before God. "Thou art by no means the least of the princes of Judah," it is written of Bethlehem; by no means the least, but the richly gifted city.

Bethlehem is still distinguished from other places in the Holy Land. The surrounding area is still blessed with abundant fertility: the trees are more luxuriant here than elsewhere, the wine is more noble than that of Jerusalem, and the population is stronger and more beautiful. Bethlehem is a Christian city of eight thousand inhabitants; Mohammedans live here only in small numbers, Jews are not found here at all.

Venerable in Bethlehem is St. Mary's Church, a monument to the oldest Christian church building, intact through many centuries. Under the choir of the church is the chapel of the Nativity, lit by many lamps. Under the altar is seen a silver star, bearing the inscription, "Here is born of the Virgin Mary JEsus Christ." Many a holy place in the Promised Land is undoubted, rightly or wrongly; to this one doubt hardly ventures.

I stand at thy crib here, O JEsulein, my life.' I stand, bring and give
you what you have given me.
Take it, it is my spirit and mind, heart, soul and courage - take it all
and let it please you!

(Lutheran Church Gazette.)

From heaven high.

Luther's Weihnachtslieder mostly originated from old church hymns. The following is told about them.

In the year 1535, on the fourth Sunday of Advent, Luther stepped out of the sacristy of the Wittenberg Castle Church in his simple skirt. He was walking toward the hall when an inconspicuous man in a shabby coat quickly approached him. It was Master Kaspar, the town musician, whose duties included singing a Christmas carol from the church steeple with his Kurrendeschülcrn on Christmas Eve. "Mr. Dok

tor," the master eagerly addressed Luther, "do you not have a German hymn that I can have blown and sung this year? The Kurrendcschüler do not understand the 'Quem pastores lauda- vere' ('Whom the shepherds praised'), which was common until now, and do all kinds of allotria on the tower during the singing. I think it is time that we now also blow in good German."

Luther promises to get one, and when he arrives home, he sits down at the work table to the amazement of his Kätke, something he did not usually do on Sundays. He reads and ponders, and ponders and writes. He even takes up his lute and strums and hums, and finally writes notes on the paper, and the next morning he does the same. At last, toward evening, Luther rises cheerfully from his chair and calls Kätke and the children in. While all listen devoutly, he sings to them for the first time the glorious Christmas carol: "Vom Himmel hoch, da komm' ich her." And on Christmas Eve, when the loud joy in the houses had fallen silent, it sounded to me "one" time so wonderfully from the height of the church tower. And for the first time the people of Wittenberg heard clearly and audibly in their dear German mother tongue through the moonlit night and the glittering snow:

From heaven on high, va I come, I bring you
good, new tales;

To the good tale I'll bring so much that I'll sing
and say.

A child is born to you today, chosen by a virgin,
A child so tender and fine, That shall be your joy
and delight.

The incarnation of the Son of God.

In the older times of our Church, it was important to express in a special way of singing that everything for the whole human race hangs on the Incarnation of the Son of God. When the congregation sang the hymn, "We all believe in one God," they would say:

Of Mary, the virgin,

When a true man is born, the organ at first stopped,
as if holding its breath before the godly mystery, and the congregation
first sang these words without organ accompaniment; but then the organ
came roaring back in rejoicing over the wonder of all wonders, and while
now all its stops sounded, the congregation repeated with resound:

Of Mary, the virgin,
Is a true man born.

Christmas.

The Advent season is closing. The preparation for Christmas is coming to an end. Mary goes to Bethlehem. Heaven tunes its harps. The birthday of the Savior of the world is at hand. Soon the blessed choir sings in the air: Peace on earth! Peace of God be with you at the start of the high feast day! It is peace; no one worries! Sweep out your cares as the Jew before the Passover sweeps out the leaven. Prayerfully lay down all your cares. When the Saviour's manger is set in the light, such a proof of God's grace and mercy, there is no need of worry. Even the worry and fear of the Rich-

ter of the world and his Advent passes into the rejoicing of his Gcburtsnacht! - Praise and glory and thanksgiving, harp and trumpet be prepared, and the fullness of praise and thanksgiving quench all anguish of sorrow!

Luther on Christmas Eve.

On Christmas Eve, 1538, Luther was very merry, and all his speeches, songs, and thoughts were of the Incarnation of Christ, and he spoke with hearty sighs, "Alas, we poor men, that we set ourselves so coldly and lazily against this joy, which after all is done for our good! And is the greatest benefit, far surpassing all other works of creation!"

Obituaries.

Passed away at the age of 41 years, 10 months and 16 days, in the Lutheran Hospital at Sioux City, Iowa, October 25, in the cheerful faith of his Savior, C. H. Sommer. He was born December 8, 1866, in the kingdom of Saxony. After his confirmation he prepared for the school board, and after completing his studies was engaged as a teacher near Dresden. In 1889 he came to America and entered the seminary at Springfield. After passing his examinations in 1892, he followed a calling as a traveling preacher to western Nebraska. Later he served congregations at Salem Township, Cayuga, and Rugby, Ill. and early in September accepted a call to the church at Hillside, S. Dak. where he was installed on the 13th Sunday after Trinity. A few weeks after this he became violently ill with a heart complaint, and after a severe ordeal of fourteen days was permitted to enter into his Lord's rest by a blessed death. On October 29th his unburied body was laid to rest by Father J. D. Ehlen in the presence and with the heartfelt participation of his congregation and fellow ministers. He leaves a grieving widow and seven minor children. May the Lord be the comfort and help of the sorely afflicted!

>

Chr. Wieting.

On November 19, after a short illness, Franz Julius Biltz, 9th aumritniK, passed away in faith in our Lord at the age of 83 years, 3 months and 26 days. He was given a Christian burial on November 24. It will be desired by all dear readers that a description of the life and labors of this faithful, successful worker of our church be published later in the "Lutheran." F r. Brust.

On the 28th of November, in faith in his Saviour, at the age of 19 years, Eduard PetrowskY, since September of this year a student of theology in Concordia Seminary at St. Louis, Mo. He was a native of Zion Church (IN C. F. Schatz) at Detroit, Mich. and graduated in June from Concordia College at Fort Wayne, Ind. and died after only a short illness of appendicitis and abdominal inflammation, twelve hours after an operation had been performed. After a service held in the Seminary auditorium on November 29, at which 14th Stoeckhardt delivered the address, the body was conducted to Detroit by his father, who was sent for by telegraph, and two students of the Seminary, and was given a Christian burial there on December 1 from Zion Church by 9th Schatz.

L. Fuerbringer.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through **Concordia Publishing House**, St. Louis, Mo. at the prices attached, unless another exclusive source of supply is expressly indicated.

Lntherworte über Schule und Religionsunterricht. Zwickau.

Published by J. Herrmann. 16 pages 5X7. Price: 5 Cts.

This compilation of excellent Luther's words, arranged by 9. M. Willkomm, has an external cause. The Saxon Teachers' Association recently adopted by an overwhelming majority the sentence: "Luther's catechism cannot be the basis and starting point of religious instruction for young people." This little paper is directed against that. Thank God that we have a faithful, orthodox Lutheran teaching staff in our schools. This booklet can also serve to give the teachers themselves a few good hints and to highly esteem them.

L. F.

New Luther Calendar for the Year 1909.

Compiled by Charlotte Schmid. Published by the Schriftenvertriebsanstalt, Berlin. Price: 35 Cts. and 10 Cts. postage.

Not all tear-off calendars are recommendable. Afters the explanations on individual sheets are not according to the salutary doctrine. Here, however, only Bible verses and Luther words are presented, and indeed the printed passages are in connection with the prescribed epistles and gospels. The author, a daughter of the well-known deceased church historian Schmid in Erlangen, shows good knowledge of Luther's writings and great skill in the selection of passages, and we recommend this tear-off calendar as the best we know.

L. F.

Wenn's will Abend werden.

Spiritual song for male choir by Fritz Reuter, New Ulm, Minn. 4 pp. 6NXIOV2. Price: 15 cts.; price per dozen: H1. 50 and postage.

L. F.

Ordination and induction.

The district president in question was ordained at the meeting:
On the 16th of Sun. a. Trin.: Kand. E. L e h r in the churches at Macon and Mount Hope, Mo. assisted 9. teaching by 9. H. Frey.

Introduced on behalf of the respective District Presidents:
On the 15th of Sonnt, n. Trin.: 9. H. O. Bruß in St. Mark's parish at Elberta, Ala., from 9. J. F. Karl Schmidt.

On 19 Sonnt, n. Trin: 9. G. D a s c h n e r in the parishes zn Arroio do Meio and Palmas, Brazil, by 9. A. Vogel.

On the 20th of Sonnt, n. Trin: 9th W. M a r t h in the parish near Hinton, Iowa, by 9th T. Stephen.

On the 22nd of Sonnt, n. Trin: 9th P. Schlemmer at St. Andrew's parish near Niagara, N. Dak. by 9th H. E. Hinz.

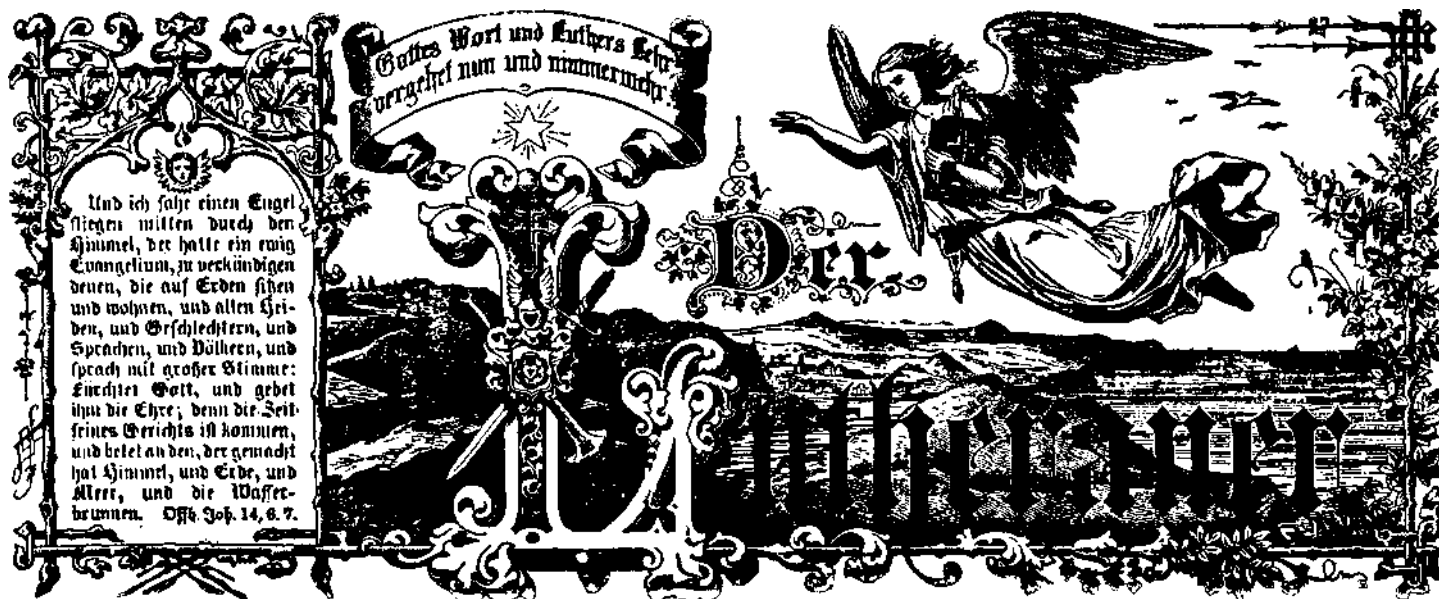
On the 23rd Sunday, A.D.: 9th P. F e l t e n at Roosevelt parish, N. Dak. by 9th W. Tober.

On the 1st Sunday, the Adv.: 9. J. M. Eberlein in the Immanuel congregation at East Ruthersord, N. I., by 9. H. C. W. Stechholz, and in the congregation at Secaucus, N. I., assisted 9. Brewer by 9. I. H. Volk. - 9. P. Hempel in the parish at Hillside, S. Dak. by 9. Chr. Wieting.

Introduced as teachers in parochial schools were:
On the 23d of Sonnt, n. Trin: Teacher L. Abraham as teacher in the school of St. John's parish at Lansing, Ill, by 9th Bro. Brunn.
On I. Sonnt, d. Adv: teacher L. M. H i m m l e r as second teacher in the school of Immanuel parish at Dundee, Ill, by 9. C. Steege.

Initiations.

Dedicated to the service of God were:
Churches: The new church and school (28 X 54 feet) of Grace Parish at Visalia, Cal. on the 21st of Sonnt, n. Trin. Preachers: 99th Farmer and S. Tisza. The dedicatory prayer was said by 9th W. Grnnow. - The new church (40X74, tower 112 feet) of St. John's parish at Town Vienna, Wis. on the 23d Sunday, n. Trin. Preachers: 99th Siebrandt, Kempff, and C. Schmidt. The consecration was performed by 9th Jos. Asch. - The new church



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To close out the year.

The year is quietly coming to an end, Now ~~best we go hand in hand to the death~~ ~~the year is the field, the seed, the wheat and the~~ hands I now lay joy and sorrow, And what ~~the Lord only knows, The tears that have flowed, the weeping, the~~ the Lord only knows, The tears that have flowed, the weeping, the
 Why is there so much suffering, so short a ~~We long to be there in our father's~~ ~~house, And we know that those~~ where we loved so much? ~~who are divorced Are already~~ ~~resting there.~~
 Many an eye broken, and many a mouth now dumb, ~~That yet spoke sweetly -~~ Thou poor heart, why?
 Lest we forget what we are so fond of forgetting, ~~That this poor earth is not our~~ ~~home. The LORD hath purchased for us all, Who have been baptized into him, A~~ ~~native right in Zion's golden halls.~~ ~~by grave hills our clear sight be~~ ~~obscured: O Lord, give the soul~~ ~~wings to look beyond!~~

Help nns through the times And
 make the heart firm;
 Go thyself to our side, and lead us
 home. And if it is so dull and lonely
 for us here, O let us be happy here
 in your peace!

and promised. But if he did not spare his own Son, but gave him up for us all, how shall he not with him give us all things? The love relationship in which we stand with God implies and entails that God will do everything for our sake, that he will finally give us eternal life, eternal glory. This we believe, this we know, and in believing we are sure of our cause. And that is a blessed knowledge. Yes, we know that we are in God's hands, ourselves, our body and our soul, our living and our dying, our time and our eternity. If we live, we live unto the Lord; if we die, we die unto the Lord; therefore, whether we live or die, we are the Lord's. What befalls us comes from him; he gives and he takes away, and what comes from him is all good and must serve our good. We know and are certain that nothing can separate us from his love, neither tribulation nor anguish, neither persecution nor hunger, neither nakedness nor peril, nor sword, neither death nor life, neither angels nor principalities nor powers, neither things present nor things to come, neither high nor low.

So let us not complain when things go differently from what we want. Our desires and wishes are often so foolish and wrong. We are all too often like foolish children who choose what is to their own detriment, and to whom love must deny what they desire. Even if God's ways often seem so wrong, so dark, and so rough, and we want to sigh and complain when he leads us his ways, we know that all things are for the best to those who love God. God's ways are all light and grace, all goodness and truth to those who keep his covenant and testimony. He leadeth his saints in a strange way, but he heareth when they call upon him. He has made all things good, and will make them good. This is the end of the ways of God. Blessed be his glorious name for ever, And let all the earth be filled with his glory. Amen! Amen!

L. F.

Blessed knowledge.

We know that all things work for the best to
 those who love God.
 Rom. 8, 28.

The apostle speaks of the believing Christians in this passage, of no one else. They are the ones who love God. God first loved them, and they now love him again. God gave us his only begotten Son out of love, sent him into the world that we might live through him. We heard this again at Christmas. In his Son he has prepared salvation for us and promised us eternal life.

Letters from the Epistle to the Romans.

Eighth letter.

God sayings that everyone is guilty of.

Rom. 3:9-20.

Beloved Christians! How now? What is the final result of all that has been said thus far? Have the Jews, to whom Gatt has given so great an advantage over the Gentiles-have: they, after all, anything in advance? Do they, after all, count for more in the sight of God than the Gentiles? Not at all! For in the former Epistles it has been proved with the strongest reasons that Jews and Gentiles and all men alike are under sin, that sin lies on all as a grievous and inexcusable guilt. And since these epistles are taken from the Epistle to the Romans, which is the Word of God, what has been said is divinely certain.

But already from time immemorial, already in the Old Testament, God pronounced the same judgment upon all men and every man. And now I want to bring such old sayings of God, which show this in the clearest and sharpest, yes in really horrifying clarity and sharpness.

By the mouth of the royal prophet David the Lord Jehovah, who looks down from heaven on the children of men, fills in the following sentence: "There is none righteous, not one; there is none understanding; there is none inquiring after God; they are all gone astray, they are all become unrighteous; there is none that doeth good, not one. And further, "Their mouth is an open sepulchre; with their tongues they deal deceitfully; viper's poison is under their lips. Their mouth is full of cursing and bitterness." So God judges here that all men without exception have become utterly corrupt and unworthy, both before him and against him, and one against another.

And through the prophet Isaiah God passes the same sentence on all men: "Their feet are hastening to shed blood; in their ways is all mischief and heartache, and they know not the way of peace." They seek only to do harm to one another, and the way in which peace, salvation, good, and blessing might be wrought by them is quite strange to them.

And at last God speaks again through David, "There is no fear of God before their eyes." Godless, without fear of God, are all men; hence comes all the evil that they do.

That is quite a terrible judgement of God over all humans, over every human! But God knows what he says. He does not lie. He does not exaggerate either.

And, dear Christians, I who write this know, know from experience, that God is right. For - I see it all clearly in myself. I am, after all, thank God, a Christian. But I see it all, all without exception, in my old Adam, in my old nature.

But we do not want to play hide and seek. We want to bring to light a thought that creeps upon us in this letter, as it did in the third on "The Godless World. It is the thought that men are made out to be too terribly bad; there are millions who are like that, but there are also many among the unbelievers who are not so bad.

So, there it stands in the light, the thought. He wanted to secretly rebel against God's word. What do we do with him?

Hear a parable! - There is a great, wide field. It is thickly covered with weeds. Some weeds are tall and overripe and scatter their evil seeds all around them. Some weeds are only in bloom and do not want to look so bad. Some are still young and small and look innocent. But all are the same weeds. All will grow to the same first-named maturity in time and opportunity. And if one wants to characterize this weed correctly, one describes first its bad nature and secondly its bad fruit, regardless of the fact that not every weed plant has already brought forth its full fruit.

Is it necessary for me to interpret this parable? - The field is the world. The weeds are we humans, we humans who have been corrupted by sin. Some people seem to have fully matured in wickedness. Some are close to it, but do not yet show it so. Some are still sprouting and growing in wickedness and look innocent for the time being. But all have the same sinful and depraved nature. And all will in time and opportunity fully mature in wickedness, unless they are born again by God's Word and Spirit, become righteous by faith, and become God's dear children. And now, if men are to be rightly characterized, they must be described, first, according to their evil nature, and, secondly, according to the evil fruits which this evil nature naturally produces. And in so doing we must not overlook the fact that not every man has reached full maturity in wickedness, and that not every man bears the poisonous fruit of such wickedness as so many barbarians do, and as so many do, especially in the civilized and refined world. - In this way we men are described in the third and in this epistle. This is how God describes and blames all men.

What of our thought now? He is ashamed and flies away.

And now, dear readers, one more remark about the law, I mean about the law given in the Bible, and about the Jews and all who have and know this law, who are therefore among the law: Law, over whom the Law shines as manifestly as the noonday sun over the landscape. - We know, and it goes without saying, that everything the law says and commands, it speaks to those who are under the law. Of course it does. But do you know what God's purpose is in this? God's purpose is that every mouth should be stopped up, so that it can no longer produce an excuse, and that the whole world should be guilty of God, not only the heathen and the raw people who have grown up without the law, but also the very Jews and all who have and know the law. How then is every mouth stopped up, and how is the whole world made guilty to God, by being under the law? Because then it becomes quite evident that no flesh, no man, does nor can do the works required by the law, because then it becomes quite evident that by doing the works required by the law no flesh becomes nor can become righteous before God. For through the law comes knowledge of sin. The more clearly one has the law, the more clearly

It must become clearer to him that he neither keeps nor can keep the law, that he is not righteous before God, that he must keep his mouth shut before God, that he is guilty before God. The very law shows us our dreadful depravity, punishes our works, punishes our words, punishes our thoughts, punishes our desires, shines a light into our deepest heart, throws a glaring light on our deepest wickedness and ungodliness, makes it clear that every out-and-in and out-and-back speech is void, empty and vain, guilty yes guilty us before God, the holy and righteous God. And whosoever will not let his mouth be stopped here, and will not be made guilty here by the law, his mouth shall be stopped by the same, and his guilt shall be proved in the day of judgment.

We have returned, dear readers, with this remark to the beginning of our Epistle, where it was said that the Jews, notwithstanding the great advantage given them over the Gentiles, have after all nothing in advance, and that Jews and Gentiles and all men are alike under the sin which lies as a heavy and inexcusable guilt upon all men. Let this sink deep into your hearts, Christians, and hold fast to the righteousness of faith, which alone helps.

C. M. Z.

The Evangelical Lutheran Hymnal.

X.

In the last article it has been shown how the hymn has served the church. But this does not exhaust its significance. For now we should also point out the many individual cases where it has proved its power in a special way. For example, many an unbeliever has been converted by a hymn. One incident may be related here. In the Ravensberg region, so the story goes, a small congregation gathered in a house one Pentecost evening in order to be edified by a common devotion. But there was an ungodly band in the place, which had resolved to disturb this meeting. They appointed one of their comrades, who, as soon as one began to catch, should give a sign to the rest. He also crept up to the house. But behold, when the chorale "Zeuch ein zu meinen Toren" (No. 141) was intoned inside, the otherwise so impudent lad was struck through the heart; for a moment he struggled with himself, but he was already overcome. Instead of giving the agreed signal to his companions, he went quietly home, and soon joined the circle of pious people himself, and enjoyed greater joy there than in the company of his former henchmen. There are quite a number of such stories. Just as God lays his blessing on the preached word, so also on the sung song; and even if it does not always have the same effect as in the case mentioned, it has at least put a thorn in the heart of many unbelievers, so that they have no excuse. Even the godless Goethe had to confess that some church hymns had touched him wonderfully deeply. And how often has it happened that a hymn learned in youth has led an apostate back to his God, by awakening long-forgotten sounds in his heart in the hour of affliction! Yes, who would be able to hear all the

To count the instances where hymns have so silently done their blessed work! If they could tell how many they have converted, taught, comforted, strengthened, guided, warned - that would have to be a contemplation that would show even to the dumbest eye the power that is inherent in them, namely the power of the Word of God, on which also in the song form rests the promise: "The word that goes out of my mouth shall not return to me void, but shall do that which is pleasing in my sight, and shall prosper when I send it", Is. 55, 11.

After all this, who would want to deny the great importance of the hymn? How great is the church song; indeed, how much greater than all secular poetry! So much praise is made of the latter; but even if the unbelieving world will not admit it, the hymn deserves infinitely higher fame. It is not to be denied, of course, that secular poetry has produced many beautiful things in which the Christian may also take pleasure, and which he may accept with thanksgiving as a gift of nature and make use of. But if we now ask what effect secular poetry has had on the human heart, o how insignificant then do even the greatest masterpieces appear in comparison with the inconspicuous hymn! The heart remains barren and empty. How very different, on the other hand, is the effect of the hymn!

For this reason, the church song has also attained a world-historical significance compared to which that of secular poetry seems quite insignificant. For where have secular songs ever gripped and transformed the masses of the people in the way that sacred songs did at the time of the Reformation? And where would secular songs ever have enthralled whole masses of the army, either by preparing them for a momentous event, or by giving them the right word of praise and thanksgiving over an unexpected success? But this is what our hymns have done. When in 1631 the pious Swedish king Gustav Adolf faced the papist commander Tilly at Breitenfeld, before that decisive battle where, according to human judgment, the existence of the Lutheran Church was at stake, his entire army sang the spiritual battle hymn "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God") to the sound of kettledrums and trumpets, and trusting in this God, the Swedes went into battle and won the victory. With the same song the Swedes strengthened themselves again when they faced Wallenstein at Lützen a year later. The power of the hymn was demonstrated in a particularly moving way when Frederick the Great of Prussia attacked the Austrians at the Silesian town of Leuthen on December 5, 1757. Silent and still the small Prussian army of 33,000 men marched against the 87,000 well entrenched enemies. Everyone had the feeling that today he was probably facing certain death. Then, during the march, a soldier sang the second verse of the song: "O God, you pious God" (No. 281):

Grant that I may do with
diligence what I ought to do,
Whereunto thy command leads
me in my state. Grant that I may
do it soon, At the time when I am
to do it, And when I do it, grant
that it may be well done.

Other soldiers, who had also learned this song in their youth, joined in, and whole regiments finally sang along. An officer dashed to the king and asked whether the soldiers should be forbidden to sing. But he replied, "No, with such soldiers I shall surely win the victory to-day." And turning aside, he, the faithless scoffer, said, "What a power is religion!" And lo, the Prussians won a victory almost without equal. And what happened in the evening? Night had descended on the bloody Walstatt, a cold wind stroked the snow-covered fields, everywhere could be heard the groans and whimpers of the wounded. But the glorious victory lifted the hearts, and an old grenadier intoned the song, "Now give thanks all to God with heart, mouth, and hands." The bystanders fell in, and presently the whole army, as if from one mouth, let that glorious Tedeum resound through the wintry night, with the sound of horns and trumpets. This song, under the circumstances, in the silence of the night, on the ghastly battlefield, was truly something sublime. Where ever would a secular song have been so sung? And even if a secular song had been sung by the masses, which has happened from time to time, it could not have produced this solemnity, this heart-rending effect. Such cases, however, where whole armies in a hymn gave voice to their thanks for the victory they had obtained, are told of in world history in quite a number, but it would be going too far to relate them here in more detail. -

This brings us to the end of our consideration of the Evangelical Lutheran hymn. If we review what has been said, we must be convinced that the hymn is a highly important object, namely, important as a means of exercising our priestly rights in public worship, and important as a means of promoting us in Christianity. Let us, therefore, esteem our hymn highly, and let it avail us for our salvation! For God has given it to us for no other purpose than our eternal salvation. His will of grace is that we poor people may be eternally saved. Therefore, just as he lets us hear his word preached, so he also lets us hear it in song. Every song that points to him, the God of all grace, and teaches us to recognize his Son Jesus Christ, that encourages us to a joyful faith and calls us to a godly way of life, is a voice of God to us human beings for our salvation. Let us always be aware of this and therefore beware of thoughtless singing of our glorious songs! Only when we sing them with proper devotion can they fulfill their purpose in us. But if we thank God for all his bodily and spiritual benefits, then we should not forget our hymns. For next to the Bible and the Catechism, it is our best spiritual possession, and as it has ever done its blessed work on the hearts of the faithful, so it will, if rightly used, also do its blessed work on our hearts. This grant unto God, and let our singing here on earth be a sweet foretaste of that singing which we shall one day, when we are delivered from all the miseries of this world, sing with all the angels and elect before the throne of God, where we shall offer him, our gracious God, everlasting praise, honour, and thanksgiving. O. Hattstädt.

From our East Indian mission.

7.

Missionary Hübener is faced with a difficult question. He writes: "Should I now confine myself to the work in Vadasery and to the training of the assistants and see and hear nothing else, or should I also go into other heath villages that are opening up to us? I cannot bring myself to deny the latter altogether. Wherever a door opens to us, we must hasten to bring help with the gospel."

Three localities in particular have urgently appealed to the missionary to establish schools among them and to preach to them. These are the villages of Puliyadi, two to three miles, Taddiarkulam, one mile, and Kannanputhnur, six miles from Nagercoil. Then also one day before the despatch of the report from which I narrate, a large legation from a village called Kuluttucheri came to him, asking, as they had often done before, for a school. But he refused, because the Salvation Army is working there and the people only want the school from us for purely external and dishonest reasons, namely so that they do not have to pay school fees to the Salvation Army, which already has a school there. So they only want to have a school for free, and they don't want to know anything about the preaching of the gospel. But then also an independent Christian church in Paruthipalli, 50 miles from Nagercoil, asked the missionary to take care of them, as he had taken care of those in Vadasery. He writes about this: "I had had to turn away their emissaries many weeks before. But now they came again, loaded with gifts. and with two ox wagons about to take us there..."

...to be a part of this... But it was impossible for me to grant their wish. All day long they stayed and begged and pleaded, followed me to my lessons, and it was with a sad heart that I had to say goodbye to them late in the evening, without being able to promise them anything. Recently, however, Jesudasen paid them a visit from Trivandrum, where he was picking up his family. They live only 15 miles from Trivandrum. He is full of praise of the people."

Yes, what is that? Otherwise the missionaries go to the heathen and beg them to accept the gospel. And here the heathen and abandoned Christians come to the missionary and plead with him to bring them the Gospel, and the missionary "finds himself confronted with a difficult question," and does not know whether he should "see and hear," and even refuses to help! What is this?

This is our fault that the missionary is in such need and cannot help. He can't help. The harvest is there, but no workers. Christians, pray the Lord of the harvest to send laborers into his harvest, and - that he may not be angry with us for being such people, that there may not be found among us men who say, "Here I am, send me!" Concerning the place of Paruthipalli, the missionary writes: "All that we have begun here in Vadasery would go to pieces if we were now to begin work there also." There are no workers. And money must come more. Our missionary sighs in a very agile way for workers. And he himself, for the sake of his health.

soon ask for leave to travel to Germany and also here, or if he does not ask for it, we must tell him to travel. What then? Missionary Gutknecht cannot do all the work there alone. Nor has he yet learned the difficult language enough. I call earnestly in the name of the Lord for workers for our mission in the East Indies. I am too old, otherwise I would gladly go myself. It is not necessary for one to be a highly gifted orator and worldly person to become a missionary. If one is a simple-minded Christian who wants to serve his Saviour and has shown in college that he can learn a foreign language, he can be used.

By the way, in the villages of Puliyadi, Taddiarkulam and Kannanputhur, which are so close to Nagercoil, the missionary is starting. Emergency schools are already under construction. Teachers have to be created. And his three assistants, Iesudasen, John and Nathanael, have to be fresh in the service of the gospel, of course under constant supervision of the missionary and with constant further training by him.

And how he wants to approach the work with these assistants of his, he explains quite rightly: "We will set up schools for the people and then see whether adults can also be found willing to come to the lessons. For from all that they now talk and promise, nothing can be taken for certain until one sees how they really turn out. It will be difficult to get these people together right from the beginning for orderly catechumen instruction. But every Sunday and once a week in the evening the word must be preached to them publicly and regularly. If they really keep to this, as they promise, much is gained. The Sunday lessons must gradually take on the form of church services. The people must be led, compelled, enticed very gradually. So don't talk much about the matter, but attack the matter itself. I mean, then, not to say at length, Become Christians, be baptized, and for this purpose now teach for two months, but: Come and hear God's Word every Sunday. Everything else will find itself. No resolutions are demanded of them, but step by step they are gently and yet firmly pushed on. God's Word will certainly do its work if they only get used to regular Sunday lessons. Then the image of the Saviour must take shape in them. But if no adults come to the Sunday meetings, if they do not want to hear the Word of God at all, but only schools for their children, then we turn to others."

How frugal the missionary is with the mission money may be shown by the following. For the new schools he wants to establish, he naturally needs money for teachers' salaries, which are incredibly low. For a schoolhouse in Puliyadi he asks for 50 to 70 rupees (about 30 cents is 1 rupee); the land for this he hopes to get as a gift from the government. For Kannanputhur he asks for 40 rupees for land and 200 rupees for a bigger school. For Taddiarkulam he needs nothing, as the people themselves will provide a school. - But all this is only for the temporary beginning.

May our Lord be with the workers on the hot mission field and with our spirit, that we may willingly and rightly work with them and through them!

C. M. Z.

Zurr Ecclesiastical Chronicle.

America.

In one congregation of our synod the December meeting was recently held. This congregation had resolved immediately after the synodal assembly in May to raise P500.00 for the synodal treasury and for this purpose to send to each communicant member an envelope in which he could place his gift and then deliver it. At the same time the congregation decided to raise H25.00 per month for the synodal treasury. At the December meeting a report was made on the collection. Not P500.00, but P1327. 18 had been received, and not all envelopes had been delivered. The congregation then decided to give P600.00 to the synodal building fund, to put H600.00 all at once into the synodal fund, and to give the rest of P1327.18 to the foreign-language missions and European Free Churches; what is still received is to go into the fund for the negro mission. In the letter which informs us of this, and which is not written by the pastor, but by a member of the congregation, it is emphasized that the congregations of our synod are evidently always willing to raise what is necessary, if the cause is laid to their hearts in the right way, and a collection is then set in motion according to plan.

L. F.

The experience of one of our congregations, which we have just shared, moves us to return once again to the envelope system for raising funds for church purposes. It is questionable to us whether this success would have been so favorable without envelopes and without the easy access to all communicating members. Since our last comment on the envelope system (No. 24, p. 383), we have again received a number of comments, and in several church bulletins we have found discussions about how simple, convenient and successful this method is. Our publishing house has also received a number of inquiries, and we inform you once for all that at any time it can either manufacture such envelopes for a congregation itself, or yet arrange for the order to be placed, as in the case of the so-called Duplex Envelopes, which are patented and may only be manufactured by a shop in Richmond, Va. If any one doubts whether this envelope plan can be carried out, inquire not of those who have not yet tried it, but of those who have put it into operation. And one more thing should be pointed out. Giving to church and charitable purposes is not a sour duty according to God's Word, but a sacred privilege of believing Christians and children of God. Christ's people will willingly offer to him, Ps. 110:3. And of the churches in Macedonia and their collection, St. Paul boasts, "Though they were very poor, yet they gave abundantly in all simplicity. For according to all their ability (I testify), and above ability, they themselves were willing, and besought us with many exhortations, that we might receive the benefits and fellowship of the giving of hands, which is done to the saints." 2 Cor. 8:2 ff. We should not let this prerogative of ours as Christians be stunted and twisted into a compulsion. And we think it best corresponds to this Christian prerogative to bring one's gift, whether for one's own congregational budget or for external purposes, and not to wait until the pastor, overseer, or other collector takes it. Everyone must carry his taxes and contributions to the proper place himself; the state does not send out messengers, and the respectable citizen does not wait until the bailiff comes. Should we not rather deliver the gifts and sacrifices which we offer to God willingly and regularly, without one collector after another having to come and remind us?

L. F.

Some time ago D. J. M. Buckley of New York, a well-known preacher of the Methodist Church, and the editor of its most respected church paper, des au the preachers of his church with the following words: "Beloved brethren! At the present time agents of all kinds are roaming our country, advertising all sorts of publications to the Bolk. Some draw a large salary, and others get a tempting commission from every paper they place, and they display a zeal worthy of a better cause. They go from house to house, and who will tell how much mischief is done by the pernicious literature which is circulated en masse. The *Christian Advocate* must

on the preachers. If you neglect circulation, or only half-heartedly advertise the paper, how can you expect to gain new readers? The old readers are often tempted by false considerations of economy, or by the exhortation to order cheaper sheets, and thus not unfrequently the connection which still existed between them and the church is broken." - We apply what has been said to our "Lutheran," which is in the service of pure doctrine and the orthodox Church, and ask our pastors to put in a good word for the still wider circulation of the "Lutheran" in their congregations, and not to let the trouble of seeking to win new readers be neglected. But we address this request not only to the pastors, but to all our readers, old and young, men and women. We know that it is through the faithful and zealous efforts of superintendents and congregation members, who have gone to work in a planned manner, comparing the list of "Lutheran" readers with the list of congregation members, that our "Lutheran" has gained many new readers in recent years. And likewise the recommendations of women, who are among the most diligent and attentive readers of our paper, have paved the way for our paper to enter many a house which was formerly closed to it. It is only a question of putting one's hand seriously to the work. L. F.

Some church bulletins recommend the introduction of a special "church bulletin day," that is, that on a certain Sunday toward the end of the old year or at the beginning of the new year, the importance and significance of the church bulletins be presented to the congregations in a special sermon, and that they be encouraged to keep and read them. In support of this proposal, the "Christian Apologist" wrote: "The subject is important enough to be brought to the fore in all congregations. The ecclesiastical press is the right arm of the preacher, and pulpit and press are the two chief agents in the Christianization of the world. The church press is therefore as necessary today as ever. It is even more necessary because everywhere the boundaries between church and world are being sought to be broken down. The secular press is much to blame for the lax conditions that prevail in the Church today. ... It is therefore very important that every member of the church should take an interest in the circulation of the church papers, and should seek to displace the slippery secular papers with their sensationalist clutter by wholesome Christian literature. ... Church Gazette Day affords the preacher welcome occasion to speak from the pulpit of the incalculable importance and significance of the religious periodical, and possibly to distribute free copies of church papers." We also apply this discussion to our "Lutheran" and to our journals in general. Under our circumstances and in our time there should certainly be no house without a Christian paper, just as there should be few houses in which there is no secular paper. It is not necessary to introduce a "Church Gazette Day," but it is certainly appropriate that at this time of the year, when a

new year begins, also once from the pulpit to the necessity and importance of the church press is pointed out.

L. F.

We must guard against the unjust accusation as if what the "Lutheran" said in regard to voting for a Catholic presidential candidate was a dragging of religion into politics. The question is not a religious one at all, and we have not treated it as a religious one. The fact that we went into the question in the "Lutheran" was merely because our honored President played it over into the religious field. The President called it bigotry for anyone to have reservations about voting for a Catholic candidate for President. For the President to be mistaken in this, we have appealed not from Scripture, but from the Constitution of the United States. The question, however, whether the Pope is Christ's Vicar or the Antichrist, is a religious one, and that we as Christians have answered from Holy Scripture. But the question whether a follower of the Pope, a Catholic, is fit to be President of the United States, we as American citizens have judged by the Constitution of the United States. The Constitution of the United States (Article I of the Amendments) establishes for all time the separation of Church and State. But the popes in their letters decry this as an ungodliness and a crime, and oblige every Catholic to work to have the separation of church and state abolished, and to make the Papal Church the State Church. The case, therefore, stands thus: every American citizen, whether he professes the Christian religion, the pagan religion, or no religion at all, must, as a citizen, have misgivings about voting for a Catholic candidate for President. He cannot, as a citizen, if he makes a reasonably objective judgment, close his mind to the realization that a Catholic is absolutely unfit to be President of the United States, because the Catholic is bound by the highest authority that exists for him here on earth to repudiate the separation of church and state and to work to overturn our Constitution and make the Catholic Church the state church. Yes, even every honest Catholic who knows the papal circulars must agree with our judgment. He must see that he is more suited to anything else than to the President of the United States, who is bound by the Constitution of the United States. This state of affairs can only be concealed by deceit. Such a deception is committed in the *Pioneer Press*...

of St. Paul is a Catholic writer who takes up arms against the Lutherans. He claims, according to a report in the *Literary Digest*, that Catholics reject the separation of church and state only in "Catholic" countries, not in "non-Catholic countries," such as America. This, as I said, is a fallacy. The Pope, in the circular letter of November 1, 1885, inculcates that all States and State Superiors are bound to recognize the Papal Church as the only Church ordered by God, to "make sure with the vigor of the laws" and to tolerate "different cults" only temporarily. In the same circular letter, therefore, all Catholic citizens are exhorted to seek to gain influence over the administration of the individual cities and of the entire states, "in order to introduce the wise teachings and the moral law of Christianity" - meaning: of the papacy - "as the most salutary lifeblood into all the veins of the state." F. P.

That the Roman Catholics are not happy Christians was recently said by a paper published by themselves, the one here in St. Louis, by the well-known pugnacious priest, Phelan

published *Western Watchman*. The saying goes:

"Why aren't all Catholics happy? You are not happy! You do what you do for God and your souls out of compulsion. You go to church on Sunday because you have to. You fall on your knees in the morning and in the evening to say your prayers because you have to. You abstain from meat on Friday because you must. But in all this I cannot see that you are happy. You come to confession with long faces and often leave with even longer faces. You often go to communion like slaves who are driven to it. Your faces do not reveal that you are happy. You are like the people who go to pay their taxes; they go on the days when their taxes are due. They don't look very happy doing it; they go because they have to. They are similar to the people who sit in a dentist's room and want to have their teeth pulled. You come on Sunday and you look like people who have come to have teeth pulled. Your religion does not make you happy." - This was recognized by Luther, that Roman Catholic doctrine does not make one happy, and it has been the experience of thousands ever since. But this is also a proof that the Roman doctrine is not the right one. For God wants Christians to be happy. They are not to act like slaves, but like dear children of their heavenly Father. Believing Christians have been made free by the Son and are therefore free, Joh. 8, 36. They are the chosen generation, the royal priesthood, the holy nation, the people of ownership, 1 Petr. 2, 9. They are God's children and co-heirs of Christ, heirs of eternal blessedness. They wait for the blessed hope and appearing of the glory of the great God and of their Saviour JEsu Christ, Tit. 2, 13. And what they now do in this world for God's glory and their neighbor's service, they do not out of servile fear and compulsion, but out of holy desire and with heartfelt joy.

L. F.

From World and Time.

What the secular press, especially in a large city, reports every day about sins and the misery of sinning is appalling. Because it happens every day, we are all too easily numbed to it and do not consider how terrible it is. From a single number of an English daily paper, which for many people is the only spiritual food they take, a change-sheet has compiled the following poison-flower reading: I. Political News: 1. Struggle between the Governor and the Railroads, which latter are balking to the utmost at paying the taxes which fall upon them. 2nd Fight in the Senate against the President's Railroad Rate Bill. 3rd, A public officer is charged with embezzlement; his attorneys make no attempt to deny the truth of the charges, but have instituted a purely technical defense, seeking to prove that the existing laws do not authorize punishment. II. police report: 1. Bloody fight, in which 15 persons, including one woman, all armed with fence posts, took part. Mrs. L., an old woman, appears, her face full of wounds and welts, and accuses her husband of having maltreated her. The latter defends himself, saying he was drunk. F. K. is punished for throwing his wife and three children out into the street in the bitter cold. He apologizes, saying he was "just a little full." 4. A. G. chased mother and sister-in-law out of the house. Reason: he was drunk. 5. Mrs. J. T. locked the door on her husband because he never comes home but drunk. 6. L. L., released from reform school a few days ago,

has beaten all of his relatives: Father, mother, and brother. J. H. maltreated his wife and his two sons and finally chased them out of the house. 8. W. J. maltreated his wife so miserably while drunk that his little daughter had to call the police for help. Murder, suicide and the like: 1. J. W. shot his little daughter, wounded both parents-in-law severely, then took carbolic acid and finally crushed his skull with a shot. Cause: unhappy marriage. 2nd W. P. found dead, body covered with bumps. 3. J. T. lay dead on the floor of a room in his house -- severe head wound. Beside him lay his wife, senselessly drunk. 4th J. F. died suddenly. Coroner suspects poison. 5. C. C. convicted. Raped a girl of fourteen whom he met at a dance. Attempted suicide when he was to be arrested. 6. A. M. poisoned himself on account of domestic disturbance. 7th Inn burned down. Two guests who were sleeping off their intoxication there were killed in the flames. 8. Representative B. draws attention to the extraordinary increase in the consumption of cocaine during the last five years. The evil is already wreaking greater havoc than drunkenness. He was overrun day and night by mothers and others who besieged him with pleas to work for a law prohibiting the trade in this poison. IV. Religious: 1. 76 eminent preachers of the Episcopal Church have signed a petition asking that it be ascertained by investigation whether the miracles of the Bible really happened. In England a similar petition has already 1700 signatures. G. B. F., professor of theology at Chicago Baptist University, has published a book denying the divine inspiration of the Bible. Rev. F. P. has published a work in which he most emphatically denies the resurrection of Christ. He is convinced, he says, that the bones of JEsu could still be found healed. Joseph of Arimathea had hidden them to spare the disciples a cruel disappointment. 4. several preachers of the city of M. have dared to testify publicly against participation in a great masquerade ball, but have thereby violently incensed their congregations against them. 5. 45 members of a class at Columbia College were asked whether they believed in a God. Of these, 22 declared that they did not believe in a personal God. Only 16 were found in the entire class who still professed belief in God as a personal being. 13 at the same time claimed that it would make no difference to their daily lives if they had never heard of a God. One was of the opinion that one attains significantly higher ideals by becoming a God-denier. - We repeat: All this was in one newspaper in one day, and the newspaper in question was not one of the worst. What a task the ecclesiastical press has to counteract this abomination of sin and misery, to punish sin, to sharpen consciences, to teach to heed the signs of the times, and to testify to the only remedy against such conditions, the eternal Gospel.

L. F.

This year.

It was New Year's Day. People were coming out of church. The sermon text was the parable of the barren tree that was to be cut down, but for the sake of the gardener's intercession was spared for another year. - The church was, as usual, very full on New Year's Day, because then also those tend to come who usually stay outside the whole year. The old sexton therefore called the day "the

Feast Day of All the Gentiles. The sermon had been powerful, but still did not reach the heart of some, because they understood and practiced the tiresome art of letting go out to the left ear what had just gone in to the right.

Two had sat together on the bench, they also walked together down the village street: an old man and a young man. The old man was from the forge, but could no longer stand at the anvil and swing the heavy hammer; he now helped his son and successor as best he could by pulling the bellows. The boy had not been in the village long, lived opposite the smithy, and had a fine sign pinned to his shutter, a golden boot in a blue field, and a neat shop-window he had had made for himself; in it stood coarse greasy boots with finger-thick soles, but also modern women's shoes with high heels and dainty children's boots.

The old man walked slowly, leaning forward on his cane. He sighed deeply and wiped something wet from his eyes. The young, carefully dressed shoemaker, wearing a grey felt hat and gloves, looked at his neighbour from the forge in amazement, as if he could not explain this emotion.

"Did the sermon move you so, neighbour?" he asked. The old man nodded, and as they parted he invited the young man to visit him soon after work, and then he would tell him how things were.

And so it happened that one evening the cobbler crossed the street and knocked at the door where the old man was sitting in his lonely chamber; the open Bible lay before him.

"When it was January 1st last year," the old man began, "I was lying there in bed, very ill with the new disease that was spreading among the people at the time. The young people got off easy, but I was badly seized with it. The heat of the fever took away my wits, and my thoughts became confused. Then my sins fell like mountains on my conscience, and my favorite sin was drinking liquor. I was seventy years old and still the servant of sin. It was much worse when I was young, but even in my old age I couldn't stop. And now it thundered in my ears with every pulse of the heated blood: 'Now it is set for thee to die, and after this the judgment/ Then it was to me as if I stood before an iron gate, on which was written: I knocked at the gate until my hand bled, but it did not open, until at last from within a voice that went through my marrow called out: 'Take him away! . Seventy years and no fruit! Seventy years, and still a drunkard - cut him off/ Then it was as if all strength drained from my body, and I sank down as if dead, and my last sigh of anguish was: Have mercy! have mercy! Then all was silent, I thought nothing, I felt nothing! - When at last my soul came to itself again, I heard a voice again, it also came from beyond the eternal gate, but it sounded in my ears like unearthly music and spoke: 'Still this year! Yet this year/ So it may have been to the shepherds in the field when they heard the angel's song: Soon after I opened my eyes, my son's little daughter stood here beside the bed and asked: "Grandfather, are you getting better now?< I couldn't say anything, but I smiled at the child. Then she stroked me and said: 'O grandfather, how you have grown young and handsome; I will tell the others/ And with that he tripped out. Since then I have been redeemed from my sin and have found forgiveness. And now it's new year again, and I'm still alive, now I'm ready; now come my end today or tomorrow, I know I'll be happy with JEsu!"

The young man from over there had listened to this story in silence and taken it to heart, and when he shook hands with the old man to bid him good night, he gave him the following word: "Old people must die, young people can die! Therefore all should hear the voice behind the eternity gate: "This year!"

The Church Gazette.

"I already have more newspapers than I can read. Besides, even the means do not permit me to hold another." These are the usual excuses when people are asked to hold and read a church paper.

"But can't you keep one less paper and read a church paper instead?" When thus asked, the answer is, "O no, I cannot possibly spare one of those I have now. The paper that relates to my business I must have, and the daily paper I must have also; otherwise how can I know what is going on in the world?" These reasons, after all, seem good, and have some justification. The physician must have books and newspapers dealing with his profession. The merchant, who is anxious to promote his business, will want to read such papers as will help him in it. The schoolman, who has his profession at heart, will look for writings that strike at his subject and enable him to acquire the best methods of education. The farmer, too, wants to read a paper that deals with agriculture. The dress maker must have a fashion paper to know what the latest fashions are. Even the pugilists have their newspapers to teach the public what is going on in that field. Thus all branches of business and professions have their trade papers, from which one hopes to derive benefit and profit.

But should not a Christian member of the church now be anxious to know how he stands with the kingdom of God, and especially with the community to which he professes to belong? Is church work of less importance than worldly interests? And shall we be less concerned with the welfare of the church, and have less at heart the promotion of its interests? Certainly not.

Love for the church is also shown in the fact that one makes it a point to seek and accept instruction about its hardships, struggles and victories. Surely there would be more generosity and good will to support God's cause if people would read the church magazines more diligently and take to heart what they read. Nor would people complain so easily when collections for missionary and charitable purposes are displayed.

No Christian family in which children are raised and disciplined to the church and God's Word should want to be without a church bulletin. How else can children be expected to grow up to be zealous church members? It is much better to read secular newspapers and books less and use the time to read the church bulletin. And such church papers as are published by one's synod should always be preferred. Other church papers cannot replace the church paper of one's own synod.

Our confession.

"Enemies all around!" it is still said for the Christian Church. But we fearlessly speak our defiant "Nevertheless!" We are nevertheless joyful, and know that the city of God is his

will remain merry with her fountains, for God is within her. In spite of all the attacks on the confession of faith, it remains the case that a community is inconceivable without a specific constitution, and that even without such a specific statement of faith, in which the Word of God is understood and interpreted, a church in our time is inconceivable without a specific confession of faith. The church of the Lord must and will always have and keep a confession. This confession, however, is in its main clause the confession of Martha of Bethany: "I believe that thou art Christ, the Son of God," John 11:27. Whether or not many enemies of modern and yet ancient unbelief storm against this, the whole Bible and the whole history of the world are proof of the truth of the Christian confession. Whether we look at the spread of Christianity, at the Christian mission, or whether we look at the history of Judaism, we see everywhere how this rocky foundation is immovable, which the Christian Church has in her confession: "I believe that thou art Christ, the Son of God."

Let us continue to hold fast to this confession, though a thousand fall away to the right hand, and ten thousand to the left. But let us not only hold fast the right faith in our hearts, but let us also truly confess it in word and deed. And especially you church members, and especially the young among you, may cheerfully bear public witness; the firm, undaunted testimony and confession of a layman is doubly valuable in our day, and often carries even more weight than the confession of a pastor, which of course must not be lacking. So let us all not falter and hesitate, much less be ashamed, to confess our supreme principle of faith cheerfully with Martha on occasion. Yes, God help us all in grace, that we may always believe and confess, "Thou art Christ, the Son of God." May this, so help us God, ever remain our confession! (Church bulletin.)

The springtime of the church year.

The church year also has its spring. It begins with Advent and continues until the time of Epiphany. In Advent the Lord is not yet here. But he shall come. The voices of the prophets resound through the church like springtime songs: "Soon will come to his temple the Lord whom you seek, and the angel of the covenant whom you desire. The Church preaches of John the Baptist, who goes before the Lord to prepare His way and make His paths straight. - At last the high day of spring breaks in the Christian Church. The angel preaches, "Behold, I proclaim unto you great joy, which shall be to all the people: for unto you is born this day the Saviour." And the heavenly choir answers, "Glory to God in the highest, and on earth peace, and goodwill toward men!" Life then immediately grows around the only begotten Son of God. As the first Christian flowers of spring, Joseph and Mary, the shepherds of the field, Simeon and Hannah surround him. At the gates of the new year, the Church places the name of Jesus as a shout in the field, as a rod and as a staff. - But because his whole year is to be comprehended in one year, she must hasten. In the dear season of Epiphany, in the time of Christ's appearing, she puts together the revelation of His glory. There the star appears, this first missionary preacher to the Gentiles, and the wise men from the east come up. Then Christ himself proclaims whose Son he is. He says to his mother: "Why have you sought me? Know ye not that I must be in that which is my Father's?" In this

At this time the church preaches about his first miracles, for example when he changed water into wine in Cana. The Lord testifies for himself in deed and word. We hear it said that all judgment was given to him by his Father. The Father also testifies of his only begotten Son, saying, "This is my beloved Son, in whom I am well pleased." The whole season of Epiphany is to bring the word to the faith of the church: "God is manifested in the flesh, justified in the Spirit, appeared to angels, preached to the Gentiles, believed on by the world, and"-which, of course, belongs to a later period of the church year-"received up into glory."

Now let us go and tread!"

Now let us go and tread With singing and with praying To the Lord who has given strength to our life up to here.

Johann Sebastian Bach, the great ecclesiastical composer and organist, became blind in old age. His old friend, Father Deyling, came to him on New Year's Day 1750 and asked how he was doing. Bach replied: "With God's help I have started the new year quite well, but it will probably be my last. When I sang the song with my family this morning: 'Now let us go and step and we came to the verse:

Be the father of the lost, the counselor of the erring, the gift of the unprovided, the poor's goods and chattels,

then all at once the thought entered my soul: 'Soon your children will have to pray this alone! Incessantly it sounded in my soul: 'Be the forsaken father!' But I know that God will also be a father to my children and the counselor to my wife!" Deyling consoled himself with the prospect that God might also restore his sight by medical aid. But toward the end of July of that year the famous sound-master passed out of the world of trouble into the land of eternal light.

An old, pious Christian rightly says of this New Year's song: "Nothing is forgotten in it that a Christian may pray to God for another and wish him good from the same, whatever hardships and concerns he may find himself in. Therefore, instead of their mostly empty and useless New Year's compliments, many would like to send these powerful words of wish and prayer to heaven with earnest supplication at home in their closet! It would bring more blessing and true benefit than can be hoped for from their vain wishes."

O eternity, thou word of thunder!

A lady of the world came home late one night from the theatre and found her maid, who always had to wait on her, reading the Bible. "Oh, how one can read such dull things!" she said to her in a disdainful tone. "I am never bored with the word of God," replied the girl. At night she heard her mistress rolling restlessly on her bed in the next room, sighing. She rose, went to her mistress, and asked, "Is anything the matter with you, madam?" "No," replied the latter; but at last she did confess, "I read a word in your Bible in passing, and it will not let me sleep, the word - eternity." From then on she became of a different mind. God's word is God's power.

Obituary.

On December 5, with the words, "I believe!" on his lips, Christoph Heinrich Brase, the long-time, faithful teacher of the Trinity congregation there, passed away at Crete, Ill. He was born at Alfstädt, in what was then the Kingdom of Hanover, September 14, 1834, came to America with his parents in 1851, and, having served as monitor in the school of his native village since his confirmation, was soon employed as teacher in the parochial school at Nichland, Mo. With great diligence he has ever sought to further his education, and for that purpose in the course of years has acquired a handsome library. His chief pursuit was to become more and more proficient in the teaching of religion. In 1865 he accepted a call to Emma, Mo. a branch of the parish then located at Concordia, Mo. To the newly established school at Crete, Ill. he was called in 1873. Here he taught hundreds of children the way to heaven until his departure for home, a full 35 years. On the state thanksgiving day, having stood in his school only the day before, he was moved by the blow. After a short, almost painless and uncomplaining illness, he died in firm faith in the grace of God in Christ Jesus. His age was 74 years, 2 months and 21 days. His weary body was laid to rest on the 8th of December, with great attendance from the congregation and his conference brethren. The undersigned delivered the funeral sermon on Phil. 1, 21. In addition, short consolation speeches were held in the house of mourning by Fr. Brunn and at the grave of L. Alb. Brauer. The deceased leaves his wife, a son and two married daughters.

Fr. E. Brauer.

New printed matter.

God is love, let me redeem myself! Christmas Liturgy by H.

R. Wachholz. Northwestern Publishing House, Milwaukee, Wis. 20 pp. 4X6. Price, 5 cts; dozen price, 40 cts; hundred price, \$2.50.

A new catechesis for a children's service at Christmas. If this ad comes too late for this year, you can still remember the liturgy for next year.

L. F.

The Lord Is My Shepherd. A Pastoral Sendee for Christmas. By W. M. Czamanske, 195 Benton St., Rochester, N. Y.

4 pages 6X9. Hardcover price: \$1.25 postage free.

A suitable guide to an English children's service, presenting the necessary songs and Scripture passages to be read in the Eucharist, but not questions and answers for teachers and children.

L. F.

America's Latweeschu Luterau Kalendars 1909.

published by J. Sieberg, 299 Washington St., Cambridge, Boston, Mass. Price: 25 Cts.

This year, too, we are displaying this Latvian calendar, which wants to and can serve our Latvian mission, without being able to say anything about the contents due to ignorance of the language.

L. F.

Introductions.

On behalf of the district prebends concerned were instituted: On the 22nd of Sonnt, n. Trin: tt. J. Hilgenroth in the parish of Ehepenne, Wyo. by P. J. P. Müller.

On the 2nd Sunday, d. Adv.: dt. H. Hilgenroth in the parish at Wells Tp, Mich. by L. F. WUkenig, and on the 3rd Sunday, d. Adv. in the parish at Mayville, Mich. by P. Th. Wuggazer. - dd. F. E. Pasche in the parish of Ut Lorton, Minn. by tt. H. J. Rädte.

On the 3rd Sunday, the Adv.: tt. H. W. Walker in the Immanuel parish at Poughstown, O., by P. J. H. Wesel. - P. F. E. Ahrens in the parishes at Lena and Richland, Ill, by P. A. E. Landeck. P. G. Cyler in St. Matthew's parish at Elevand, D., by P. F. I. Keller. - tt. W. Gleffe in the parish at Vernon, Eolo. by P. R. G. Runge.

Introduced as teachers in parochial schools were:

On the 21st of Sonnt, n. Trin: Teacher W. F. Lasch as teacher of the first grade in the school of St. John's parish at Elgin, Ill, by P. W. I. Kowert.

On the 3rd of Sonnt, d. Adv: teacher F. J. Pröhl as teacher at the school of St. Matthew's parish at Lcmont, Ill, by P. H. Grete.

Initiations.

Dedicated to the service of God were:

The new church at Dränge, Tex., on the 1st Sunday, n. Epiph. Preachers: Gärtner and Meibohm. The consecration prayer was said by Father E.

Fischer.

- The new church (24 X 36, tower 56 feet) of Christ Church at Pequot, Minn., on the 2nd Sunday, the Adv. Preachers: UU.-Rumsch and Kuntz (English). The dedicatory prayer was said by Rev. C. Kollmorgen. - The renovated church (30X69, steeple 40 ft.) of the Immanuel congregation near Aurorahville, Wis. on the 2nd Sunday, D. Adv. Preachers: UP. Sieck, Naumann and Schneider (English). The dedicatory prayer was said by Rev. R. Kretzmann. - The new church of the Immanuel congregation at San Jose, Cal., on the 2nd Sunday of Advent, preachers: Bernthal and Schröder. The consecration act was performed by P. E.

P. Block. - The new church (32X52, steeple 75 inß) of St. Paul's parish at Kouts, Ind. on the 3rd Sunday, d. Adv. Preachers: I*?. Baumann, O. Schumm and Both. The dedicatory prayer was said by Rev. H. Hickcn. - The new church (36X64, tower 90 feet) of the congregation at West Point, Ill, on the 3rd Sunday, Ad. Preachers: Mclzer, Härtling and Nickel

(English). The dedicatory prayer was said by Father E. Base. - The new church (28X44, tower 65 feet) of the Immanuel congregation at Theridan, Wyo., on the 3rd Sunday of the

Juvtlium.

The Zion church at Fort Wayne, Ind. (? H. Luehr), celebrated its 25th anniversary on the 16th of Sonnt, n. Trin. Preacher: Dir. Luecke and the U? Ph. Wambsganß and Moll.

Conference displays.

The Shawano - Special Conference will meet January 5 and 6, 1909, at Fr. Plah' church at Hayes, Wis. Confessional address: tt. Handrich (tt. Rathjen). Sermon: tt. Larsen (tt. Brandt). Brethren are requested not to come by wagon. H. Brandt.

The C f f i n g h a m - Special Conference meets, w. G., on January 5 and 6, 1909, at D. Strasen's parish at St. Peter's, Ill. works have been done by U? Huxhold, Keller, Beiderwieden, Blanken. Confessional address: Blanken (tt. Huxhold). Sermon: Father Beiderwieden (? Hartmann). Wednesday evening service. T h. L. Blanken, secr.

The Chippewa Valley - Special Conference will meet, for circumstances, not at Chippewa Falls, but at Eau Claire, Wis. on January 12 and 13, 1909. T h. Lätsch.

The next one-day conference of St. Louis and vicinity will be held on the 13th of January, instead of the 6th. F. S. B ü n g e r.

Announcements.

? Karl Rose has resigned his office and is not eligible for appointment until further notice. - Father Rose has appealed to me from the judgment of the Visitor. With Visitor and Vice-President Erck I have examined the appeal, and we agree with the judgment of the Visitor. Father Rose himself has also declared that the judgment is right.

Merrill, Wis. 10 Dec. 1908.

H. Daib,
Wisconsin District President.

Notice is hereby given, especially to the brethren in the Iowa District, that the so-called "Sioux City Case" was settled to mutual satisfaction at a meeting held on December 6.

A. D. Grcif,
President of the Iowa District.